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DWINDLING METHODISM

For quite a season Methodism has had occasion to celebrate its progress and to boast of its numbers. "All such boasting is vain," to be sure, but we have indulged in it nevertheless. It is not written down anywhere that we know of that God cannot run the universe without the Methodist church, or any other denomination so far as that is concerned. His business went on before the Methodist Church was born, and it is barely conceivable that He may be able to carry on even after our history has become a finished and closed volume. There is no doubt that God has used Methodism in the past, and we feel quite confident that He is still using it. Still this does not justify us in thinking that we are indispensable to the ongoing of things. The glory of Methodism has always been its efficiency as an instrument of God, and may this ever be her glory.

Numbers, let us be reminded, is one of the smallest measures of the greatness of our Church, but until we learn the standards of greater value we shall be interested in it. And, as a matter of fact, it is not to be despised as a standard. It should mean not only numbers but something more. The danger is that we may lose the inner significance of figures. It surely is not enough for us to speak in terms of "millions." Someone will challenge us with the question, "A million what?" That is the delicate point. Mathematics is easier than philosophy. There is a qualitative element that looms as a big factor in a church's counting.

"Although full returns have not yet been received from the Annual Conferences, a loss in membership this year is now evident, and the decrease will most certainly be large. . . . The available statistics show that only four conferences have gained more than a thousand members this year. . . . A much larger number of the conferences have shown losses of over one thousand members."—Nashville Advocate.

Among the conferences showing the greatest loss are the Mississippi and the North Mississippi.

It is bad enough to read those figures with reference to the more distant conferences, but when we mention the two named above it comes home to many of the readers of this paper with a shock that stings and stuns. It startles us, and it should. Numbers do count when we are dealing with the souls of men. There is a tremendous qualitative element here involved.

Of course we shall rush about, with the color rising in our cheeks, trying to find some explanation. What is the cause of this slump? It will be easy for us to say something about the "pruning of the church rolls," the "depression" and some other things. But none of us who deeply

love our church and have a conscience for its greater values can feel comfortable with these explanations. As a matter of fact this "purging of the rolls" may have connotations and connections that may betray us into a bad light. Just why should this operation on the Church Register have to be performed? Have we failed as pastors to keep up with our members? And have we not rather boasted that times of financial depression drive people back to the church and of increasing the membership? Does it mean that some other church has been more zealous and effective in winning men to Christ than we have been? Does this loss in membership represent any spiritual gain to the Church?

Say what we may in extenuation of this loss in membership it has arresting significance. It should sober us to the most thorough examination of ourselves, and should quicken us to a larger and more sacrificial effort.

It will be well for us to pause before these figures and the facts they represent. Let us not hurry away from them however unpleasant and embarrassing they may be. Let us become scientists for awhile and sit down before the situation and look with steadiness straight into it. Let us analyze it carefully. Upon such investigation we become more moved than we were at the mere announcement of the figures. If our spiritual sensibilities have become so calloused that we are not moved, then we are in a bad way indeed. There is not a business in the world that is worthy of the name that would ignore or regard lightly such a slump. Not only would it institute an investigation, if it expected to escape the receiver; but it would adopt measures of rehabilitation and improvement. It would be willing to make some rather radical departures rather than go on at that rate.

These times, it would seem, should form the most admirable background for a great religious advance. Such has been the case before. Methodism was born in a period similar to this in its spiritual dearth and helplessness. If our church and other organized religious forces fail to see the situation and make definite steps of advance then will God surely look elsewhere for prophetic and evangelistic leadership.

Perhaps as an answer that will fairly well cover the whole situation we may say that we have been so much concerned about things that were important that we have not given time and effort enough to the most important. We have been interesting in numbers, perhaps, as numbers. We have won people to Christ and the Church and enrolled them on our records, but we have not assimilated them to

Christian ideals. We have enlisted them as disciples, but have not given them education in the New Life. They have taken the name without the meaning, the form without the power. We have been engaged in great building enterprises, but have not articulated this with the life of the Christian faith. We have raised vast sums of money, but we have not cultivated stewardship. Furthermore, these times are different, the axes have shifted. And we have not acquired the technique of winning men to Christ under these new conditions.

What can be done about it? This writer is slow to exhort people to go back to anything as he feels that, as a rule, we have dropped behind and that God goes on before. However, there are some great ageless verities that are not to be limited by adjectives and other words of description. We must approach these matters in the light of the times in which we live. They must assume for us a living interest and reality if they are to control our lives.

There must be a new conception of sin in its blasting and heartbreaking reality both as it relates to individuals and to groups. The sinners of our time are clothed with respectability and often fancy themselves accredited by the church of God. We must acquire a new insight into and a keener sensitiveness to sin. We must not restrict its meaning to the individual and we must not reserve its consequences to some future time known remotely as hell. Let us see quite clearly that the violation of the laws and spirit of God have immediate and continued consequences and that not the least of these is the deadening indifference that has come over us in the new "secularism" and materialism of our time. Some of the new psychology has issued license to the free expression of all the beastly tendencies of unregenerated human nature. And let us know that we have a Gospel entirely adequate to meet all the boldness and brazenness of modern types of sin and sinning.

We need a new understanding of and a new grip on the Bible. It is time to call off the debates and seek its meaning for our times, and let us know that it speaks the language of our times. Whatever devout scholarship has learned about the Bible from the standpoints of both textual and historical study let us have it. Let us not be afraid to study it with all the light we can secure. Let laymen say to their pastors, "If you have learned anything worthwhile about the Bible in your studies, let us know about it. We have about quit reading it. If it has any word for perplexed and puzzled laymen let us have it."

(Continued on Page 8.)

A New Year's Sermon

BY REV. JOHN W. RAMSEY

Text: Gen. 47:8: How old art thou?

The simple and beautiful story of Joseph is familiar to all Bible readers. He was sold by his brethren and was carried into the land of Egypt, where he rose from the condition of a slave to be the ruler over the kingdom of Egypt, having authority second only to Pharaoh. A great famine which fell on all lands compelled his brethren to come into Egypt seeking corn. After certain occurrences, Joseph made himself known to them, and finally his brethren together with their father, Jacob, moved into the land of Egypt. When at last they had settled themselves in the province of Goshen, Joseph sent for his father and introduced the old man to Pharaoh, and Pharaoh said to Jacob, "How old art thou?" and Jacob replied, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

Jacob seems to have been measuring the years of his life by the years of the life of his fathers. Now, there is a right and a wrong way of measuring anything, a door, field, tower, or the distance along a highway; and, in like manner, there is a wrong and a right way of measuring time, or the duration of earthly existence. It is with reference to this higher meaning and form of measurement that I bring to you the question of the text and ask, "How old art thou?"

First, let us consider:

Wrong Standards

Some people make the mistake of measuring life by its length. However, there are some animals that live longer, so far as years are concerned, than man. So, then, if life is to be measured by the passage of years, many animals live more worthily than man. We read in the Bible that Methuselah lived to the ripe old age of nine hundred and sixty-nine years. If men lived today as long as in the days of Methuselah, yet the sum of man's years, if he has spent them only in worldly gratification, for pleasure or wealth or honors—the sum of them would be equal precisely to zero.

Some people make the mistake of measuring life by reputation. They are ambitious for honors and for attentions that flatter their vanity, and count their years according to the number of rounds they succeed in mounting on the ladder of fame.

Again, some people make the mistake of measuring life by their sorrows and misfortunes. If many unfortunate circumstances, which they are pleased to call providential, come into their lives, they count life not worth living, and, like Job, are ready to exclaim, "Man that is born of woman, is of few days, and full of trouble." We know that after all his checkered career Jacob measured his life by his sorrows and troubles, because when, in his old age, he was brought into the presence of Pharaoh, who said, "How old art thou?" he replied: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life." Both Job and Jacob thought of their sorrows only and forgot the blessings of God. To think only of our troubles without taking time to count our blessings is to place a wrong estimate upon life.

There are other people also who make the mistake of measuring life by the pleasures they can get out of life, in having what they call "a good time." They are to be classed with the rich

fool who said, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But God said, "Thou fool! this night thy soul shall be required of thee." "So," said our Lord, "is he that layeth up treasure for himself, and is not rich toward God." Such is the final end of those who, like Dives, clothe themselves in purple and fine linen, faring sumptuously every day, and whose philosophy of life consists in having a "good time."

Once more. There are some people who make the mistake of measuring life by the amount of wealth they have gained. A young man will say, "The years 1929 and 1930 and 1931 were wasted." Ask him why and he will tell you that the times were very hard then. He made no money. Now, it is all cant and insincerity to talk against money as if it had no value. It is comfort, refinement, education, and ten thousand pleasant surroundings for you, your children, your relatives and friends, and a help to every good cause. Bonds and mortgages and notes and leases have their use, but they make a very poor yardstick with which to measure life. This was the fatal mistake made by both the rich young ruler and the rich fool. Our Lord said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

"Secondly, let us consider:

The True Standard

The diligence which we have used in acquiring knowledge is a good way to measure life. The thoughts one has, the accumulation of wisdom and knowledge one has made is a good index of one's age. A man ought to grow wiser from his experience of life, and his judgments more safe and mature in both worldly and spiritual things as he advances in years. This is a good test of one's age.

Another good way to estimate life is by character. Life's true measure is not in years, but in epochs of progress toward ideals which God has set for our attainment. The tree chronicles its age by its rings. So various periods of a man's age are his definite expansions, the inner circles of growth that show him more and more coming toward the perfection of a full-grown character; "till we all come," says the apostle, "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." The question is, Are you wiser today than you were ten or twenty years ago? Are you a better Christian now than when you first began to follow Jesus Christ? Certainly you ought to be, and it is proper for you to measure your life by your moral and spiritual development. All men should use the days of their years for spiritual attainments, and we should measure our lives by the progress we have made toward building the edifice of Christian character. This is the ultimate purpose of all scriptural exhortations to growth in grace. This is what the apostle meant when, in the letter to the Ephesians, he said: "That he would grant unto you, according unto the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

We may also measure life by the date of our

birth. A father taught his boy how to tell the time of day by the clock, then the father said, "I must now teach you how to find out the time of your life." That was a wise prayer of the Psalmist when he said, "So teach us to number our days that we may apply our hearts unto wisdom." It is well to measure our lives by the time of our birth; but I trust that many have not only been born by the natural birth, but also born again, born of the Spirit of God—"born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." In that case, I have to ask concerning a new life, a divine life, "How old art thou?" How long have you been in Jesus Christ?

There are two ways of measuring life—by the natural birth and by the new birth. I have read of a man who was eighty-three years old and when someone asked him how old he was he replied, "I am three years old." "Three years old!" exclaimed the enquirer, "Why, are you not eighty-three years old?" "No," said he, "my body is eighty-three years old, but three years ago I was born again and became a Christian and not till then did I begin to live. I am three years old."

A man was asked where he was born and replied, "I was born in London and in Liverpool." "How could you be born in two places," he was asked. "Well, I was," said he, "and I will show you how it was. My body was born in London, and my soul was born in Liverpool." The man who places the emphasis upon the spiritual rather than upon the physical is the only man who knows how to measure life.

Still another way to measure life is by service. A certain man is reported to have said, "I count that day lost in which I have not by tongue or hand or deed done some good."

"We live in deeds, not years—in thoughts, not breaths,

In feelings, not in figures on the dial;

We should count time by heart-throbs; he lives most

Who feels most, thinks the noblest, acts the best."

How old art thou, O Christian? Old enough to have been brought under infinite obligations to God for his converting, preserving, and redeeming grace; old enough to have made great attainments in the Christian life; old enough to have learned the deceitful ways of the human heart, and to have caught the heavenly spirit of Jesus your Lord and Master, and to have done much service in his kingdom.

How old art thou, O impenitent sinner? Old enough to have run up a fearful account against yourself in the book of God's remembrance; old enough to make the work of your future repentance extremely bitter; old enough to make it extremely improbable, if you delay now, that you will ever turn to God and lay hold on eternal life.

When an old lady was asked how old she was she replied, "Ninety-three. You see God does not intend I shall have any excuse for not being prepared to meet him."

How old art thou? Old enough, whatever may be your age, to know Jesus Christ as your personal Saviour; old enough to be ready for death, if called to die, and old enough to live for God and his glory, if he should permit you to live through another new year. May God help us all to be better men and women, boys and girls during the months of this new year than we were during the old year that is now dead.

BENJAMIN FRANKLIN LEWIS

1863-1931

By Rev. J. L. Decell, Contributing Editor

Benjamin Franklin Lewis, son of Rev. W. B. Lewis and Mrs. Alice Jones Lewis, was born on the Redlands plantation, his maternal ancestral estate in Jefferson County, Miss., October 30, 1863, and died at Jackson, Miss., at 11:40 p. m., December 17, 1931, being 68 years, 1 month and 17 days old.

His childhood days were during the stressful period of the war for Southern independence and the struggle for reconstruction and rehabilitation. He was born into a Christian home—the home of a Methodist preacher, and received the benefits of that cultural environment and the educational privilege of those times. He later attended Centenary College, Jackson, La., and Vanderbilt University.

At the age of twenty he was admitted on trial by the seventieth session of the Mississippi Annual Conference, which was held at Natchez, December 12-18, 1883. In the same class were A. F. Watkins, Thos. L. Mellen, Mark H. Moore, and Chas. W. Scott. All the members of his class preceded him to the great beyond.

Bishop Holland N. McTyre ordained him deacon at Meridian in 1885, and Bishop John C. Keener ordained him elder at Jackson, Miss., on December 18, 1887. Thus he finished his course in the city where he was ordained an elder, and had he lived 21 minutes longer he would have entered the Heavenly City on the forty-fourth anniversary of his ordination to the eldership in the Methodist Episcopal Church, South.

His appointments were as follows: Kingston, 1884; Bayou Pierre, 1885; Adams, 1886; Summit, 1887-88; Wesley Chapel, Natchez, 1889; Jackson, Capitol St., 1890-91. The first session of the Mississippi Conference over which Bishop Charles Betts Galloway presided, Brother Lewis was assigned to West Jackson, and at the end of his first year the name of the charge was changed to Capitol Street and has remained the same until this day. In 1892 he was assistant editor of the New Orleans Christian Advocate. 1893-94 he was pastor at East End, Meridian; Woodville, 1895-7; Brandon, 1898-1899; Laurel and Ellisville, 1900. First Church Laurel became a station at the end of his pastorate. In 1901 he was at Forest; Magnolia, 1902-3; Canton, 1904-07; Bay St. Louis, 1908; Columbia, 1909-12; Crystal Springs, 1913-15; Hazlehurst, 1916; Canton, 1917—and during the year he was elected manager of the orphanage, which responsible position he filled for fourteen years.

During his pastorate at Wesley Chapel, Natchez, he was married to Miss Mary Frances Otken, of Summit, Miss., a daughter of Dr. Otken, a distinguished educator and Christian leader in his day. Rev. T. L. Mellen, his Conference classmate, performed the happy ceremony on July 30, 1889. For more than forty-two years they met the responsibilities and shared the opportunities of the Methodist itinerancy. Their walk was with God. Their home was blessed with three children: Mr. Arthur Lewis, Washington, D. C.; Dr. Roger L. Lewis and Miss Evelyn Lewis, Jackson. His mother, Mrs. Alice Jones Lewis, three sisters: Mrs. Dr. D. W. Jones and Mrs. Robert S. Ridgway, Jackson; and Mrs. Laurie Harrell, Norfolk, Va., and two brothers: Rev. W. H. Lewis, Main Street, Hattiesburg, and Dr. W. B. Lewis, medical missionary to Africa; an uncle, Dr. B. F. Jones, are the immediate relatives who survive.

With a deep Christian experience, a definite call to the ministry, and a happy home life he went to his work in faith. He was a worthy member of a family which has given more than five hundred years to the ministry in Mississippi Methodism. Biographical data cannot set out the metes and bounds of so useful a life as that of B. F.

Lewis. As pastor of circuits and stations, he evidenced the shepherd's heart and evangelistic passion. As president of the conference Sunday school board he did pioneer work in setting up modern methods in Christian education. As a member of the board of missions he carried the world on his heart. For twelve years he was chaplain of the third Mississippi regiment, and inaugurated the work of the Y. M. C. A. in the Mississippi National Guard. He was president of the Church-wide Orphanage Association of the Methodist Episcopal Church, South; and president of the Conference Hospital Board at the time of his death. Notwithstanding such a varied service, we cannot think of B. F. Lewis without seeing little orphan children clinging to him for hope, home, and heaven. And the Blessed Saviour who "took little children up in his arms and blessed them" and said, "suffer the little children to come unto me and forbid them not," at twenty minutes of twelve, on Thursday night, December 17, said to him: "In that you did it unto the least of these, you did unto me"; "well done thou good and faithful servant, it is enough, come up higher."

The funeral services were conducted from the



REV. B. F. LEWIS

Capitol Street Church on Saturday afternoon, December 19, Rev. J. T. Leggett, being assisted by Revs. W. M. Sullivan, W. T. Griffin, J. A. Smith, J. C. Chambers, and J. L. Decell. In the presence of his family, other loved ones, many of his brethren of the Conference, orphanage board members, children and workers of the home, and a concourse of other friends his body was left in Lake-wood Memorial Park Cemetery to await the resurrection morn. The embanked flowers were sprinkled with the tears of little orphan boys and girls, and the newly made mound was set apart in the hearts and memories of loved ones and hundreds of friends as a place sanctified by the noble life and useful toil of Benjamin Franklin Lewis. We know where to find him for he waits at the beautiful gate in the City of God.

HOW LAYMEN CAN HELP

By Rev. W. R. Lott, Contributing Editor

We have very elaborate organization now for work among the laymen. The machinery is well designed and in places turning a little, but on a whole, as we take it from church to church, the vast disciplinary organization is silently standing still. The same few men are carrying

the work of the church as they have been doing during the years. Organizations with the laymen in the Methodist church simply have not had the success that their organizers dreamed for them. The more the pity.

One of the reasons for this is that it places the extra task of running organizations on the pastor, and he has already about as many as he can very well see to. Whatever the pastor does not direct in the Methodist church is certainly to go undone. It is my candid judgment that we need not dream of organizations of laymen being much help to the vast tasks of the church. We now have stewards, Bible classes and church rolls of men who can be of service right where they are if they will.

It does not take an organization for men to do some of the little things which are so much needed in the work of the church. Why not at the close of each service make it a point to speak a word of Christian encouragement to your pastor. He does not expect flattery from men every time he preaches for he has too much good judgment to know that it is not always deserved. What he wants is to feel that there are those who have spiritual appreciation of the truths he is giving his life to preach. Then it would be so much help if at times the laymen would visit the home of their pastor and get acquainted with him from the viewpoint of helping him by knowing him as a real man. I know of some men who lived next door to a parsonage for twenty years and never stepped inside and one of them was a steward of the church where the minister preached. If all the stewards and men of the Sunday school classes would go out of their way to get acquainted with the minister instead of waiting for him to ferret them out of the byways and hedges, how much good could be done? And again, it does not take much organization for every man to see that his church is held up to the public as a good institution and worthy of support. It does a pastor more good to see his preaching taking effect in the lives of his people than anything else he can experience. Many times laymen are willing to tell the pastor things that ought to be done when at the same time they themselves would get the greatest blessing of their lives if they would go and perform that task right at that time. It might be professional service if the minister did it, but with a free-will heart on the part of the layman it would become a benediction. Let our laymen not wait on some organization to direct their Christian life, but go out and use their God given judgment and do the things they see ought to be done NOW.

SAFETY SIGNALS

By Rev. S. J. Davies

I love my friends. It is much easier to love than to hate. Hatred corrupts the blood, upsets the nerves and causes a general bodily insurrection. Since Mrs. Davies, et cetera, have spent forty-five years or more in this ministry, we have met and made many friends, and if there are any enemies these belong to the unknown quantity and have long since been eliminated. From these friends the shower of Christmas cards started about ten days ago, and culminated in a rain-storm of them this day, Christmas Eve. Now, we too have been sending felicitations, wreathed in holly and with little Santys blowing bugles, and camels walking over plains studded overhead with stars. But they are too much and too many these friends. We hereby and herein serve notice we have never gotten around, and we would not for anything slight or wound the feelings of these much appreciated friends. Nor are we advertising our special popularity. But as the children say, "we are only just telling you." Now that the personal note is sounded, I will glide into the im-

personal. This Christmas card business is simply immense. We had an extra carrier for our mail route and I presume for every route in the city. I sincerely hope and earnestly pray that all this means that the Christ still lives and rules in the hearts and lives of our people. Many anxious hearts undoubtedly turn to him at this Christmas time. Now, if we all will but work as faithfully as our postoffice employees, and bear our burdens as cheerfully as the mail carriers, we may join in the angels' song, "Glory to God in the Highest."

And as my guardian angel suggests, to one and all of the good, patient friends who tell me they appreciate Safety Signals—You may outlive me, but you shall not outlove me.

* * *

To one who loves his fellowman as Jesus would have us love him, the tragedies of our modern life are heart-breaking. Crimes of the most appalling and heartless nature are committed by fiends in human shape; robberies are so frequent as to call for little comment; the spirit of diabolical revenge or rather of retaliation for fancied wrongs, not to mention the waste of human life from accidents, all these and more causes one to wonder if the world war has not left us a social war more cruel and vindictive.

The only hope of a better condition is the gospel, an aggressive, uncompromising gospel. One that is preached by men who fear nothing but God and hate evil wherever its hydra-headed form appears. There are no strata of society too low for this message of life and better living to reach, nor any too high or famous, or wealthy for it to save. Wherever men, women and little children live and toil and suffer there is its realm, there must it come with its healing balm and saving grace. Believe me, brother preacher, God needs witnesses and messengers in the world today, our world, your world, as faithful, as true, as self-sacrificing as the martyrs who suffered and died for the Blessed One in days of the early church. This gospel alone can humanize and soften the brute in man.

DISARMAMENT

By Carrie Chapman Catt

It is said that every controversy has two sides. Naturally, there can be only one right side, and after much lengthy talk concerning every new proposal, the world comes to agreement as to which the right side is. At present the controversy concerning the question of disarmament is in progress. Shall the world disarm or not disarm?

It happens that there are Americans who propagate for a big navy, "The biggest navy in the world would be most appropriate for us," they say. "The swiftest of all airplanes and submarines; the poisonous gasses we should have. The most destructive guns, together with all the latest development of each type of war equipment should be ours." The reason urged is that a surprise attack may be made upon us at any time, in which case we will need for self-defense a complete war preparation. That may sound logical to those who have no further information.

The truth is, however, that since the Great War a peace machinery for the self-defense of all nations has been carefully erected. There is a League of Nations with most of the chief nations of the world in its membership. Each nation member has obligated itself not to go to war and to settle any disputes arising between any other nation and itself by peaceful means. There is a World Court to which nations may submit many questions to the wisest and most distinguished judges in the world. Dozens of treaties have bound groups of nations to submit any controversy to arbitration. Lastly, the Briand-Kellogg Pact has obligated most of the nations of the

world to renounce war and to settle all their international disputes by peaceful processes. With a determination by all the nations not to join in wars, what need is there for great war preparation?

From this situation three curious facts confront us.

1. No nation can now go to war, unless attacked, without dishonorably violating one or more solemn agreements never to go to war.

2. If a chief nation should violate one or more of these sacred pledges, it will forfeit its honorable status among the nations and be called by the opprobrious term of aggressor. The penalty may be heavy.

3. If a nation enters a war upon the pretense of self-defense, an investigation into its motives will follow, and if it is proved that self-defense was not the real motive, it will not only receive the penalty of an aggressor nation, but an additional loss of confidence which always attends a perjury will be its fate.

Consider for a moment the results of the Great War:

Cost in Men

Dead	10,873,000
Wounded	20,000,000
War Orphans	9,000,000
War Widows	5,000,000
Refugees	10,000,000

Debts weighing each nation down to the verge of bankruptcy produce a problem never before known. "It will require," says Philip Snowden, Chancellor of the British Exchequer, "seventy-six million days of labor each day by British workmen for the next sixty years to produce the means to pay America alone." Said John Maynard Keynes, "we shall be paying the United States each year for sixty years a sum equivalent to two-thirds the cost of our navy, nearly equal to the total expenditure on education, more than the total burden of our pre-war debt, more than the total profit of our mercantile marine and the whole of our mines together."

The United States, being more fortunately placed than most nations, loaned to European nations at different times and in different forms to meet expenses of the war \$10,338,000,000.

The war was followed by a universal depression in business, an enormous unemployment, the prevalence of diseases spread by means of the war, unspeakable crime, unrest, and many other forms of human misery.

Which side are you on—the reduction and limitation of war equipment and the establishment of peace, or the continuation of war with all its horrors? Is war civilized? Can the world afford it? Could not civilized people abolish it? Could not sensible nations spend the money they receive from the taxes of the people in ways to produce more comfort, happiness and progress?

If you wish to bring the world over to the right side of this controversy, help us to carry to Geneva the largest and most impressive demonstration of the sentiment of this country.

The Federation of Woman's Boards of Foreign Missions of North America, and the Council of Women for Home Missions are members of the National Committee on the Cause and Cure of War. That Committee, through its federated organizations, is circulating a petition to the International Disarmament Conference, and we beg you to secure blanks of this petition from the above offices. Circulate them among your own and any other organizations, groups of American citizens, schools, churches, clubs, societies, and send them in to be added to the great petition when it goes to Geneva on January 1, 1932.

Our petition says: "Clearly the next step is the bold reduction of every variety of armament. To do less would violate treaty obligations, awaken suspicion and incite fresh war talk."

Already the women of England have secured over 1,000,000 signatures to their petition, and in

Holland, where the petition has been circulated by the United Press, the signatures to their petition have reached over 2,500,000. We must be up and doing if this great United States of America is to keep pace with the rest of the world.

Sixty nations of the world are together spending annually over \$4,000,000,000 in preparation for "the next war," which should never come. Why not save the money for better use and avoid the inevitable catastrophes which are the price of war? Brave military men have been immortalized as the world's greatest heroes. A new type of hero must now come forward—the hero who will lead the way to demilitarize society. In this day and generation it will be done. Join hands with those who want a civilized world of peace.

BOWING OUT 1931

By Harry Earl Woolever

A distinguished Bishop in speaking of the "depression" related that in a country church an inexperienced local sexton was trying to operate a motion picture machine while the minister was giving an illustrated lecture. As one reel was concluded and the sexton tried to change it for another, there ensued a prolonged darkness. Meanwhile the lecturer filled up the time as best he could with "talk." Finally a plaintive voice from the motion picture booth called out apologetically: "The trouble is that I'm having difficulty getting 'Giant Despair' off and 'The Promised Land' on!"

As the old year ends and the New Year appears on the horizon, may the peoples of the world be more successful than in recent months in beholding or realizing the "Land of Promise." This is the prayer of leaders in every nation. There is no question as to the fact that "Giant Despair" has been demoralizing the people. It is not fact but theory which holds the world in the atmosphere of depression. It is the lack of that thing called faith and not a lack of the material substances of life which holds the people in the "slumps." Never were the granaries of the world so large or so full, never were the cotton bales stacked so high, and never did milk and honey flow through the land so abundantly, but yet . . . ! Men go hungry and children shiver, though their suffering is not for lack of a providentially abundant supply. The cause of it is found in the failure of humanity properly to distribute what God has provided. The Almighty has showered the manna of spiritual and material sustenance, but man—having failed to partake fully of that which nourishes the inner man—fails to provide for the general distribution of the material provisions. The profit motive stands in the way of the providential program. If the profits which men demand for wheat, railways demand for transportation, and retailers require for distribution, could be equally divided from the planting to the consumption, all might eat. This is equally true of other commodities. Too many of us humans are not satisfied with enough but want a larger margin, while others must continue with less than enough to meet their actual needs. In this fact is contained the dynamite which may threaten a nation and a civilization. It is also an indicator of an outstanding lack of Christian principle and brotherhood in the economic world. Why should one ride in a comfortable automobile while another of the same age and integrity of life walks slushy streets in shoes with worn-through soles seeking nourishment for those around his own cold fireside?

Never was there so much money in banks, such a supply of food and clothing materials in stores, and so great an abundance on wheels—and yet, because of our mental narrowness and spiritual poverty, the cry of millions of victims of a world-wide selfishness which has been translated into a "depression" is heard throughout the land. No

president, no king, no dictator, can cure "the hurt of the nations," for it is felt everywhere, though less in America than in any other part of the universe. It is bringing realization of the truth that not in executive mansions nor in legislative halls is to be consummated the act which will redeem the world from materialism. That act must be completed in the tabernacles of men who break their erect haughtiness and bow in spirit before their Creator and their God. There is a cure for the evil days which men bring upon themselves, a cure which has never failed in individual cases, where it has often been tested; nor has it ever failed nationally, for it has never been thus tested. It is embodied in the words: "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you."

Selfishness Damns the Nations

The maladjustment seen all about the world and reflected in the cry, "depression," is found in all the phases of life. Let us speak from near at home, for the ring of voices in the halls of Congress is in our ears as these lines are written. Standing out over all the babble of voices on the floors of the National Legislature and the chattering in committee rooms is this word, unwritten, but burning deep red—SELFISHNESS. We have just returned from a committee room where the leading bankers of New York City were giving their testimony concerning the loan of \$3,453,750,000 of American dollars to foreign municipalities and to our mind comes the picture of a man we had just passed, standing under the shelter of a filling station in order to keep out of the rain. He stood six feet tall and was fine of face, but forlorn as he searched his mind for some other place to beg for work. The bankers, as they faced the senators, conducted themselves with a manner most commendable. These were gentlemen and leaders in a system of which they too are but victims and ten senators sat about the conference table helpless to cure by material measures the evils of a civilization which produces extreme opulence on the one hand and demoralizing poverty on the other. There are too many in Congress who do not realize that leading economists have declared that the material depression will never be lifted except upon the basis of a spiritual revival.

CHRISTIANS IN THE MANCHURIAN CRISIS

The war menace in Manchuria has caused grave concern not only to Christians in the United States but also to those in both China and Japan. The record is still incomplete, but enough news has come to the office of the Federal Council of the Churches of Christ in America to show that earnest efforts were made by our fellow-Christians in the Far East to promote a peaceful settlement.

The first move seems to have been taken by Mr. Ebisawa, Secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China his personal concern and his assurances that Japanese Christians would co-operate with Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. On September 29, after the executives of the Japan Council had met, they sent an official cable to Shanghai repeating the assurances previously sent by the Secretary. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and "were met by the Vice Minister, who gave them a very sympathetic hearing." They also called on the political editors and the owners of the leading newspapers and "requested the editorials on news to be presented

in a way to bring a friendly settlement with China." On October 2, a general meeting of churchmen and leaders in the peace organizations was held in Tokyo. Although no special resolutions were passed, support was given to the efforts for peace already under way.

The news from China is less complete, but word has been received of a prayer meeting in the home of Mrs. Chiang Kai-shek in Nanking on September 30.

Dr. C. Y. Cheng, General Secretary of the National Christian Council and Moderator of the Church of Christ in China, in a letter from Shanghai, dated October 24, says:

"The future is very uncertain and doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love-principles of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first, on behalf of the countries of both China and Japan, that they may seek a better and more Christian way of solving their problems, and, secondly, for the Christian peoples in these two countries, that they may show forth in word and in deed the principles of Jesus Christ, which is essentially love. You realize, of course, that neither the Japanese churches nor the Chinese have much influence over the countries, nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

From the Japan Christian Council the following resolution has come:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its Ninth Annual Session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate does not, as yet, pervade the world's life. At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and co-operation of our brethren in Christ and peace organizations everywhere."

Christian leaders in China also were evidently doing all they could to secure a peaceful settlement, as shown by the following wireless story from Shanghai, published in the New York Times of December 4:

"Twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, returned today to Shanghai from Nanking, where they participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China. They conferred with General Chiang and joined in devotional services, praying for a settlement of the Manchurian dispute.

"The leaders were reticent about the proceedings, saying they did not wish their motives to be misunderstood, but they were greatly impressed by General Chiang's desire to have their aid.

"After the devotional services a Christian conference was held, at which General Chiang Kai-shek spoke at length, declaring that China was at a cross-roads, one path leading to peace and the other leading to bolshevism. He expressed the hope that the Christian Church would help to achieve a settlement of the Manchurian trouble and declared his faith in Christianity to lead in the path of light and righteousness.

"The Christian leaders assured him the Church prayed for both China and Japan to use the League's offices to settle the crisis. The conference merely discussed the situation and no resolutions were adopted. Afterward General Chiang and his wife joined in prayers both for China and Japan before the party left aboard a special train for Shanghai. The visitors presented Bibles to the President and his wife."

Conferences between Christian leaders in the United States and Canada resulted in the following cablegrams to the National Christian Councils in China and Japan, sent November 27:

"The Federal Council Churches, the Foreign Missions Conference, and the Federation of Woman's Boards, representing Christian people in the United States and Canada, are deeply concerned over the Manchurian situation. A peaceful settlement is highly important for the world disarmament conference and enduring world peace. Without prejudging the issues, we earnestly suggest that the Christian forces in Japan and China renew their efforts to influence their governments to seek a peaceful solution. We join our prayers with yours for peace. Identical cable sent to China. (Japan)."

The Administrative Committee of the Federal Council of Churches adopted on October 23 a resolution expressing deep appreciation of "the prompt action of our Government in co-operating with the Council of the League of Nations in seeking a peaceful settlement of the issues now at stake between China and Japan and in calling the attention of China and Japan to their solemn obligations as signatories of the Peace Pact of Paris." This was supplemented on December 3 by a statement by the Executive Committee at its annual meeting in Philadelphia.

PERSONAL AND OTHER NOTES

Mr. and Mrs. R. I. Gould of Lake Charles, La., renew their subscription with greetings and good wishes to the Advocate.

Rev. S. M. Butts, formerly North Mississippi Conference Evangelist, is this year serving as pastor at Abbeville, Miss.

The parsonage on the Buena Vista Charge has been purchased at Egypt where the pastor now lives, Rev. H. N. McKibben. It was formerly at Buena Vista, where it burned this year.

Dr. Elam F. Dempsey, editor of the Wesleyan Advocate, sends greetings and good wishes. The Advocate reciprocates with high hopes for the continued success of Dr. Dempsey's work.

"Everything is moving along well on the Holcomb Charge," says a letter from Rev. J. L. Nabors, renewing his subscription. We feel sure that it will continue well with Brother Nabors and his people.

Rev. E. E. McKeithen, our pastor at Friars Point, continues to do his work like a master workman. He is progressive and always trying to lead his people forward in accordance with the advanced ideas and methods.

Quite a number of Christmas and New Year's greetings came. We are delighted to be remembered thus. To each and all of these who so kindly thought of us we wish a New Year of increasing spiritual growth and enlarging Christian service with the peace that comes from such experience.

(Continued on Page 9.)

"THE PEOPLE, LORD, THE PEOPLE"

By William F. Quillian, Secretary, General Board of Christian Education

Following the publication of recent statistics concerning losses and gains in Church membership in America, there has been much discussion. Various reasons have been given to explain these figures. We are not now interested in the causes; we are interested in the facts and in finding a way out of the failure of the Church to make larger gains in membership and, therefore, in discipleship to Christ. When our own Church, with more than 2,500,000 members, shows a net gain of about 15,000 in 1930, and when our Sunday schools show a loss of about 37,000 in the same year, it is time that we should pause and ask with great seriousness, What can we do?

I am not among those who consider that mechanics and dynamics cannot work in the same house. The Master believed in organization. He sent forth his disciples by twos, he gave them explicit instructions, he urged that they bring back definite reports. This they did. When he would feed the multitude he had them to sit down by fifties, and the loaves and fishes were passed to them by appointed disciples. Nothing was wasted. Twelve basketfuls were gathered up after the thousands had been fed. We need organization, planning, system. One question, however, strikes us squarely in the face. We cannot evade it. Have we as a Church lost the power while preserving the form of godliness? Have we the mechanics minus the dynamics?

Paul said: "I am not ashamed of the gospel of Christ, for it is the dynamite (dunamis) of God." The prime quality of dynamite is power. When it comes in contact with the burning fuse, something always happens. So the gospel of Christ sent forth from a tongue of fire will break the heart of stone and will open the way for the fountain of living waters to spring forth. Tragic are the words of the great apostle; this gospel is a "savor of life unto life, of death unto death." Can the gospel be presented in such a way that the hearts of men may be hardened?

Perhaps the trouble goes deeper: Are we undertaking to preach a gospel which we do not live? Are our people worshipping a Christ whose principles they do not practice? Think it through. Has it come to pass that we are giving the major emphasis to the training of leaders to train other leaders to train others? What are we doing to reach the multitudes over whom Jesus was moved with a mighty compassion as he saw them as sheep not having a shepherd? I have always tried to live close to people, to know and to share their lives. My call to the secretaryship of the General Board of Christian Education has lifted me out of the cloistered life of a college campus, and I find myself in the heart of a Southern city with the thud of traffic all around me and thousands of people moiling and toiling and striving all about me. As never before, I am impressed; I am disturbed at the terrific need of men for Christ and his gospel.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again,
Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God."

It is equally true that the neglected people are found out in the waste places of our country. Vast stretches of our great nation are without churches, without Sunday schools, without the healing, saving touch of the Great Physician. What are we doing for them? May I answer that the General Board of Christian Education is making a serious effort to co-operate with our pastors,

presiding elders, and bishops to get the gospel to these neglected children of our Heavenly Father? Our workers, general and conference, go into the hard places, the sparsely populated stretches, and seek to lead our people into the kingdom of a Christ who cares for every man's soul. Into the mills, the mines, the mountains, the fisheries they go, but there is a limit to what can be done. The extension of the kingdom today is limited by the lack of funds, and thus does the Church "limit the Holy One of Israel." The Southern Baptist Church reports an increase of approximately 75,000 in its Sunday school membership. Is there any connection between this report and the fact that their budget for this work is two and a half times the budge of our Church?

The same principle is true of the fields afar. We are seeking to lead our people in distant lands to love, to know, and to obey the teachings of the Word of God. The question we raise is this: Are we using the means at our command for the winning of men, women, and children to Christ? Is our great Church, with its 7,000 preachers, its 2,500,000 members, its Sunday school and Epworth League program, its schools, colleges, and universities, its many and splendid publications—is our Church justified in reporting a very small gain in the membership of the Church and a serious loss in the membership of the Sunday school? I think not.

This matter was brought to the attention of the General Board of Christian Education at a recent session, and the following paper was adopted:

"In order that the General Board of Christian Education may most effectively meet this responsibility:

"Be it resolved, First, that the year 1932 be designated by the General Board of Christian Education as a period for special and definite emphasis upon reaching the unreached; and,

"Second, that the departments of the General Board give early attention to the formation of such plans and the preparation of such literature as may be necessary for making effective this emphasis upon reaching the unreached; and,

"Third, that the Executive Staff be requested to prepare a statement upon this important matter for presentation to the Church, holding carefully in mind the fact that the departments of the Church exist for the whole Church program, and that the planned-for increase should set as its goal the leading of every departmental member into active membership and service in the Church."

The adoption of a paper means nothing unless it results in action definite and persistent. We have observed the anniversary of Pentecost, but as a Church we have not yet experienced the baptism which will loose our tongues and fire our hearts and thrust us forth to reach the people in city street and country place. We talk much of doing the will of God. To do the will of God is to help the people—help them in their sickness, their poverty, their problems of social and industrial injustice, their longing for joy and peace; help them to overcome evil, to conquer sin, and to become the children of God, the comrades of Christ.

There is no conflict between Christian education and evangelism. The right sort of education, that which puts Christ in the center as Teacher and Lord, will send men forth into the congested centers and into the waste places of earth crying, "Repent, for the kingdom is at hand." Let us go out and compel them to come in. It is the hope of the world and the righteous expectation of our Christ.

"When wilt thou save the people, O God of Mercy, when?

The people, Lord, the people; not thrones and crowns, but men!"

The saving of the people and the coming of the kingdom wait on his Church through you.—Nashville Christian Advocate.

POETICAL THOUGHTS

By Mrs. George S. Brown

But I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I, myself should be a cast-away. I Cor. 9:27.

DEALING WITH ME

I must be strict with me! Too oft I find
Unto myself 'tis easy to be kind.
Duty declares, "This is the thing to do!"
But, Self, I am so lenient with you.
I hear you murmur, "That is hard!" and so
I choose the easy way and let it go.
I know the right, I know what ought to be;
I also know I should be strict with me.
I should compel me with what strength is mine
To live my life precisely to the line.

To others' faults I'll gladly shut my eyes;
Therein I think the joy of friendship lies.
I will not hold them fast to rules and laws,
Insisting grimly on each written clause;
I'll grant them favors whensoever I may,
Deal gently with them in their work or play,
Make life for them as pleasant as I can,
For that is conduct which befits a man;
But, Self, what oft I let another do
I must not ever countenance in you.

One breaks the rules! That is not my concern.
To keep the rules is what I have to learn.
He does this thing or that and I consent;
By that I show that friendliness is meant;
But, I must never seek the while I live,
The slight advantage I am pleased to give.
'Tis good on others favors to bestow,
But unto me no favors must I show;
In every test, whatever it may be,
Let come what may, I must be strict with me.

—Edgar A. Guest.

Christ knew how partial we are to ourselves when He told us to love our neighbor as ourselves. If we love them that way there is no doubt that we will be good and kind to them. The young people used to sing a foolish little ditty about "I love me, I'm wild about myself." We may not confess it but that is really the truth. Few of us would exchange places with any one we know. Others may be richer, more prosperous, brainier, more talented, more beautiful, etc., but there is something about ourselves we admire. That is all right, and no doubt God meant it should be so; but we really should be strict with ourselves; as Edgar Guest says. We are prone to make excuses for our misdemeanors, to slide over our shortcomings, to make light of our mistakes, and more than aught else we indulge ourselves. We are too kind to ourselves and the things we would condemn in others we think are all right when we do them. We are prone to take the easy path for self, to play more than we work, to show favor to ourselves, to be partial. Most of us like to give to ourselves, but this is not the Christ way. To be like the Saviour, we must learn to crucify self. We should be lenient with others, but strict with ourselves, deal gently with fellowmen, but keep ourselves up to the highest standard of living. "None of self" should be our motto. Shall that be our slogan for this year?

A BICYCLE AND MISSIONS

By Mrs. C. W. Turpin

A little boy's bicycle is a strange thing to find in a collection plate.

And it isn't often that a Methodist preacher, after delivering a missionary message, looks in the basket and sees a diamond ring, or a rope of pearls.

But the same missionary crisis elicited all three sacrificial gifts from Southern Methodists and the aristocrats of the jewelry world traveled in the same mail bag with the long-hoarded pennies, nickels and dimes that a little Virginia boy destined for his "bike," and arrived today at Methodist missionary headquarters here.

Two Texas Methodist women responded with jewelry. The ring, valued at \$150, and the strand of pearls, are both to be turned into missionary dollars and will do their bit to keep institutions of the Methodist Episcopal Church, South, going in all foreign fields, according to J. F. Rawls, Treasurer of the Board of Missions.

"The financial depression cannot kill the spirit of self-sacrifice in the Southern Methodist Church," is Mr. Rawls' daily comment, as he opens envelopes from every section of the denomination to learn how church members are responding to the desperate need of the mission fields.

And with only three weeks gone of the special missionary appeal ordered by the bishops of the Church, mission leaders at headquarters anticipate an "old time religion" response to the call for \$400,000, as chocolate sodas, shows, new hats, and dresses go the sacrificial way to be transmuted into missionary gold.

The Home Circle

GROWING OLD

Heigh-ho to life, and all it means,

Of laughter and of care,

Its memories of happy scenes

When every dream was fair.

Yet though the by-gone days were sweet

And youth was good to own,

Full many a joy is ours to meet

Now we are older grown.

For who would always stay a child,

Or cling to twenty's charms?

Youth quits the field where sport has smiled

To face the world's alarms.

The happiest days are never fled,

For if the truth were told,

Each one of us still looks ahead

And hopes he shall be old.

Tomorrow may be dark with care

Or filled with laughter sweet,

But still whatever waits us there

We're eager all to meet.

For wisdom comes when beauty wanes,

Some charms we leave behind,

But every age which man attains

Has joys for him to find.

What once was pleasure is no more,

The time-worn wrinkled brow

Which once youth's splendor proudly wore

Has other pleasures now.

And though the storms of winter blow

And though the blood runs cold,

Each one of us is glad to know

The joy of growing old.

—Edgar A. Guest.

THE JOB OF FATHER

To any small boy of four Dad is a hero—a person who knows how to overcome all difficulties, one around whom the known world revolves, a person greatly to be admired. Whatever sort of man the father is at home, whatever happens to him outside, in politics and economics, the fact remains that Dad's influence on his son's life for good or ill, is greater than that of any other man, because during those early years of childhood, when the foundations of the boy's character

and health and future life are built, Dad is his son's hero.

If this small boy saw more of his Dad, would that tall person still be a hero? Sooner or later, the son will discover whether or not his father gets his way with tolerance and fairness, whether or not he counts on sincerity, justice and gay, good humor to turn the wheels of his relationships with people. As the boy grows older, then, will his father's living example translate the early hero worship into a happy bond of comradeship? Will Dad become as successful as companion, guide, and counselor, as he has been as provider?

That American fathers are taking the job of father seriously, that they are actually studying it as they would any trade or profession, is pointed out by the report on "The Family and Parent Education," recently handed to Secretary Wilbur, Chairman of the White House Conference on Child Health and Protection. The Committee appointed to study that subject was headed by Louise Stanley, Ph.D., Chief of the Bureau of Home Economics of the United States Department of Agriculture, and Mrs. Sidonie M. Gruenberg, Director of the Child Study Association of America, was chairman of the subcommittee on types of parent education.

One father who, when the pressure of business slackened, had spent the morning in the nursery school, to which his small boy went, shook his head ruefully and said, "I should have done this before." This happened in the Merrill-Palmer School in Detroit, where fathers and mothers go as observers, not as visitors. Every parent receives a list of questions to guide his observations during the morning in school and through the children's dinner hour, when he is given charge of a table of three or four children.

This particular father watched twenty-two children playing together, working freely and happily, conforming to requirements when necessary and yet receiving few direct commands. During those hours he noticed that there was little undesirable behavior, and yet that the teacher seldom interfered; that there was little quarreling, and that the children usually settled things themselves; that the policy, as he expressed it, was usually "hands off," but not always so. When the teacher did step in, she had a reason for doing so. Never before had this realization come to him with so much force as on that morning in the nursery school. In his home thereafter there was less of "Jimmy, do this, and do that," and likewise less of "Jimmy, don't," with improved behavior on Jimmy's part as the result.

In order that learning to do a better job as parent in this age of movies, radio and high-powered cars, should be pleasant rather than worrying and burdensome the Merrill-Palmer School has arranged supper meetings for parents of its nursery school children. A social hour is followed by a short talk on some principles of child development which gives a point of view new to the parents. As fathers and mothers listen together, they arrive at some agreement as to the procedure to be followed at home, and in that harmony lie the seeds of success in dealing with their children. The child is less likely to have one method tried by one parent and a different one by the other, if both parents understand the new idea. And a definite effort is made at these meetings to prevent the development of "the tense and troubled parent, with a sense of inadequacy and helplessness about his job, who looks upon every bit of his child's behavior as a problem rather than as a manifestation of a period of growth, as it often is."

In addition to these social hours, the Merrill-Palmer School has formed discussion groups among the parents, but for one day-time meeting to which mothers only can come, there are always two evening meetings attended by fathers and mothers. This school was probably one of the first to emphasize the point that the father is not merely a provider, that the child has "parents" not

just "the parent," as so often appears in print.

An effort to reach another group of parents has been made at one of the Infant Welfare Stations in Detroit where classes were started to help mothers prevent the problems which brought them and their children to the Behavior Clinic. "During the unemployment period," the report states, "the fathers often came to the clinic and the classes," for they had begun to appreciate that with children, as with machines, prevention is better than cure. At these classes the teacher gave an informal talk, of twenty to thirty minutes, and afterwards answered questions and discussed problems with individual parents who wished specific help. The outline for the talk on "Habits," for instance, ran like this:

"When we are born we have some ready-made ways of behaving—kicking, sleeping, sucking, crying and grasping. There are other ways of behaving which we have to learn. These are called 'habits.' We have to learn the habits of eating at regular times, sleeping at regular times, putting away our toys, and hanging up our clothes.

Helps in Teaching Right Habits to Children

"1. Praise children when they do the right thing.

"2. Be firm about doing things regularly.

"3. Give children a chance to do things for themselves.

"4. Be patient with children, for many times they are very awkward in trying to do things.

"5. We must behave the way we wish the children to behave. We should hang up our clothes if we expect children to hang up theirs. We should say 'thank you' to a child if we expect him to say 'thank you' to us.

"6. Children are not born with habits, they learn them. Grown-up people who have charge of children decide what habits the children are to have."

The fathers who attended these classes were not going to be like the one whose boy was brought into Juvenile Court for staying out all night. The lad said he couldn't bear to stay at home now. He never knew how mean his Dad could be until he saw him round the house all day.

These two examples of how fathers in one large city are tackling the job of parent are merely indicative of something which is going on throughout counties, states and the nation as a whole. Everywhere fathers are asking how to deal with sons and daughters so that when they reach young manhood and womanhood, they may not commit some folly which will undo all that their parents have been building for them through the years. In a dizzying whirl of exciting sounds, ideas, and actions youngsters are constantly stimulated to a point of feverish activity which piles up special difficulties in their path to maturity. How shall a father act and talk, in work and play, with those growing persons who are his son and daughter, in order that the outcome of that growth may be revealed in a happy and responsible young man and woman, able to use wisely the material and educational advantages which their father has worked so hard to give them?

(Continued next week)

CHUCKLE BURS

The absent-minded professor drove up to his garage door, looked inside, and blinked. Then he leaped back into the car and drove like fury to the police station.

"Sergeant," he gasped, "my garage is empty. My car's been stolen."—Watchman-Examiner.

* * *

"I'm very tired," said the lady at the head of the supper table, one Sunday evening.

"You should not be," said her minister, who had been asked to the evening meal, "you haven't preached two sermons today."

"No," said the lady absent-mindedly, "but I listened to them."—Toronto Globe.

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Editorial

DWINDLING METHODISM

(Continued From Page 1.)

We must have a larger evangelism. For too long we have entertained two schools of thinking in our Church without finding the fullest reconciliation and adjustment. Let us know at once that the Gospel has to do with children and adults, and that it has both its revolutionary and cultural meaning. Certainly we must win men to Christ by way of conversion. And it is equally certain that our work will fall short of fulfillment if we stop there. The new and larger agencies of Christian education must be mobilized and made effective in the production of Christian character both individual and social.

We must revise our definition of spirituality. It might be well for us to attempt to say to ourselves just what spirituality does mean. Is it sufficient to live a quiet, colorless, and negative life? Is there not something positive, aggressive and adventurous about it? Does it not involve definite and pronounced types of conduct, attitudes, and interests in life? Is any man spiritual who is not definitely committed to active service for others? Worship is not to be a withdrawal from life and its discouraging realities. It must be spiritual renewal in the midst of and for the changing of these conditions.

Prayer must sound new depths and religious experience must again be marked by zeal and fervor. Prayer must leap the bounds of the narrow round of selfishness within which it usually runs. Is it to be a babyish begging of God for things and for escape from the stern realities of the daily round? In prayer we must hear the bugle blast calling us to battle and co-operation with God in making the world Christian.

We must conceive more courageously and comprehensively of the church. In recent years it has been more or less discredited and humiliated in the presence of issues upon which it should have had a clearer and more pointed word of authority. It must be more than a private club for those who desire a cloak of respectability for a type of life that is short of the claims of Christ. Its voice must be more than an echo of the wranglings of the market-place, and its ethics must be of a higher order than that practised by politicians. Much of the work of the Church has been taken over by institutions that are carrying it

on admirably. The Church has a function and a responsibility without the discharge of which souls perish and social life disintegrates. It is high time for the Church to speak definite words in matters of war, industry, race relations, and other problems that have men baffled and confused.

Then we must have a new philosophy of life. Say what we will, most of us still regard material conditions as the evidence of God's favor or disfavor. This is the philosophy of Job's friends, but not of Job. And it is not the philosophy of Jesus. We have grown soft and flabby in our spiritual life. One has called us "the petted and spoiled children of a pampered civilization." We need to endure hardness as good soldiers.

With such religious experience and spiritual equipment we should, in the words of Dr. Cadman, become again the "shock troops of the Kingdom."

THE CUP OF BLOOD

Is the peace idealism and the non-violent methods of Gandhi to sink in a sea of blood? Is the little man who has relied so courageously and so persistently upon soul-force to find his Gethsemane and have pressed to his lips the cup of blood? That now seems a possibility with some hints of probability.

After the long stay in London and his fruitless efforts at the round-table, the Mahatma has returned to India. What had he to offer them? What note of encouragement could he give the waiting millions who have recognized him as leader and spokesman of their cause? Almost nothing.

An Associated Press notice of December 28 declared, "Mahatma Gandhi declared today he would not flinch in sacrificing the lives of a million people to purchase the liberty of India." Is he losing faith in soul-force? "If the fight is inevitable," says he, "I will expect every son and daughter of mother India to contribute his mite. In the last fight you had to face staves, and in this fight you will have to face bullets."

These words of the Mahatma are ominous. In them we hear the calmness of Stonewall Jackson's, "We'll give them the bayonet." There is no excitement about it. He seems to have counted the cost. Liberty for India is worth a million lives. "We are ready to pay the price."

But that word "bullets" sounds strange on the lips of Gandhi.

There is this one note of hope. "However, I will not abandon attempts to save the nation from a fiery ordeal. If, on the other hand, there is no single ray of hope I shall not hesitate to call upon you to bear any amount of suffering."

Does he mean by this that he is willing for India to arm, or does he mean that he will persist in his non-co-operation and non-violence in the face of the bullets of Great Britain?

Let us who are Americans, who won our liberty from the same great nation, not forget our love of liberty. And let us not lose sympathy for both Great Britain and India in this most trying hour. And let us pray that peace may prevail.

CAN JAPAN BE SAVED?

When Commodore Perry in 1854 steamed into the waters of Japan and negotiated the treaty that opened that country to our trade the United States of America began its schooling of the Japanese. And we shall never be able to estimate the influence of that method of negotiation via gunboats upon the minds of the Japanese. This date marked the beginning of Japan's history as a modern nation. That act on the part of this country symbolizes to Japan the might and meaning of America. The country has never been able

to dissociate military force from the greater spiritual values of this country.

While Japan did not invite but protested such a move on the part of this country she was not long in becoming convinced of the material and other advantages to be gained by the American method. Soon they are called the "Yankees of the East." In an unbelievably short time the island empire is making rapid strides toward a place alongside the "leading" nations. Soon she must be reckoned with in matters of major international importance. Her complete enfranchisement came in her victory over Russia in 1904. Since that time there has been little question about the place of Japan among the nations of the world.

The point in all this is that the United States has a tremendous stake in the destiny of Japan. With that keen penetration and imitative skill she has placed her feet in our tracks. Her attitude, in the main, has been that of admiration. Two things have shocked her confidence in us: our treatment of her people in California and the "Exclusion Act."

Christian missionaries have done much to maintain and develop their friendly feeling toward us, and the church has made great advancement, but Japan is being weighed in the balances. With an army that is irresponsible and not under the control of the cabinet, it becomes a law unto itself. A returned missionary recently said that seventy per cent of the Japanese were for friendly relations and peaceful methods with China, but the military forces are not under the direction of these. No one can doubt that the army is being dictated to by a strong militaristic party with the usual jingoistic propensities.

Has America any word for Japan at this time? Can she stay her aggression in the territories of China? Is it possible that Japan feels that we say one thing, but that inwardly we approve her conduct?

WE JOIN THE POPE

"Unification of the Protestant and Eastern Catholic Churches with the Roman Catholic Church, under the authority of the papacy, was urged by Pope Pius XI," according to an encyclical sent out over his radio station from Rome celebrating the 15th ecumenical of the Council of Ephesus, the 7,500 word message being entitled "The Light of Truth."

We join the Pope in his desire "for unity in all Christendom that present-day immorality and unbelief might be combated." Surely present-day immorality and unbelief need to be combated and we can think of nothing that can combat it effectively outside of a united Christendom. With that we feel assured of success.

We further join him in our high esteem of Mary and of motherhood. Mary enjoys a unique place among women, and no one can take it away. She is the model of motherhood and may be held up as an example to future generations of mothers.

Furthermore, we join him in his belief that in Jesus Christ "the true nature, divine and human, are united in one person." In this we find our assurance that through Christ God will stick by us till we rise to our appointed place in the divine economy.

But we balk at his "papal supremacy and infallibility." Somehow we just cannot quite see it that way. In our study of church history we get confused at that point where there were two or more contending that they were the rightful pope. Then there are some other items along the way that make it impossible for us to swing around to that viewpoint.

And we must further decline the suggestion of a "uniform profession of faith." We are right strong for unity of spirit, but not very strong for uniformity.

Then again, while joining him in the desire for "one fold under one shepherd," we should like to spell "shepherd" with a capital "S" remembering that He called himself "the Good Shepherd" and reminded us that He had "other sheep" and that He would bring them all to his fold.

And, finally, we have trouble at the point where he invites us to a "return to that true faith which is jealously conserved, ever secure, and inviolate in the Roman church."

In begging to decline the invitation, however, we do acknowledge our debt to the Roman Catholic Church and express our thanks for all friendly gestures in our direction.

Furthermore, we commend the use of the radio station and beg to suggest that the encyclicals be translated into English as well as a few other languages.

PERSONAL AND OTHER NOTES

(Continued From Page 5.)

Our sympathetic interest goes out to the pastors and their families, as it does to the people they serve, in the flood areas of the North Mississippi Delta. In that territory are A. R. Beasley, E. G. Mohler, E. C. Driskell.

Rev. J. E. Cunningham is now living at Greenwood, Miss. This will be a delightful place for him to live for he has served the Greenwood church as pastor and presiding elder. Brother Cunningham asked to be superannuated at this past conference on account of ill health.

Rev. R. O. Brown, an honored superannuate of the North Mississippi Conference, is making his home with his daughter, Mrs. J. S. Mayfield, at Amory, Miss. He has been constantly under the treatment of his physician during the past few months but is considerably improved at this time.

Rev. B. F. Rogers, new pastor at Carrollton Avenue Church, New Orleans, comes to the office to place two new and one renewal subscription. We regret that we were out when Brother Rogers came. Reports are that his people have received him graciously and that he is preaching to large congregations.

Miss Adele Mallery, teacher in Creswell School, Shreveport, thinks the Advocate makes a good Christmas present for her mother, Mrs. Bessie Mallery of Mansfield, La. She expresses her thought with a subscription to that address. We trust that the visits of the paper may be instructive, interesting and inspiring.

A bulletin issued by Rayne Memorial, New Orleans, carries New Year's greetings from the pastor, Dr. W. W. Holmes. The words are warm and cordial. In making our prognostications for the New Year we have put it down that Dr. Holmes and Rayne Memorial both have a great opportunity and that they are both to be congratulated.

The Bulletin of the West Point Methodist Church, Rev. S. L. Pope, pastor, contains a wide range of good things. The suggestion is made that the people memorize the Apostle's Creed and the Prayer of General Confession. This we call a step forward. How very much our church services could be improved with a little thought and persistence. We commend Dr. Pope and his people.

Rev. G. H. Boyles, the new pastor at Houston, Miss., has taken hold of his work with zeal. Bro. Boyles has been successful at other times in his ministry in leading his people to build more adequate church facilities. His congregation at Houston has had in mind the erection of a new church building, but the financial condition has prevented it. They fully realize the need and will meet it as soon as they are able.

The Bulletin from First Church, Lake Charles, La., indicates that the pastor and congregation

are going at the new year's work constructively and enthusiastically. The bulletin carries greetings from the pastor, superintendent, presidents of missionary societies, president of board of stewards, and the presidents of the Board of Christian Education and Wesley Brotherhood. We congratulate Brother Gunn and his people.

The Education Commission created at the two Mississippi conferences, has met and organized with Rev. M. L. Burton as chairman, and appointed some committees for research study. The final date for decision of the joint boards of trustees and Boards of Christian Education on the recommendation of this commission is not later than Feb. 15th 1932. They are working toward a unified policy for the Methodist Colleges of the State.

Rev. E. G. Mohler, for five years with the Board of Christian Education as Rural Extension Secretary is now the busy pastor of the Webb and Sumner charge. Bro. Mohler is a vigorous pastor and an untiring worker at whatever task the Church gives to him. He made splendid records during his pastorates at Booneville, Sardis, Lexington and other places. Mrs. Mohler is an accomplished musician, serving for the past five years as organist of the Grenada church while they lived there.

Rev. W. S. Shlpman, serving as pastor at Inverness, Miss., has asked to be relieved of the duties of his pastorate because of long years of service rendering him physically unable to serve. He has been an active member of the conference since 1880. No man in the conference circles has been more popular with all classes of people, or given more acceptable service to whatever task he has been assigned. Bishop Denny has not announced the appointment to fill the Inverness charge.

The local Board of Christian Education has been set up and organized at Aberdeen Church, Miss., with Mr. E. E. Holly, chairman, and Mrs. Chas. Spragins, recording secretary. The Division Superintendents, Mrs. H. T. Heard, Young People; Mrs. H. G. Howell, Children; and Mr. R. A. Pullen, Adults; have begun to have meetings of the workers in those divisions. The morning service of Jan. 10th has been designated as "Home Coming Day" for every Methodist in Aberdeen to attend church.

Rev. S. L. Pope, pastor at West Point, is printing an attractive Bulletin in which he keeps his people informed about the church. His Bulletin carries the complete detailed organization of his church with notices and items of information.

Although it seems to be a time when churches and other organizations are holding back from pressing the claims of building debts, our church at Fulton, Miss., where Rev. W. L. Atkins is pastor, has recently made a campaign to pay their church out of debt. Success seemed certain at this writing.

The Macon Station where Rev. J. A. George is beginning his third year as pastor has made an out-standing record during the past four years. This flourishing church has rebuilt their church building, built a new up-to-date parsonage, and with few exceptions met all the claims for connectional interests and now owe only a little over \$8,000.00. The way they have met their debts is to be commended. The church was erected during the year Rev. J. L. Gerdine, a missionary to Korea on furlough, was pastor, and since then the present pastor has led them.

The American Educational Review for October-November carries an interesting article about Southern Methodist University under the head of "Trustworthy American Institutions of Learning." The author says "We regard S. M. U. as being among the greatest, best and most modern of Southwestern Church Schools and as being a standing, living and enduring monument to the greatness of the Methodist Episcopal faith. It

has few equals in the confines of the United States. President Charles Claude Seecman, widely known as an educator and a highly gifted divine, is assisted by a well selected faculty of highly trained and thoroughly efficient education experts."

LOUISIANA CONFERENCE KINGDOM EXTENSION INSTITUTES

As chairman of the Louisiana Conference Commission on Benevolences, I wish to call special attention to the announcement of the dates and places or holding our Kingdom Extension Institutes as found on page 4 of the Advocate of December 24. Since this announcement appeared, it has been found necessary to make two changes, as follows:

1. Since Tuesday, January 19, is election day in Louisiana, the institute scheduled at Minden on that day will be held one week later, on January 26.

2. The institute for the Ruston District scheduled to be held at Ruston on January 21 will be held on that date at Clay instead of at Ruston.

Let us not forget that the Voluntary Kingdom Extension Offering is as much a part of our financial system as are the apportionments for General and Conference work. This being true, it is our duty to follow the program of cultivation and take the offering in every church. In view of the general falling off in our collections for the past two years, it is exceedingly important that we do our best to reach our quotas this year. Our people will be found responsive when they are in possession of the facts.

Dr. Chas. C. Jarrell, Secretary of the General Hospital Board, of Atlanta, Ga., will represent the General Commission on Benevolences at our Institutes. The Conference Commission will also have a representative at each institute.

Every effort should be made to have as large attendance as possible at these meetings. Everybody will be welcome; but it is especially important that all pastors, lay leaders, stewards, Sunday school superintendents, representatives of the Woman's Missionary Societies and of the young people's organizations, and other official members of the church be present. The Discipline specifically makes it the duty of the chairman and members of the Missionary Committees to attend these institutes. (Discipline, Paragraph 494).

It is urged that the taking of the Kingdom Extension offering be completed in all churches by the end of February if possible.

H. T. CARLEY, Chairman,
La. Conf. Com. on Benevolences.

TO THE PASTORS, AND LAY LEADERS, NEWTON DISTRICT

Dear Brethren: Please remember the Kingdom Extension Institute will meet at Montrose January 14th, 10:00 a. m. Come on time. The pastors will please notify their leaders to be on hand.

W. M. SULLIVAN, P. E.

TO THE SUPERANNUATES AND WIDOWS, MISSISSIPPI CONFERENCE

Please note that my appointment removes me from the Finance Board of our Conference.

Rev. C. A. Shultz, of Jackson, Miss., becomes chairman. Please address all communications intended for the chairman to him. I do this because I have received some letters by some who perhaps think I am still in that work.

W. M. SULLIVAN.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LAWRENCE T. RUSHING (nee Evans) was born October 26, 1902, in Whitley County, Ind. She was happily converted and joined the Methodist church at the age of 12 years. She received a liberal education in the state schools and colleges of her native state. On one of her tours to the beautiful coastal sections of Mississippi she met Lawrence T. Rushing, a young man of approximately her age, to whom she was married, October 8, 1927. To this happy union was born one child, Alice Delit, who, with its father, survives her. She was a devoted wife and mother, a consecrated Christian. Subsequent to her marriage she made her home in Harrison county, Miss., and had her church membership transferred from the Methodist Episcopal Church to the Methodist Episcopal Church, South.

Departing this life September 28, 1930, her remains were laid to rest in the cemetery of Coalville, M. E. Church, South, in which she held her membership, October 1, 1930. Her body was prepared for burial by Mr. Okeefe, manager of the Okeefe Funeral Home of Biloxi, who, with almost matchless tenderness and sympathy, placed it in its last resting place to await the first resurrection at the last day. Funeral services were conducted by the writer, assisted by the Rev. Louis Fayard. Love and respect for this Christian woman were attested by the exceedingly large throng of friends who attended the funeral services.

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On Thursday, November 26, 1931, at the residence of Mr. S. M. Griggs, in the town of Ruston, La., Dr. O. L. Wise, a practicing physician, and Miss Eunice Stewart, a teacher in the high school at Forest, La., Rev. H. J. Boltz performing the ceremony.

WHAT DO WE METHODISTS CARE FOR WORSHIP?

By E. F. Moseley

At the outset let me acknowledge a debt to Professor Fiske for his recent book "The Recovery of Worship." According to this inspiring writer, if our Protestant churches don't learn better how to worship they are done for. This may seem a rather strong statement, but results will prove its truth. If worship is one of the main purposes of our church service—and we might ask ourselves if it isn't the main purpose—and we are not making the proper provisions or taking the proper care to make a service worshipful, then this failure may be the very cause of so much dissatisfaction with our services.

In the first place we must train for worship if we do not have the desire to worship, or do not know how to worship satisfactorily. It is true that the place and the occasion may cause a person to get into the attitude of worship, but he must at least be receptive to the aids without and the impulse within. Actually a beautiful church building (especially the interior) is a great aid to worship. No doubt some congregations have erred in incurring heavy debts to build beautiful churches, and as a result have lost their missionary outlook and zeal. But that fault doesn't invalidate the contention that a church worshipfully arranged and constructed is a real aid to worship. (Unfortunately some people have the idea that we can build a church that looks like a church—instead of a barn or theater—only when the cost is very great.) The fact remains that many of our Methodist churches—to stick to our own congregation—not only do not aid worship with their architecture (or lack of it) but actually hinder it.

But, we must grant that the beautiful church building does not guarantee a worshipful spirit. The facts are against it. Let us be specific though it pains us to do so. The 1931 session of the Upper South Carolina Conference was held in the Main Street Methodist Church of Greenwood. That church is beautiful and conducive to worship both without and within. It is a powerful stimulus to worship for many; it ought to be for all. However, at the communion service on the opening day of Conference, here is what happened: In the first place some came in late, and late-comers often distract others. Some greeted their friends with smiles, nods, or handshakes, as was convenient. One man pulled the hair of a friend in front to get his attention. (Of course, he got it.) Some read their newspapers. And several, as they went to the commu-

nion table and returned to their seats, shook hands with their friends. This during the most sacred service of our church. Now, if this condition exists among the preachers and lay delegates, who ought to know better and who are in the position of leadership, what shall we expect from the rank and file in the congregation?

A beautiful church didn't produce a worshipful service for many on this occasion, but it wasn't the fault of the church. But let us emphasize this point, even at the risk of being wearisome, if a beautiful church building doesn't guarantee worship, neither does that church that is utterly lacking in the artistic.

But what shall we say concerning the jazzy songs that so many still love to sing, especially where our church hymnal is unknown (or unsung)? What about the failure of so many people to join in the singing or the reading of the psalms? And what about the lack of dignity that we find in both pulpit and pew, with the result that a spirit of worship is almost impossible? As to these and many other important things I refer those interested to Professor Fiske's book.

The sermon is important and always will be. But if that part of the service which we incorrectly separate and call worship—and some ignorantly designate as the "preliminaries"—if that part is a failure, it is hard for the preacher to feel inspired to preach, and as a result we conclude the service without the consciousness of God's presence, and without the exaltation of our souls.

May we, preachers and laymen alike and together, spend more time in trying to make our services worshipful. We may not at once be able to correct or overcome the mistakes of architecture, but we can at least remedy some of the mistakes that are within us, and we can set about to train our young people in one of the important things in the quest for God.

PROHIBITION AND TUBERCULOSIS

The remarkable decrease in the death rate from tuberculosis is commented upon by Dr. J. Wesley Oborn, connected with Sibley Hospital in Washington, who points out that the decline has been particularly rapid under prohibition and that the decrease has been principally among men. He says:

"During the last ten wet years the death rate from tuberculosis in the registration areas of the United States per 100,000 of population stood as follows: 1909, 161; 1910, 160; 1911, 159; 1912, 150; 1913, 148; 1914, 147; 1915, 146; 1916, 142; 1917, 147, and 1918, 150. The general average for the ten years was 151 and during the last wet year it was 150; so in the ten years we only gained one point.

"During the first five dry years the death rate was as follows: 1919, 126; 1920, 114; 1921, 99; 1922, 97, and 1923, 94. This is a clear gain of 56 lives per 100,000 of population over the last wet year. Some may say that this was due to 'education,' but strange there were no marked results until the first

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

year under 'Prohibition.' If there were no other beneficial results, this one item would make 'Prohibition' worth while."

SEVEN POINTS

The United Kingdom Alliance of Great Britain, which corresponds to the Anti-Saloon League in that country, sets forth a declaration of principles involving seven points laid down over seventy-eight years ago, but which are nevertheless remarkably pertinent at the present time:

1. That it is wrong and impolitic for the state to sanction or license injurious trades or institutions.
2. That the traffic in intoxicating liquors is anti-social, and ought, therefore, to be prohibited.
3. That all past legislation, based on the principle of regulating instead of suppressing the traffic, is unsatisfactory.
4. That the traffic is indefensible, either on the grounds of gain, or national revenue.
5. That the prohibition of the traffic is compatible with just liberty and legitimate commerce.
6. That the suppression of the traffic would powerfully promote civilization.
7. That the history of restrictive legislation in North America, and the experiments of the prohibitory law, illustrate and confirm the position of the Alliance.

"By every law which makes us hold fast to memory of strong and great men, the finest fabric of any race is its pioneers. We are living and putting into action now the dreams of brave spirits who have gone before."
—Will Levington Comfort.

"Distilled liquors have their use, but are infinitely overbalanced by the abuse of them; therefore, were it in my power, I would banish them out of the world.—John Wesley (The Letters of John Wesley, by Telford.)"

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TO THE PRESIDENTS OF THE W. M. S. OF THE MISSISSIPPI CONFERENCE

Let me urge you to elect a superintendent of Children's Work at once, if you have not already done so, and send her name and address to me, so I may send her the literature for the first quarter of 1932. If you do not have a children's department organized, select some woman who is interested in this phase of our work, and who realizes that if we are to have trained leaders and missionary-minded people of tomorrow we must not neglect the wonderful privilege of teaching our children the principles of Christianity.

May we have a children's organization in each adult auxiliary in 1932.

MRS. C. L. FREILER,

Conference Superintendent of Children's Work.

MISSISSIPPI CONFERENCE

When the Newton auxiliary, Newton district, observed Harvest Day, Mrs. W. C. Mabry told interestingly of "What the W. S. M. Has Meant to Me." She said:

"First, it has meant inspiration—more spirituality. Somehow entering into the Bible study has proven to be instructive, deeply religious, thus changing the entire plan of my life.

"The Spiritual Cultivation periods and week of prayer programs have meant more to me than any other defined phase of the work. My prayer life has been strengthened and my faith confirmed. Today I would not exchange the little money and effort that I have given for what I have gained in a spiritual way.

"Second, I have an enlarged vision of missions and my sense of giving has been educated. I have been brought to appreciate more fully such great characters as our beloved Belle Bennett, Laura Haygood, Marie Laing Gibson and many others who have given their lives to this great cause. The twofold plan, Home and Foreign, acquaints us with the women of many makes mission study fascinating and nationalities. I believe if our young women would turn down the call of worldly pleasures and give more time, thought, and study to the great missionary issues of the church, they would be happier, make better home makers and thus engage themselves in something that would make their lives one grand sweet song and a promise of an eternal inheritance.

It has meant sacrifice to many of

the older members and may mean the same to the younger women, but it is worth it, all and more. Here we have learned to put first things first, "to trace the rainbow through the rain," and render a service to our King that causes us to press forward toward the mark of the high calling in Christ Jesus. As Edward Everett Hale aptly says:

"Look up and not down,
Look forward and not back;
Look out and not in;
And lend a hand."

"Third, through the Social Service I have been brought to have more sympathy for the under-privileged, God's children of other races, the down and out, the sick and the strangers in our land, to respect and love our foreign neighbors at home and abroad. It has given a desire to send the gospel message across the sea to the heathen all over the world.

"Fourth. A bit of fun now and then is relished by all our women, and coming after three Mondays of different programs, we always welcome the social on the fourth Monday and feel benefited after each one, even if we have just emptied our purses in the free will offering. All these things summed up have made our W. M. S. mean more to me than all other organizations combined.

"I believe the Master will say to all loyal W. M. S. members—'She hath done what she could.'"

The Quentin auxiliary, Brookhaven district, is ready to begin the work of the new year. On December 15, Rev. J. O. Ware installed the new officers, Mrs. W. H. Towns being president.

Mrs. A. S. Oliver will direct as president for 1932 the Prentiss Auxiliary, Hattiesburg district.

NORTH MISSISSIPPI CONFERENCE

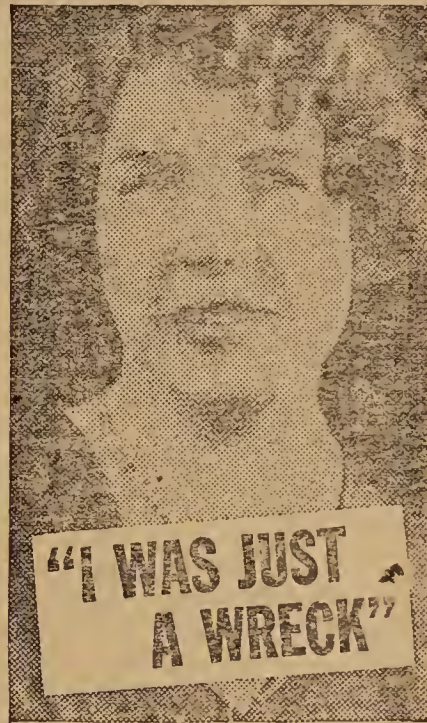
The last zone meeting for 1931 was held at Winona, Grenada district, with Mrs. Taylor Everett presiding. Kil-michael, Winona, Vaiden, Bethlehem, and Columbiana were represented. After several instructive discussions of the work, Mrs. Taylor Everett was re-elected zone leader with Mrs. J. C. Bennett, secretary.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

LOUISIANA CONFERENCE

The last meeting of Zone 3, Minden district, for 1931, was held at Couchatta, with four of the five auxiliaries which comprise the zone represented. Prominent visitors present included the conference vice-president, Mrs. W. H. Martin, Plain Dealing; Mrs. F. D. Hutchins, conference superintendent of children's work, and Miss Mary Nichols, of Jubilee Inn, Shreveport. Mrs. Henry Marston, zone leader, presided.



"I WAS just a wreck before my baby was born. I was weak, rundown, had headaches, no appetite and I felt just no good. Another woman told me how much the Vegetable Compound helped her, so I tried it.

"My baby was strong and well. She is grown up now and has seven sons of her own. They were all Pinkham babies." Mrs. Mary Anderson, 232 W. Main Street, Watertown, New York.

Lydia E. Pinkham's
VEGETABLE COMPOUND

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

This is to call your attention to the District Educational Institutes to be held in the month of February. The dates have been settled and the places selected tentatively as follows:

February 4, Meridian District Institute, Lauderdale.

February 5, Hattiesburg District Institute, Richton.

February 9, Newton District Institute, Newton.

February 10, Jackson District Institute, Millsaps Memorial.

February 11, Brookhaven District Institute, Crystal Springs.

February 16, Seashore District Institute, First Church, Gulfport.

February 17, Vicksburg District Institute, Fayette.

The District officers in the Meridian, Newton, and Seashore Districts have asked that each person attending the institute bring their own lunch and the church entertain the institute serve the drinks in order that every one may be present at the discussions.

The program for the institutes this year will discuss the five major problems the General Board faces. Any one reading these notes may make a contribution to the program by writing immediately to the Conference office and suggest some problem the new legislation has presented to their local church boards or those in charge of the work. We are hoping to discuss actual problems in our institutes and not theory.

The churches of the Conference are urged to take fourth Sunday missionary offerings and send immediately to the Treasurer, John C. Chambers, 304 Millsaps Building, Jackson, Mississippi. The Board's program of service depends upon these offerings and we are anxious to serve as large a number of churches the first of the year as the last and we are making this plea so that our work need not slack.

Good news continues to come from over the Conference as various groups try out the unified plan. There seems to be new life in many of our churches and a deeper and more abiding interest.

The new literature that was distributed last Sunday makes the finest appearance of any church publication it has ever been our privilege to see. We trust that the material will be used better than any material ever furnished before.

If your church feels the need of an

institute to help in its work, will you not write to one of your district officers or the Conference office that we may aid you?

JOHN C. CHAMBERS.

1931 SCHOOL ACHIEVEMENTS

Alabama—The defeat of proposed legislation that would have reduced educational revenue by more than \$3,250,000.

Arkansas—The enactment of a state school law which provides that the commissioner of education and county superintendents be appointed by boards of education elected by the people.

District of Columbia—Congress appropriated funds for the construction of permanent school buildings to take the place of many temporary buildings.

Florida—Passing of legislation providing for a minimum of eight months free schooling in both elementary and high schools.

Georgia—The general assembly provided for a code committee to revise the school laws, and submitted to the people two constitutional amendments: one to provide that rural pupils may attend city high schools; the other to permit local tax districts to increase their size, the new territory taken in to assume its share of the bonded indebtedness.

Hawaii—Development of the Territorial Normal School into a four-year teachers college, thru consolidation with the University of Hawaii.

Illinois—The state distributive school fund appropriation was increased \$500,000 a year.

Indiana—Legislation to provide equal educational opportunities for boys and girls in all sections of the state.

Iowa—Provision made for the research division in the state department of education. A survey made of the needs of the handicapped children of the state.

Kansas—Plans begun for a complete revision of the method of school support on a basis which will provide more nearly equal educational opportunity for all of the children of the state.

Louisiana—Two constitutional amendments approved by the voters: requiring the state government's support of the elementary schools and high schools to be as much as \$12 for each child of school age; and creating a state equalization fund and financing it with a half-cent-a-gallon gasoline tax.

Maine—Legislation which enables the raising of standards for the certification of elementary and high school teachers. The publication of a curriculum for elementary schools.

Maryland—Legislation passed providing state aid for the education of physically and mentally handicapped children. Normal school course lengthened from two to three years. School teachers for home instruction of attendance law strengthened.

Massachusetts—Provided for forty crippled children; fifty additional classes for mentally retarded; four additional classes for deaf and hard of hearing; provision for more than three thousand gifted children.

Michigan—State legislative commissions made studies of two of Michigan's major educational problems—equalization of school costs, and teacher retirement.

Minnesota—Enactment by the 1931 legislature of a teacher retirement law.

Mississippi—The inauguration of a statewide survey of the entire educational system from the rural schools to the colleges.

Missouri—The enactment of a new school law which guarantees to every district in the state \$750 per elementary teaching unit, and \$1,000 per high-school teaching unit, on the basis of a local school tax of 20 cents on the \$100 valuation. This law provides for the optional redistricting of the entire state into enlarged school districts; also for state payment of high school tuition, transportation and a part of the building costs.

New Jersey—Adoption of a minimum standard of two years of normal school training for certification of elementary teachers.

New York—Laid foundation for revision of high school courses of study.

North Carolina—The establishment, by legislation, of the foundation of a statewide school system with minimum standards set up and supported by the state.

North Dakota—Minimum teacher certification requirements raised from twelve weeks to one year of professional training. A new course of study for high schools, a new system of financial accounting for school district clerks and treasurers.

Ohio—Five thousand junior and senior high school pupils of the state met in Springfield on the occasion of the sesquicentennial anniversary of the victory of George Rogers Clark over the Indians at the battle of Piqua, as part of a statewide history project.

Oklahoma—Legislative appropriation of \$750,000 to supplement the present school equalization fund, and the allocation of half of the state income tax to go to school support as a relief for property tax.

Pennsylvania—Organization of a commission for the study of educational problems in the state. The dedication on November 4 of a new \$4,000,000 state department of education building.

Porto Rico—The enactment of a new teachers certification law which grants certificates upon professional training instead of examination.

Rhode Island—One-third of all public school teachers enrolled for extension work. State legislation granted a charter for the new Roger Williams University.

South Carolina—Appointment by the state board of education of a commit-

tee to make a revision of teacher certification laws.

South Dakota—Reconstruction of courses of study for elementary and high schools. Adoption of a uniform financial accounting system for the schools.

Tennessee—Legislation providing for reorganization of the high school system.

Texas—The maintenance of a state apportionment of \$17.50 per pupil to supplement local support of the schools.

Utah—Increase of state apportionment to \$30 per pupil to supplement local school funds.

Vermont—Beginning teachers required to take a minimum of two years of college training.

Virginia—A statewide survey of the schools begun under the joint direction of the General Education Board and the state board of education.

Washington—Standards for certification of teachers raised. By 1933 elementary teachers must have 3 years college education; high school teachers must have 5 years college education.

West Virginia—Teacher attendance at state education association convention set a new record of 1000 more than had ever attended before.

Wisconsin—Maintained school budgets. Teachers salaries generally kept intact.

Wyoming—After four years of research, several new courses of study in the elementary schools were published.—National Educational Association.

COMMUNION OF THE GOLDEN RULE

A Grace Before Meal

By Henry van Dyke

Thanks be unto thee, O Giver of our Daily Bread

For this Communion of the Golden Rule.

May this plain food strengthen our bodies;

And the loving cup of kindness refresh our souls.

Bless the great multitude of homeless children,

Whom we greet in spirit at our table today.

Orphaned, may they find in Thee a Father;

Helpless, may they find in us true helpers.

In their hunger we would feed them, In their nakedness we would clothe them,

In the prison of man's cruelty we would visit them.

Grant, O Father most merciful and loving,

That our hearts may hear the benediction

Of our Lord and Saviour, Jesus Christ; Inasmuch as ye have done it unto the

least of these,

Ye have done it unto Me. AMEN.

When you use RU-BON you have found something for ECZEMA, ATHLETES FOOT, PSORIASIS and PILES. Stops itching.

No. 3 Ru-Bon bottle 20c, \$1.00 & \$2.00 Ointment in tubes with Pile pipe, 50c. All drug and department stores. No substitute.

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A NEW YEAR DAWNS

By Harry Earl Woolover

As one stands under the dome of the National Capitol in these closing days of the old year, gazing into the face of the graven image of Lincoln and reviewing the selfishness, the prejudices, the dark deeds of men, he is moved to give up in despair except that he recalls a God in whom Lincoln had trust in the darkest days of our national life.

Despite the fact that the old year closes with the public mind filled with the memory of a generally negative attitude pervading the halls of Congress up to the very threshold of its adjournment for the Christmas recess and despite the further fact that a review of the events and currents of 1931 presents little cause for encouragement, the New Year dawns with several streaks of rosy hue brightening the gray of the horizon. Soon after the opening of 1932, there will come one of the greatest opportunities that has been offered the statesmen of the world to write into history a supreme accomplishment. The possibilities presented bring cheer and hope to the hearts of people throughout the world. Not only would real achievement at the great World Disarmament Conference in February lift the burden of fear that rests upon the heart of every mother in the world who watches a son grow to fine manhood with the knowledge that under the militaristic systems which have held sway through the centuries he may become mere "cannon fodder," but such achievement would also lift from the backs of the people the tax burdens necessary to maintain the great armaments of today. May the greatness of the opportunity inspire the statesmen responsible for the success of the conference to a real understanding of the significance of their task and the supreme effort necessary for its accomplishment.

Deeper than all else is a great awakening consciousness in the hearts of men of a profound spiritual need. We have been deeply impressed by recent incidents giving evidence of a stirring of that consciousness. As it is from personal experience that one may speak with the greatest assurance, it is out of this realm that we seek to give witness of a new hope. In one day's experience last week in the city of Washington, which is often referred to as the best cross-section of the Nation, there occurred these incidents. A lawyer who was formerly a government official, rode from home to office with us. Before he alighted he said, "Doctor, I have not been active in the church, but last night I was mightily moved. I knelt down and prayed to my Maker for a new life." During the day, an inventor called at our office with his patent papers which gave assurance of a coming fortune. He said before leaving, "I am a backslider and I thank you for your frank talk to me." He was assured that we would have the pastor and Men's Club seeking him. He replied, "I hope so, and also get my wife and daughter." Last Sunday all three members of this family were placed in Bible classes at Foundry Church and after morning

worship he declared, "I am going to be a new man." During an afternoon committee meeting at the office of a prominent Democrat high in the Wilson Administration, this official said to the writer, "Col. W— is in my outer office to see you." When the colonel was presented, we faced as fine a looking army officer as ever led a regiment. He had studied for the Presbyterian ministry, graduated at Union Theological Seminary, had been caught by the army, and had given years to military service over the world. He stated, "Doctor —, I have come to the conclusion that only the principles of Jesus Christ can save the world. I want to give myself to advancing His principles." That same afternoon, a newspaper and magazine writer entered our office as he returned from South America. His father had been at one time a pastor in the Methodist Episcopal Church, South, in Missouri. Before he left he declared, "I want to put my life in where it will count for Protestant Christianity. I have just come from South America and I am convinced that only Jesus Christ can lift humanity."

These incidents in one day, mixed with all the routine and other events in a Washington office, are evidence which have been repeated this day with a different personnel, including an active Senator from one of the greatest states. As we enter the New Year, the sounding of men's hearts reveals a surging of the spiritual forces and with a new brilliance shines forth the verity found in the lines of the Battle Hymn of the Republic, "Our God is marching on."

CHRISTIAN HIGHER EDUCATION IN INDIA

What is being done in India to produce educated Christian native leaders? Just what is the situation today as regards the faculties and the student bodies in the Christian colleges in India? What do the higher educational institutions of India need so that they may adequately fulfill their functions in the present trying national situation?

Questions like these, as well as others of vital concern to those interested in Christian culture in India, are considered in the Christian College in India, just published by the Oxford University Press.

The personnel of the commission responsible for this report is com-

posed of Dr. William Adams Brown, of Union Theological Seminary, and Dr. William J. Hutchins, president of Berea College, also Dr. S. K. Datta, Canon Arthur W. Davies, Dr. Nicol Macnicol, and Mr. S. M. Mukerji, resident leaders in India, acting under the chairmanship of Dr. A. D. Lindsay, master of Balliol College, Oxford.

During the period from November 14, 1930, to April 4, 1931, the commission—either in whole or in part—visited thirty-seven arts colleges and five theological colleges of degree standard. One college in Burma was also visited making forty-three in all.

A number of sectional conferences were held with representatives of higher education and finally a conference of selected persons from all parts of India, able to speak with authority, was held in Bombay. The result is that the 388 pages of this volume present a picture of the higher educational situation in India in all its details, as it is today.

The conclusions drawn from the investigation made, and the recommendation set forth, provide a program for putting Christian education in alignment to meet conditions in modern India.

DEBT MORATORIUM TO GERMANY STIRS CONGRESS

The President's conditional suspension of payments for one year due on international war debts, caused acrimonious debate in the lower House of Congress during the past week.

Pronounced charges were made against the administration by those who participated in the debate, but the point of major importance raised against the moratorium was the extravagance of the debtor nations in their colossal armament programs. The opponents to the moratorium originally intended for Germany emphasized the inconsistency between the alleged inability of the debtor nations to meet their obligations to us and their expenditure of hundreds of millions of dollars for military and naval establishments. These members of Congress declare that our leniency in suspending the debt installment will simply enable the debtors to increase their outlay on war materials.

The following figures are instructive on the point raised:

Funded debt—France, \$4,025,000,000; Britain, \$4,600,000,000; Italy, \$2,042,000,000.

Paid last year—France, \$50,000,000;

Britain, \$159,520,000; Italy, \$14,706,000.

Spent on arms—France, \$547,133,935; Britain, \$608,024,880; Italy, \$322,337,000.

It was developed that Italy expended twenty times as much on military and naval matters as she paid us; France more than ten times as much, and Great Britain nearly four times as much. Great Britain did better than France, though the two funded debts to us are about equal, and the economic condition of France is far better than that of Great Britain. It was on the showing here made that it was difficult for the opponents to find justification for the moratorium.—Scottish Rite News Bureau.

COLUMBUS DISTRICT PREACHERS' ASSOCIATION

At the recent meeting of the district stewards of the Columbus district, Rev. J. A. George, who served as president of the District Preachers' Association for 1930 and 1931, called together the preachers that were present for the purpose of electing officers for the new Conference year.

Rev. J. T. McCafferty spoke of the fine services that Brother George had rendered as president for the past year and nominated him for president for the New Year, and his nomination was carried by a unanimous vote. Brother George did not miss a meeting during the past year and the members of the Association seemed confident that his election meant success for the Association for the New Year.

Rev. W. L. Pearson was elected secretary and Rev. J. O. Dowdle was elected corresponding secretary.

A program committee was appointed and the Association decided to meet on Tuesday after each second Sunday in the month, at Starkville, Miss.

The program for the next meeting, which will be held at Starkville on January 12, will be as follows:

Business meeting, 10:30 a.m.

Sermon, 11:00 a.m., by Dr. V. C. Curtis, presiding elder.

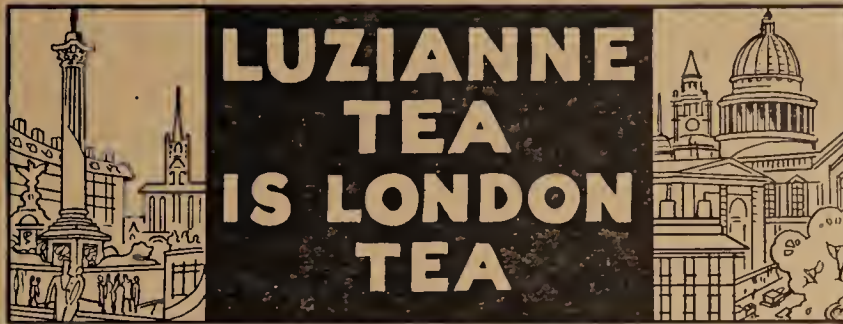
Lunch, 12:00 o'clock.

Afternoon session, 1:30.

Subjects for discussion: "The Minister's Attitude Toward Prohibition," led by Rev. J. A. George and Rev. J. B. Burns; "What About Missions?" led by Rev. J. T. McCafferty. Then the meeting will be thrown into a round table discussion.

J. O. DOWDLE,

Cor. Sec.



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MILLION DIMES CAMPAIGN FOR PROHIBITION CONTINUED

With 240,000 dimes received up to Christmas by the National Prohibition Board of Strategy, Washington, D. C., in its campaign to raise 7,000,000, or more, dimes, amounting to \$100,000, or more, to uphold prohibition during the critical presidential contest of 1932, friends of the cause are asked to contribute at once so that the necessary fund may be in hand for the board's vital work.

The basis of the campaign is to match dry dimes against wet dollars. Three wet millionaires gave the Association Against the Prohibition Amendment \$100,000. It is proposed that 1,000,000, or more men, women and children give ten cents each, or more, to show the popular support of prohibition in contrast with a selfish wealthy group bent upon restoring liquor to legal standing and tax liquor so that these wet millionaires could seek reduction in their income and corporation taxes.

Thousands of pastors, Sunday school superintendents, temperance workers, and others have ordered the dime coin cards in lots of from 25 to 1,500, for

distribution among friends of the cause. The board will send any number of coin cards and return envelopes, from 25 up, postpaid, anywhere in the United States. Already a million of the coin cards have been distributed. Those who have not returned the cards with dimes to the board are urged to do so as soon as possible.

Temple Baptist Church of Los Angeles up to Christmas held the record among churches, having contributed 1,172 dimes. Among secular groups the prohibition defenders of Spokane, Wash., held the record with 1,364 dimes contributed.

The campaign will be continued until all who wish to take part have had the opportunity to do so. The National Conference of Organizations Supporting the Eighteenth Amendment, composed of 39 large temperance groups and church temperance boards and commissions, has endorsed the campaign, as well as numerous prominent Americans.

The address of the board is: National Prohibition Board of Strategy, 1138-1142 National Press Building, Washington, D. C.

OLD-FASHIONED RELIGION

It is a somewhat curious thing that many of us take a great deal of satisfaction out of our being old-fashioned in religion who can find no contentment or joy in being old-fashioned in anything else. Men and women who would disdain an old-time garment, or automobile, or house, or kerosene lamp, or a hundred other things with which they have to do, work themselves up into a fine feeling of pride and joy over "the old-time religion." Wonder why that is. Probably because in the realm of sentiment and devotion the old alone is good. Anything we admire or love we immediately dub "old." The "old U. S. A." is pretty young yet, as nations go, but when we see the Stars and Stripes fluttering on a foreign shore we make America an antique. When the crowd bade Prime Minister MacDonald goodbye as he left London for Washington, there were shouts of "good old Ramsey!" They would have said the same had he been a young fellow instead of a gray-headed statesman. So we speak lovingly of the "good old gospel."

Such pride in an old-fashioned religion implies that the best in matters of faith is in the days gone by. It assumes that there is something new that is contending against the old, and that the new is therefore wrong. Resentment arises over the presumption of anything new challenging that which is regarded as fixed and forever stationary. The authoritative and the divine are looked upon as necessarily changeless. But, of course, that can not be true.

There is great value in holding fast to the old that has proved its worth. It is not valuable simply because it is old, and it might become more valuable if the old is fashioned into new forms. But there is undoubtedly a deep satisfaction in being loyal to that which in other generations and down to the present has shown its

power to build the faith and characters of men. Fruits, after all, are the test; and the same is true of the new as of the old. It is not to be preferred because it is new, but because it works better than the old.

When we talk about an old-fashioned religion, how far back shall we go in judging of its age? There are Methodists who pride themselves on being loyal to John Wesley and his times. The good old religion of good old Wesley is good enough for them. But the Church of England, of which John Wesley was a priest, abominated him because he was such a bold innovator. He insisted on bringing something new into religion. His critics in those days were proud of being old-fashioned in their religion and could not endure his new-fangled notions. If we want to be old-fashioned in conformity to the days of John Wesley, we must find ourselves siding with the Church of England of that time.

Will you stop at Luther and the Reformation? He, too, was hated, derided and thrown out because he dared preach that which was opposed to the old and accustomed ways and to the old modes of thought. So also was it with Paul, who had to fight desperately for ideas which shocked his countrymen and coreligionists by their newness. And as for Jesus, one of the most pronounced and moving things about His preaching was its novelty and consequent charm. "What is this?" said His listeners, "A new teaching!" "For he taught them not as the scribes, but as one that had authority."

The fact is that there are things new and old in this religion of ours, and in both kinds we should find delight and satisfaction when they prove themselves true in leading us nearer to God and in creating in us the clean heart and right spirit we have seen in Christ.—Pittsburg Christian Advocate.

AUDUBON SOCIETY AND WILD LIFE

With the general conclusion of the committee that the Audubon Society has accomplished great ends we fully concur, and we would express the hope that it will long continue all worthy activities. We must yield to the temptation, however, to refer briefly to certain items in the report that strike a discordant note. Occasion is taken to reflect on the "zoophile" who is "defined as one whose arguments are always based on sentiment and not on reason, who with entire honesty believes that if a forest is to be protected and preserved, no tree should ever be cut down, and who believes that no species of bird or animal can be adequately protected if any individual of the species is ever killed." We believe that there are few with such extreme views included in the vast army of Nature-lovers who are not satisfied with present-day conservation. But there are many thousands in the state and local Audubon societies, and in other organizations, and many more thousands who are unorganized, who wish to see birds and animals protected, and who do not believe that the hunters are the only ones to be

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consulted. These have a right to look to the National Association of Audubon Societies, as the only large national organization primarily concerned with wild-life conservation, to represent them.

There is a crisis in the conservation of our birds, especially those classed as game, those "whose preservation is vitally dependent on the interest of intelligent sportsmen." All our grouse, quail, and turkeys, the doves, the woodcock, and several of our ducks and geese are facing serious conditions. Our native upland game birds, being in the custody of the states, are reduced during each shooting season to a pitiful remnant. Restrictions in the taking of migratory birds, which are under the care of the Federal Government, are fought by influential hunters and their organizations with every weapon at their command.

Let no bird lover be deceived by any report that declares that our game birds are not now facing a crisis. In this crisis, what the birds need most is fewer hunters and less shooting. And let us point out that the Society, and other conservation organizations as well, might with profit to their cause adopt the practice of introspection that Doctor Ruthven suggests may result in improvement.—Nature Magazine.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)

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A TONIC FOR WOMEN

Alexandria, La.—"I am glad of this opportunity to recommend Dr. Pierce's Favorite Prescription, not only from my own experience, but also from what others have told me," said Mrs. T. W. Weems of 1218 Foisy Ave. "A relative of mine was so very sick that nothing seemed to be of any benefit to her until she took the 'Favorite Prescription.' A few bottles of this medicine relieved her—she says it surely saved her life."



Every package contains a symptom blank. Fill it in and mail it to Dr. Pierce's Clinic, Buffalo, N. Y., if you want free medical advice. Ask your druggist for

Dr. Pierce's Prescription

Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs due to colds. It takes but a moment to prepare, costs little, and saves money, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made, for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Houlka, at Concord, Jan. 7.
Vardaman, at Vardaman, Jan. 8.
Smithville, at Antioch, Jan. 9-10.
Tremont, at Tremont, Jan. 10-11.
Nettleton, at Evergreen, Jan. 13.
Salem and Friendship, at Salem, Jan. 16-17.

Toccopola, at Thaxton, Jan. 18.
Randolph, at Randolph, Jan. 19.
Pittsboro and Bruce, at Bruce, Jan. 20.
Calhoun City Station, Jan. 20.
Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.

Eupora Station, Jan. 24-25.

The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.

T. H. DORSEY, P. E.

Sardis Dist.—First Round

Coldwater, at Coldwater, Jan. 10, 11 a. m.

Longtown, at Longtown, Jan. 12, 11 a. m.

The district stewards will meet at Sardis Dec. 9, 10 a. m.

District Missionary Institute will meet at Como Jan. 8, 10 a. m.

J. M. BRADLEY, P. E.

Columbus Dist.—First Round

Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a. m.

Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p. m.

Columbus, Central, preaching Nov. 29, a. m.; Q. C., Jan. 13, p. m.

Ackerman, preaching Nov. 22, p. m.; Q. C., Jan. 15, p. m.

Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a. m.

Louisville, preaching and Q. C., Jan. 17, p. m.

Columbus, First Church, preaching Dec. 27, a. m.; Q. C., Jan. 20, p. m.

Starkville, preaching Nov. 22, a. m.; Q. C., Jan. 22, p. m.

Chester Ct., at Chester, preaching and Q. C., Jan. 24, a. m.

Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p. m.

Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a. m.

Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p. m.

High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a. m.

Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p. m.

Weir and M., at McCool, preaching and Q. C., Feb. 14, a. m.

Longview Ct., at Longview, preaching and Q. C., Feb. 14, p. m.

District stewards meet at West Point, Dec. 14, a. m. District Missionary Institute at Starkville, Jan. 5, a. m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Tchula, Jan. 10, a. m.

Cruger and Sidon, at Sidon, Jan. 10, p. m.

Inverness, Jan. 17, a. m.

Itta Bena, Jan. 17, p. m.

Swiftown and Isola, at Isola, Jan. 24, a. m.

Ruleville, Jan. 24, p. m.

Belzoni, Jan. 31, a. m.

Indianola, Jan. 31, p. m.

W. N. DUNCAI, P. E.

Grenada Dist.—First Round

Waterford, at Waterford, Jan. 7.

Oxford, Jan. 10, a. m. and p. m.

Duck Hill, at Duck Hill, Jan. 17.

Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.

Lamar, at Lamar, Jan. 24.

The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay activities, are invited to meet at the same time and place.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.

Arcola and Murphy, at Arcola, preaching, Jan. 3, p. m.; Q. C., after service.

Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.

Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.

Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.

Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.

Tunica, preaching, Jan. 17, p. m.; Q. C., after service.

Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.

Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a. m.; Q. C., p. m.

Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p. m.; Q. C., after service.

Shelby, prayer service and Q. C., Jan. 27, p. m.

Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.

Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.

Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Lottie, at Lottie, Jan. 2-3, a. m.

Melville, at Melville, Jan. 3, p. m.

Marksville, at Marksville, Jan. 6.

Glenmora, Jan. 8.

Eunice, at Eunice, Jan. 9, 10 a. m.

Opelousas, Jan. 10, p. m.; 11 a. m.

Oakdale, Jan. 13.

Kingdom Extension Institute, at Alexandria, Jan. 14, 10 a. m.

Colfax and Montgomery, at Montgomery, Jan. 16-17, a. m.

Boyce, preaching, Jan. 17, p. m.

Pleasant Hill, Jan. 23-24.

Alexandria, preaching, Jan. 31, a. m.

Pineville, preaching, Jan. 31, p. m.

Lecompte, Feb. 3, p. m.

Boyce, Q. C., Feb. 4, p. m.

Elizabeth, Feb. 6-7.

Bunkie, Feb. 10.

Melder, at Melder, Feb. 13-14.

Alexandria, Q. C., Feb. 15 p. m.

Pineville, Q. C., Feb. 16, p. m.

Alco, Feb. 20-21.

Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

Col. Patrick Henry Callahan of Louisville, Ky., proudly proclaims the fact that the Catholics in the Senate of the United States have a batting average of 714, "which should gladden the hearts of even the Methodists." He says that Sullivan, of Wyoming; Ashurst, of Arizona; Walsh, of Montana; Ransdell, of Louisiana, and Herbert, of Rhode Island, are dry, while the wets among the Catholic senators are Walsh, of Massachusetts, and Broussard, of Louisiana. This is a most commendable showing and Col. Callahan is right in calling attention to the fact that it indicates the influence of environment rather than religion in determining the political attitude of most of these men, for nearly all the Catholics in the House are wet, due to the fact that they come from New York and other great centers of population which send wets to Congress whether they be Protestant or Catholic.—The Voice.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Greensburg, at Center, Jan. 10, a. m.
 Kentwood, at Kentwood, Jan. 10, p. m.
 Pine Grove, at Montpelier, Jan. 17, a. m.
 Amite, Jan. 17, p. m.
 Natalbany, at Natalbany, Jan. 24, a. m.
 Hammond, Jan. 24, p. m.
 Baker, at Baker, Jan. 31, a. m.
 Istrouma, Jan. 31, p. m.
 Gonzales, at New River, Feb. 7, a. m.
 Keener Memorial, Feb. 7, p. m.
 Washington, at Fisher, Feb. 13, a. m.
 Franklington, Feb. 14, a. m.
 Bogalusa, Feb. 14, p. m.
 St. Francisville, at St. F., Feb. 21, a. m.
 Jackson, at Ethel, Feb. 21, p. m.
 Walker, at Walker, Feb. 28, a. m.
 Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—First Round
Last Half

Vinton, Jan. 10, 11 a. m.
 Lake Charles, Jan. 10, 7 p. m.
 New Iberia, Jan. 17.
 Acadia, at Iota, Jan. 24, 11 a. m.
 Abbeville, Jan. 24, 7:30 p. m.
 Sulphur, Jan. 31, 7:30 p. m.
 Leesville, Feb. 7.
 Many, Feb. 14, 11 a. m.
 Hornbeck, at Hornbeck, Feb. 14, 7:30 p. m.

District Kingdom Extension set up meeting will be held at Lake Charles Jan. 15, at 10 a. m. All pastors, lay leaders, superintendents, stewards members of missionary committees, and all interested are cordially invited. Lunch will be served at noon.

W. WINANS DRAKE, P. E.

Monroe Dist.—First Round

Lake Providence, Jan. 10, 11 a. m.
 Delhi, Jan. 10, 7:30 p. m.
 Bonita, Jan. 17, 11 a. m.; Q. C., 2 p. m.
 Mer Rouge, Jan. 17, 4 p. m.; preaching at 7:30 p. m.
 Oak Ridge, Jan. 24, 11 a. m.; Q. C., Jan. 25, 2 p. m.
 Rayville, Jan. 24, 7:30 p. m.
 Columbia, Jan. 31, 11 a. m.
 Monroe, Gordon Ave., Jan. 31, 7:30 p. m.
 Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
 Winnsboro, Feb. 7, 7:30 p. m.
 Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
 Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m.
 Oak Grove, Feb. 17, 2 p. m.
 Bastrop, Feb. 21, 11 a. m.
 Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
 Tallulah, Feb. 24, 7:30 p. m.
 Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
 West Monroe, Feb. 28, 7:30 p. m.
 Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Hall Summitt, at Hall Summitt, Jan. 10, 11 a. m. and 2 p. m.
 Standard and Olla, at Standard, Jan. 17, 11 a. m. and 2 p. m.
 Rochelle and Selma, at Rochelle, Jan. 17, p. m.
 Sicily Island, at Sicily Island, Jan. 24, 11 a. m. and 2 p. m.
 Ferriday, Jan. 24, p. m.
 Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
 Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
 Coushatta, Feb. 7, p. m.
 Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
 Minden, Feb. 14, p. m.
 Winnfield, Feb. 21, 11 a. m. and 2 p. m.

Kingdom Extension Institutes will be held at Minden, January 19, at 10 a. m.; at Winnfield, January 20, at 11 a. m. The pastors, with the charge and church lay leaders, missionary committees and all others who will, are urged to attend one of these institutes. W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Slidell, Jan. 10, a. m.
 Covington, at Covington, Jan. 10, p. m.
 First Church, Jan. 17, a. m.; Jan. 13.
 Epworth, Jan. 17, p. m.; Jan. 20.
 St. Mark's, Jan. 24, a. m.; 4 p. m.
 Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
 Second Church, Jan. 31, a. m.; Feb. 10.
 Rayne Memorial, Jan. 31, a. m.; Jan. 5.
 Algiers, Jan. 31, p. m.; Jan. 27.
 St. Martinville, at St. Martinville, Feb. 7.
 Louisiana Ave., Feb. 14, a. m.; Feb. 3.
 McDonoghville, Feb. 14, p. m.; Jan. 4.
 Franklin, Feb. 21.
 Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston Dist.—First Round

Arcadia, at Arcadia, January 10, preaching, 11 a. m.; Q. C., 2 p. m.
 Bienville, at Bienville, Jan. 10, Q. C., 4 p. m.; preaching, 7 p. m.
 Choudrant, at Choudrant, Jan. 16, 2:30 p. m.; preaching, Jan. 17, p. m.
 Dubach, at Dubach, Jan. 17, preaching, 11 a. m.; Q. C., 2:30 p. m.
 Hodge, at Hodge, Jan. 24, preaching, 11 a. m.; Q. C., 2:30 p. m.
 Gibsland, at Gibsland, Jan. 24, p. m.
 Haynesville, at Haynesville, Jan. 31, preaching, 11 a. m.; Q. C., 2:30 p. m.
 Marion, at Marion, Feb. 7, preaching, 11 a. m.; Q. C., 2:30 p. m.
 Farmerville, at Farmerville, Feb. 7 p. m.

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions are cordially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN.

Shreveport Dist.—First Round

Mangum Memorial, Dec. 13, p. m.; Q. C., Jan. 7, 7:30 p. m.
 Vivian, Dec. 20, a. m.; Q. C., 3 p. m.
 Oil City, Dec. 20, p. m.; Q. C., after service.
 Mooringsport, Dec. 27, a. m.; Q. C., 3 p. m.
 Bossier City, Dec. 27, p. m.; Q. C., Jan. 25, 7:30 p. m.
 Belcher and Gilliam, at G., Jan. 3, a. m.; Q. C., 3 p. m.
 Ida and Hosston, at Ida, Jan. 3, p. m.; Q. C., Jan. 4, 10 a. m.
 Noble and Benson, at Noble, Jan. 10, a. m.; Q. C., 3 p. m.
 Pelican, at Pelican, Jan. 17, a. m.; Q. C., 2 p. m.
 Mansfield, Jan. 24, a. m.; Q. C., 3 p. m.
 Noel Memorial, Jan. 31, a. m.; Q. C., Jan. 26, 7:30 p. m.
 First Church, Shreveport, Jan. 31, p. m.; Q. C., Jan. 27, 7:30 p. m.
 Greenwood and Bethany, at Greenwood, Feb. 7, a. m.; Q. C., 3 p. m.
 Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
 Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

District stewards' meeting at First Church Shreveport, Dec. 18, 10 a. m. Kingdom Extension Institute at First Church Shreveport, Jan. 18, 10 a. m. The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Foxworth, at Sandy Hook, Jan. 10, 11 a. m. and 2 p. m.
 Tylertown, at Tylertown, Jan. 10, 7 p. m.; Jan. 11, 10 a. m.
 Scot and, at Bethesda, Jan. 16-17, 11 a. m.
 Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
 Gallman, at Bethesda, Jan. 24, 11 a. m. and 1:30 p. m.
 Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
 Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
 Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
 Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
 Crystal Springs, Feb. 7, 7 p. m.
 Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Heidelberg, at Sandersville, Jan. 10, 11 a. m. and 2 p. m.
 Hattiesburg, Court St., Jan. 12, 7 p. m.
 Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
 Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
 Bonhomie, at Bonhomie, Jan. 20, 7 p. m.
 Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
 Hattiesburg, Main St., Jan. 25, 7 p. m.
 Sumrall, Jan. 27, 7 p. m.
 Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
 New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
 Purvis, at Purvis, Feb. 7, 7 p. m.
 Hattiesburg, Broad St., Feb. 10, 7 p. m.
 Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
 Mt. Olive, Feb. 17, 7 p. m.
 Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
 Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Jackson, at Glendale, Dec. 13, 7 p. m.; Q. C., Jan. 27, 7 p. m.
 Satartia, at Mt. Olivet, Dec. 27, 11 a. m. and 2 p. m.
 Jackson, at Grace, Dec. 27, 7 p. m.; Q. C., Jan. 25, 7 p. m.
 Camden and Sharon, at Camden, Jan. 3, 11 a. m. and 2 p. m.
 Canton, at Canton, Jan. 3, 7 p. m.; Q. C., Jan. 4, 7 p. m.
 Clinton, at Ridgeland, Jan. 10, 11 a. m. and 2 p. m.
 Madison and Pochontas, at Madison, Jan. 10, 7 p. m.; Q. C., Jan. 13, 10 a. m.
 Mendenhall and D'Lo, at D'Lo, Jan. 17, 11 a. m. and 2 p. m.
 Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
 Flora, at Flora, Jan. 20, 7 p. m.
 Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
 Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
 Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
 Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
 Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
 Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
 Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
 Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
 Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
 Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
 Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Waynesboro Ct., at Winchester, Jan. 10, 11 a. m.
 Waynesboro Station, Jan. 10, 7:30 p. m.
 Cleveland, at Big Oak, Jan. 17, 11 a. m.
 Central, Meridian, Jan. 17, 7:30 p. m.
 Daleville, at Andrew Chapel, Jan. 24, 11 a. m.
 Poplar Springs, at Meridian, Jan. 24, 7:30 p. m.

DeKalb, at New Hope, Jan. 31, 11 a. m.
 Seventh Ave., Meridian, at Wesley, Jan. 31, 7:30 p. m.

Porterville, at Union, Feb. 7, 11 a. m.
 Pachuta at Pachuta, Feb. 14, 11 a. m.
 Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.
 Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Carthage Station, Jan. 8, 7 p. m.; Jan. 10, 11 a. m.
 Carthage Ct., at Conway, Jan. 9, 11 a. m. and 1:30 p. m.
 Walnut Grove, at Walnut Grove, Jan. 10, 2:30 p. m. and 7 p. m.
 Harperville and Lena, at Harperville, Jan. 11, 10 a. m.
 Union, Jan. 17, 11 a. m. and 2 p. m.
 Decatur and Hickory, at Decatur, Jan. 17, 3:30 p. m. and 7 p. m.
 Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p. m.
 Raleigh, at Raleigh, Jan. 24, 7 p. m.; Jan. 25, 9:30 a. m.
 Homewood, at Homewood, Jan. 31, 11 a. m. and 2 p. m.
 Lake, at Lake, Jan. 31, 7 p. m.; Feb. 1, 7 p. m.
 Philadelphia Circuit, at Sandtown, Feb. 6, 11 a. m. and 1:30 p. m.
 Philadelphia Station, Feb. 7, 11 a. m.; Feb. 8, 9 a. m.
 Burnside, at Longino, Feb. 7, 2:30 p. m. and 7 p. m.
 Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.
 Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.
 Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
 Laurel, at West, Feb. 21, 7 p. m.
 Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Vancleave, at Vancleave, Jan. 10, 11 a. m.
 Kreole, at Orange Grove, Jan. 10, 7:30 p. m.
 Gulfport, First Church, Jan. 17, 11 a. m.
 Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p. m.
 Ocean Springs, Jan. 17, 7:30 p. m.
 Americus, at Pleasant Hill, Jan. 24, 11 a. m.
 Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p. m.
 Mentor, at Pine Grove, Jan. 31, 11 a. m.
 Wiggins, at Wiggins, Jan. 31, 7:30 p. m.
 Brooklyn and Bond, at McLaurin, Feb. 7, 11 a. m.
 Columbia and Mission, Feb. 14, 11 a. m.
 Lumberton, Feb. 14, 7:30 p. m.

The district stewards are called to meet at Wiggins Dec. 11 at 10 a. m.

The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
 Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
 Roxie, at Roxie, Jan. 3, 11 a. m.
 Lorman, at Lorman, Jan. 3, 3 p. m. and 7 p. m.
 Anquilla, at Delta City, Jan. 10, 11 a. m. and 2 p. m.
 Rolling Fork and Cary, at Rolling Fork, Jan. 10, 4 p. m. and 7 p. m.
 Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
 Natchez, Jan. 4, p. m. and 7 p. m.
 Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
 Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
 Gloster, at Gloster, Jan. 31, 11 a. m. and 2:30 p. m.
 Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
 Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
 Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.
 Mayersville, at Mayersville, Feb. 21.
 Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.
 Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson.

HENRY G. HAWKINS, P. E.

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NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 14, 1932.

C. MILTON CHALMERS, Manager.

STATEMENT AND APPEAL OF THE BISHOPS

We, your chief pastors, after thorough investigation, and in consultation with the executive officers of the General Boards of the Church, concerning the financial condition of these boards, and other institutions of the Church, are moved to give to our preachers and people the conclusions which we have reached as a result of this prolonged, prayerful and thorough study of the situation.

1. We desire to express, in no unmistakable way, our sincere sympathy for our people, throughout our borders, during this unprecedented condition through which we are passing. We would not lay upon you a single financial obligation at such a time as this that is not absolutely necessary. We believe that the condition is only temporary. But we do know that for the time being many of you have suffered, and are suffering, as you have not been called upon to suffer hitherto.

We also desire to record our appreciation of the loyalty, fidelity and sacrificial giving that have characterized so many of our people during this period. We invoke the blessing of God upon you.

2. After considering all the facts to which we have had access, we are of the opinion that it would be disastrous to the Church and harmful to the progress of the Kingdom of God for us to pursue a policy other than that of continued fidelity to these sacred interests. The Church was never more sorely needed than today.

We are glad to report to you that the connectional boards have been and are pursuing a policy of economy such as has never characterized them in the past. We are assured that this policy will continue and that every possible economy will be put into practice, guarding carefully the vital interests of the Kingdom in so doing. To accomplish this saving of funds, working forces have been reduced, departments have been consolidated, workers have been withdrawn, and appropriations have been reduced. This we are assured will continue.

3. As your chief pastors, we submit to you the following suggestions:

(a) The first and chief financial claim upon all our congregations at this time is the regular benevolences of the Church. These benevolences are fundamental to the life and growth of the Church. With very great propriety, therefore, we can afford everywhere to subordinate other interests,

no matter how pressing or important under ordinary circumstances, to the consideration and securing of the funds asked by the Church for benevolent purposes. We should have a care not to burden our people with outside matters during this crisis in order that they may the more liberally and joyously give of their substance to the maintenance of the regular benevolent activities of the Church.

(b) Our preachers and lay leaders—both men and women—should inform themselves thoroughly concerning the present financial condition as it relates to the Church and its benevolences. Sermons and addresses on the subject should be given in all our churches. The people must be informed. Having knowledge they may be depended upon to do their duty.

(c) We desire to emphasize very strongly the pastor's responsibility under the law, for securing the benevolences. We fear that many of our churches have made the mistake of placing in one budget all the expenses of the local church, including the benevolences, and out of funds received have paid the local expenses, leaving very little or none at the close of the year for the benevolences. We believe that this is a mistaken policy. The budget of local expenses should be met, of course. A call for the benevolences on their merit, through the Conference year, separate and apart from the general budget, will result in contributions that we have not been receiving under the other system. In other words, we believe that if these interests are placed on their merit and properly presented to the people, there will be no occasion for decline or failure in the benevolent enterprises of the Church.

In every case where the general budget is insisted upon the only honorable course is to prorate the proceeds from the budget to the interests represented in it as the funds are received. It is not fair to the missionary and to the superannuated preacher to take their percentage of the budget to pay local expenses. This practice has worked untold harm, it is largely responsible for the present financial embarrassment which our connectional institutions are suffering.

(d) We recommend to the annual conferences that they carefully consider the annual conference budget, reserving their funds for the support of institutions al-

ready established and in operation, and to be very careful in the matter of creating salaried offices to be supported out of the benevolences. The time is at hand when much of the work done by such officers can be done by voluntary workers and thus protect the Church from unusual and extraordinary calls at a time when we need to be considerate of our people and when we must not fail in the support of the regular benevolences of the Church.

4. The receipts on the benevolences during the past year have been proportionately the lowest in our history. If the suggestions made above and others that may occur to you can be carried out, sufficient funds can be realized to carry on our work without serious hurt. We do not hesitate to say that the situation is serious. It demands our best thought and best endeavor. Contributions must be increased. Plans must be formulated to give the best direction to the funds contributed to our people—contributions that mean self-sacrifice on their part.

It is important that we faithfully carry out the direction of the General Conference in the Kingdom Extension offering and the preparation therefor, and in the securing of the apportionment placed upon the churches for the regular benevolences. To this end every possible effort should be made to inform our people, to secure a contribution from everyone of them and to direct them in their devotions in the interests of these causes. We do not hesitate to say that having done these things, we may confidently expect the blessing of God upon us.

In conclusion, permit us to say that we have the preachers and the people of our great Church upon our hearts. Their sorrows are our sorrows; their sacrifices are our sacrifices; their hopes are our hopes. We pray to God continually for their guidance and help, and we confidently believe that God will not be disappointed in their efforts at this crucial time to carry forward the great work he has already accomplished through them.

The bishops of the Methodist Episcopal Church, South,

U. V. W. DARLINGTON,

W. F. McMURRY,

E. D. MOUZON,

Committee.

THE NEW YEAR CHALLENGES

BY HARRY EARL WOOLEVER

Largest International Conference

In February is scheduled to meet at Geneva to consider disarmament the largest international conference ever held. Delegations from over fifty nations will enter into what is expected to be unquestionably the most important conference of the nations since that which drew up the Versailles Treaty of 1919. The best informed students of current conditions declare it no exaggeration to say that upon the outcome of this conference will rest the immediate destiny of the world.

For over sixteen years the mind of the world has been occupied largely with thoughts of the World War and with preparations for another war, which the nations have feared would be forthcoming. If the Geneva Conference next month could agree upon a fulfilling of the program which was in mind when the peace negotiations in Paris reduced Germany's military forces to the level of police necessities, a relief would come to humanity unlike any experienced since the power of serfdom was shattered. The other nations, when disarming Germany, declared by treaty their purpose likewise to disarm. The reverse has occurred.

If the program resulting from the Geneva gathering would reduce armaments to where no nation would have an aggressive advantage over any other and none would have the ability to strike an immediately decisive blow, the mind of the world would turn completely from the thought of war to that of peace. The depression caused by the heavy black clouds of war would yield to the rising sun of a new day. New hope would seize mankind and a new life and spirit would be found across the world. During the Geneva Conference, the Church must bear—as it did during the London Naval Disarmament Conference—the responsibility for bringing a successful culmination. As the Evangelical Christian forces stood between failure and achievement at London, declaring that the delegates must continue until results were accomplished, so the spiritual forces must prevail during the Geneva session.

Failure Means Disaster

If Geneva fails, Germany will re-arm. She will be justified by the failure of other nations to fulfill their treaty declarations. There would then recur a frightful race of competitive armaments, with its inevitable outcome, war. The League of Nations, which has worked for twelve years to bring about disarmament, would be seriously weakened. Soviet Russia, with the greatest standing army in the world, would lend her armed forces to the elements of unrest in her program to sovietize the world. The statement made recently in Washington that Russia has seventy-two munition factories working night and day producing implements of warfare has not been successfully denied. All of these eventualities point to the conclusion that failure at the Geneva Disarmament Conference would mean the darkest war clouds humanity has ever witnessed; in fact, compared with the shadows other war clouds have cast across the sun, this would be a total eclipse.

Faith and prayer and their resultant works have accomplished more to advance the world than all other forces combined. This year calls for Christians to exercise to the fullest both faith and work. There is, evidently, an increased realization of the need of divine aid, for men of sincerity in public life are appealing to God in a measure that we have never before witnessed.

Our Domestic Situation

Every great nation has, today, a serious domestic situation which has resulted largely from the international conditions. Washington is the center of a most appalling national condition. Every informed citizen realizes this and the further fact that one of the most confused Congresses of our history is now in session. Added to these disturbing factors is an impending national election, which always interferes with the legitimate business of Congress. The divine activities of selfish forces are found at work in every quarter of the Federal Government at this time.

One of the examples of this is the wet bloc which, realizing it is too overwhelmed by the numbers of dry members of Congress to accomplish its desires by legitimate means, seeks methods of nullification and the promoting of disrespect for law. During the first two weeks of Congress, eighty-one bills bearing upon prohibition were introduced. Some were as ridiculous as any ever presented, while others were clear-cut and sought either to strengthen the enforcement of constitutional prohibition or to modify or repeal it. The increasing activity on the part of wet interests is one of the greatest evidences of the improving success of prohibition. Every observation and reliable source of information strengthens the conviction recently expressed to the writer by the President: "Every month there is improved enforcement of prohibition and a larger degree of observance on the part of the citizens."

Scarcely will this article reach the readers throughout the Nation before another violent attack will have been made upon the President. The campaign to "smear" Hoover, carried on by the wets and their allies, including Hearst and his deplorable system of daily prints, will continue. These wet attackers disregard party lines, as do also the advocates of the dry cause. One of the most interesting inside views of our American political life is the fact that among the most active supporters of President Hoover is a group of leading dry Democrats. Even men who held high positions in the Wilson administration and who are still loyal Democrats are backing the present occupant of the White House. They are disgusted with everyone whom they have seen as likely to receive the Democratic nomination, while the wets are in control of their party machine. Notwithstanding this fact, there are a number of Republicans who are co-operating with the wet machine Democrats in trying to "smear" the dry Chief Executive. There is growing a definite division between the wets and dries which is more potent than any traditional party loyalties. As one Democratic leader puts it, "The cause is more important than any organization."

Squirm as much as some are inclined to, the question of national prohibition will not down as a chief public issue until the wets give the law a fair chance to function. The wet crusaders' organization, backed by a few wet millionaires, made its Christmas contribution by publicity aimed to lower the respect for law and for those public officials who are selected to defend the Constitution. To thinking people, their efforts to hamper prohibition officials will have no weight; but upon youth, calling government officials "snoopers" has an undesirable effect. If they feel they can justify their designating as "snoopers" honest public officials who are chosen by congressional action, then they cannot object when they are called "traitors" to the democratic form of government. There is no organization at

work today which is more deceitful than this group of wets who, having taken a name derived from the Cross of Christ, go forth in a campaign of falsehood and destruction. Their leaders now plan a more intensified campaign, including in some states a canvass of every voter in behalf of prohibition repeal.

To analyze each of the four score prohibition measures now before Congress would be impossible in this space. The greatest service these columns can render in behalf of moral progress is to suggest to each dry citizen that he will render effective help to the cause by writing to his congressmen and senators urging them to back up the Constitution as it now stands.

Out of all the turmoil and confusion in Congress and the lack of allied aggressive action on the part of formerly very effective dry organizations, the most hopeful activity we have observed has been the formation of an organization called "The Christian Crusaders," which seeks to redeem the name of those early knights who went forth to recover the holy places, and also to combat the wet crusaders by initiating a more effective work for prohibition and law observance. This new group, which seeks to present and advance the ideals of Christ through legislative channels to the end that right and justice may overcome the wrongs of our present order and that the facts may counter the false propaganda of the wets, will make an appeal to Christian leaders everywhere. This new order, standing for Constitutional prohibition, will give opportunity for every earnest citizen to do effective service for the cause of moral advance. It is receiving in its organization the advice and support of outstanding public men whose names are known across the nation for high ideals and clean public service.

The year 1932 has come in with indications of its being one of the most decisive periods in history. There are lining up as at no previous time the forces of reaction and selfishness. The hope of the future rests in the ability of the Christian citizens to unite their efforts in defense of civilization's progress and to translate into the practical problems of public life the principles of Jesus Christ.

ANTI-SALOON LEAGUE PROGRAM FOR 1932

By Rev. Leon W. Sloan, Superintendent

The Anti-Saloon League of Louisiana is facing the New Year with many things to encourage the belief that prohibition will be more firmly fixed in the minds of the people, generally, as a wise and wholesome moral reform than in any year since prohibition became the law of the land.

In Louisiana we face, first of all, the state election which will include state and parish officials, who will be before the people for their approval. The League is estopped by constitutional provision from active participation in any partisan politics, but is pledged, by its constitution, to use every legitimate force, educationally and otherwise, to destroy the beverage liquor traffic, and is desirous of seeing men and women elected to office who believe in the constitution and laws of the United States, and also in the constitution and laws of the state of Louisiana. Prohibition is in both, and therefore the League seeks in

every way (permissible) the election of such candidates as believe prohibition to be a good law and entitled to a fair chance at enforcement. Being a "concurrent" law and having been adopted by Louisiana, the burden of the enforcement necessarily falls upon the state, parish, and city officials, each of whom must take a solemn oath before God to "observe and enforce the constitution and laws of the state of Louisiana." The League, therefore, recognizes the necessity of electing to office such men and women as believe in prohibition and who have the conscience and courage to treat the oath of office as a solemn binding obligation and not a mere scrap of paper. Hence the believers in the moral and social uplift of the people should vote for such officials as will promise to so regard their oath.

The Anti-Saloon League of Louisiana proposes to send their superintendent, Rev. Leon W. Sloan, D.D., to the Biennial Convention of the Anti-Saloon League of America, which will hold its sessions in the Mayflower Hotel in the city of Washington, D. C., January 15-19. It is quite a coincidence that this convention is to be held in the capital city during the early weeks of the new Congress, where the question of prohibition, if the liquor members have their way, will be discussed much at length. The hope of the liquor crowd lies in ceaseless agitation against the Amendment. There has been, nowhere, at any time, any disposition or effort manifested upon the part of the wet politicians or wet press to back up and encourage the enforcement of prohibition. This Congressional agitation will furnish the liquor politicians and liquor press with their texts and materials for propagandizing against the constitution, but prohibitionists have the consciousness of the fact that right, and the moral and social well-being of the people are on their side, and will face the conflict with heads up and faith undaunted. The liquor interests may think that they will have an easy "walk-over," but once the dregs of the nation become aware of their undermining tactics, it will be "just too bad" for the liquorites.

The Anti-Saloon League of Louisiana is expected to put on the most vigorous, enthusiastic and persistent campaign of education on the evils of the beverage alcohol and its wreck and ruin to society that has been put on in the recent years. Organizations will be set up in the several parishes of the state. There will be prohibition rallies and public speeches all over Louisiana during the year, and until after the presidential election. The League will not tolerate nor support the aspirations of any candidates for the Presidency of the United States who is for either modification, referendum, or repeal of the Eighteenth Amendment. The League looks upon every effort at a national referendum on the Eighteenth Amendment as a deliberate attempt of the liquor crowd to "short-circuit" the constitution of the United States, and the League therefore regards every vote of every Senator and Representative in Congress in favor of such a referendum as a hostile vote to prohibition. A vote for a national referendum on the Eighteenth Amendment is not a friendly vote for prohibition. The League will do everything within its power to impress this on the attention of the voters of the state, as well as on the Congressmen and Senators in Washington.

There will be hundreds of thousands of tracts and pages of literature distributed throughout the state during the year, covering every phase of prohibition and the attack that has been and now is being made upon the law. The liquor politician and the liquor press seem quite sure that the dry people are due to receive a jolt in this present Congress, but it may be possible that the "pinching shoe" will be found upon the other fellow's foot.

EDUCATIONAL COUNCIL, METHODIST EPISCOPAL CHURCH, SOUTH

The recent annual meetings of the Educational Association of the Methodist Episcopal Church, South, and the General Christian Education Council, held at Nashville, December 28-January 1, proved to be historic events, for the climax of the separate sessions found the two organizations welded together under the common name, Educational Council.

The merger, while it involves only an incomplete coalition, was regarded as a happy omen forecasting complete unity of purpose, program and personnel.

The new organization will be operated under two divisions, each with its own officers and executive committee and its own program. In addition, there will be joint mass meetings of the two sections over which the respective presidents will preside alternately.

The division of schools and colleges in the merger will comprise associate councils composed of representatives of universities, senior colleges, junior colleges, and academies; while executive secretaries, conference board chairmen and professors of religious education will have membership in both sections.

In addition to the last mentioned groups, the section of the local church will include the following associate councils: Conference executive secretaries, extension secretaries, children's workers, young people's workers, and adult workers. Ex-officio members include the members of the administrative and editorial official staff of the General Board of Christian Education, presidents of conference young people's organizations, staff officers of conference boards, general and conference board presidents, full time instructors in training schools, and professors of Christian education and directors of Christian education employed by the church.

Officers elected to the Educational Association will become the officers of the college section of the Educational Council as follows: Dr. Robert H. Ruff, Fayette, Mo., president; Dr. King Vivion, Georgetown, Texas, vice-president; W. E. Hogan, secretary-treasurer. Dr. C. M. Dannelly, of Winchester, Ky., was selected a member of the executive committee.

Officers-elect of the General Christian Education Council will become officers of the local church section, as follows: Dr. Ira Barnett, Lakeland, Fla., president; the Rev. Walter Towner, Nashville, vice-president, and the Rev. Emmett Johnson, Chattanooga, Tenn., secretary-treasurer.

The recent meetings were marked by a high degree of interest and the attendance included approximately 400 of the church's outstanding leaders in the field of religion and education. The program was on the general theme, "Making Effective Our Program of Christian Education."

Dr. D. M. Key, president of the Educational Association, and Dr. J. Emerson Ford, president of the General Council of Christian Education, in their respective presidential messages outlined the place of the church college in the unified plan and the objectives which leaders must keep in view in interpreting the new methods and programs, namely, development of Christ-like character and Christ-like living.

Dr. W. F. Quillian, from the viewpoint of the general secretary of the Board of Christian Education, in his address on "The United Task of Education," commented favorably upon the close inter-relationship of all phases of Methodist education under the new system. "Not only did the church take a long step in the right direction when it consolidated all the educational interests into one board," Dr. Quillian declared, "but the United Board of Christian Education, representing the former Education, Sunday School, and Epworth League Boards, is operating on a budget

which is \$101,000 less than the amount expended by the three boards in 1929-30."

Dr. A. N. Ward, president of Western Maryland College, and Bishop Edwin D. Mouzon, president of the Board of Christian Education, were the guest speakers, the latter delivering a noon-day address at a mass meeting of the two bodies.

Dr. Ward, speaking under the auspices of the Educational Association, made a plea for the small, privately endowed liberal arts college conducted under religious auspices.

Each of the bodies expressed appreciation of special courtesies offered by Lamar & Whitmore, and by Scarritt College, where the annual banquet was held.

Resolutions honoring the life and work of the late John R. Pepper, of Memphis, were passed by the General Council of Christian Education.

A CALL TO PRAYER

The Federal Council of the Churches of Christ in America invites the churches throughout the country to observe Sunday, January 21, 1932, as a nation-wide day of prayer for the Divine blessing on the World Disarmament Conference. The day will be similarly observed in many lands, in response to the proposal of the Universal Christian Council on Life and Work.

The Disarmament Conference convenes, after years of preparation, at a time of grave anxiety. Many serious problems are facing the nations and their leaders. The spirit of unrest, of distress and in many places almost of despair grips the life of the world and causes profound misgivings for the future.

The great need of the world today is a deepening of the spiritual and moral life of the people and earnest devotion to truth, righteousness and brotherliness. These are the primary essentials for individual, for national and for international welfare. Every vexing question confronting the peoples of the world needs to be brought to the bar of righteous judgment and to be dealt with by methods of justice and goodwill.

The nations have renounced war as an instrument of national policy. The time has come for them to set themselves with all seriousness and determination to renounce the implements of war.

Whence is this spirit to come if not from above—from the source of all spiritual life? How can this spirit arise unless millions of earnest souls open their hearts and minds to the Divine will and pour out their prayers and their hopes before the Universal Father for His guidance and blessing?

The Federal Council of the Churches therefore appeals to the churches of the United States to join with men of prayer in this and other lands in united intercession to God on the Sabbath Day preceding the opening of what may, under His blessing, be an epoch-making conference.

Let us pray that the creative spirit of God may move among the peoples and may guide their leaders in the conference at Geneva, that unselfish motives and wise counsels may prevail. Let us pray that we as a nation may be zealous to know and to do God's will in our relations with other nations and to take our full part in bringing in the day when war shall be no more.

FEDERAL COUNCIL OF CHURCHES.

Mrs. G. B. Jones of Winnsboro, La., in renewing the subscription of Mrs. W. R. Baker, says that the Advocate has been going to that home for fifty years. This indicates how close to the heart of some of our people the Advocate is and how persistent is their loyalty to their church paper. We congratulate Mrs. Baker and Mrs. Jones, trusting that the Advocate may continue its ministry to them.

ABERDEEN DISTRICT MISSIONARY INSTITUTE

The annual Missionary Institute of the Aberdeen district was held January 6 in Houston, with Rev. T. H. Dorsey, presiding elder, presiding, and Rev. George H. Boyles, pastor-host. Twenty of the twenty-nine pastors of the district were present and other representatives from the various charges of the district present brought the total up to about seventy-five. Considering the fact that the meeting was held the day after a torrential rain had washed out bridges in some places and made roads soft and unsafe, the attendance was exceptionally good. Fourteen people drove sixty-five miles from Fulton to attend the institute. Rev. W. L. Atkins is the enterprising pastor who brought this enthusiastic group to Houston.

Rev. R. G. Moore, Conference Missionary Secretary, introduced Rev. A. W. Martin, of the General Board of Christian Education in Nashville, as the special speaker of the occasion. Brother Martin brought a very inspiring message telling of the heroic way in which our general boards are meeting the present emergency and striving to carry on our work under difficulties incident to the present condition of the country. The spirit of heroism and consecration which he brought to the institute was inspiring to everyone present to do the very best we can in supporting our work this year.

Brother Moore very clearly told of the plans for the cultivation period during January and February. The fellowship of the occasion was of a very high order. Rev. R. G. Lord, executive secretary of the Board of Christian Education, was a welcome visitor to the institute and during the day presented some of the plans for training work in the district.

A. Y. BROWN, Secretary.

VICKSBURG DISTRICT KINGDOM EXTENSION INSTITUTE

The Kingdom Extension Institute for the Vicksburg district was held in the Methodist church at Port Gibson, January 5, 1932, at 10 a. m. The charges represented were as follows: Fayette, Gloster and Liberty, Hermanville, Lorman, Louise and Holly Bluff, Natchez, Port Gibson, Silver City, Utica, Crawford Street, Vicksburg and Woodville.

The morning devotionals were conducted by Rev. H. A. Gatlin, pastor of Jefferson Street Church, Natchez.

The meeting was called to order by Rev. H. G. Hawkins, presiding elder of the Vicksburg district, who stated the purpose of the institute.

Mr. W. D. Hawkins represented the Orphans' Home, stressing its great needs and urged the pastors to put forth every effort to relieve the Home of a deficit of \$6,000 incurred for maintenance.

Rev. J. L. Sells, pastor of Port Gibson Methodist Church, spoke very interestingly and instructively on conditions in Korea as noted on his recent visit to the field; giving reasons why we should not withdraw our support from the now autonomous church; referring to their sacrificial giving.

Dr. J. C. Jarrell, secretary of the General Hospital Board, representing the General Commission on Benevolences, delivered a stirring address, his subject being, "The Christ of the Church and the Church of the Christ."

Mr. W. D. Hawkins made announcements in the interest of the Missionary Voice and a committee was appointed to take subscriptions for the same during intermission.

Mr. W. D. Hawkins, chairman of Conference Commission on Benevolences, delivered an inspiring address on Kingdom Extension, presented the literature and assigned the study books to the various charges.

Rev. H. G. Hawkins, with the consent of the institute, assigned the goals to the different charges as per last year's apportionments.

Mr. W. S. Shartrough, district lay leader, addressed the institute and urged the pastors to organize the Board of Lay Activities as required by the Discipline, stating that this was the greatest unused asset of the Church. All pastors present pledged him hearty support in this work.

Rev. J. M. Lewis, pastor of Louise and Holly Bluff charge, spoke in explanation of the new plan of Christian education, stating that this plan should be used, and to advantage, in every church.

Mrs. W. T. Hegman, district secretary, Woman's Missionary Society, spoke in the interest of the work sounding a very optimistic note for the New Year, and reports two subscribers to the Missionary Voice secured at the noon hour.

Mrs. T. B. Cottrell, Conference president of the W. M. S., spoke of the desire of the women to cooperate in the new plans of work in our church, and stated that with sacrificial service and giving all church obligations would be met. She announced that the annual meeting of the Woman's Conference would convene in Glendale Methodist Church, Jackson, April 5-8.

Dr. Jarrell made the statement that three districts in other conferences, namely, Nashville, Little Rock and Greensboro, which suffered more than any other section from drouth and otherwise, paid all of their church obligations in full.

The presiding elder announced that the district educational institute would be held at Fayette, February 17; the district training school, at Vicksburg, Crawford Street, March 29; and the district conference in Utica, April 26-27.

Rev. J. M. Lewis urged the observance of World's Day of Prayer, February 12, 1932, while the Peace Conference in Geneva is in session.

T. B. COTTRELL, Secretary.

COLUMBUS DISTRICT KINGDOM EXTENSION INSTITUTE

At the call of Dr. V. C. Curtis, presiding elder of the Columbus District of the North Mississippi Conference, a number of preachers, laymen and laywomen met in Starkville on Tuesday, January 5, to make plans for the cultivation and free-will offering for Kingdom Extension.

Dr. W. M. McIntosh, one of our honored superannuates, conducted the devotional, bringing us a very helpful message on Reconsecration, after which Dr. V. C. Curtis called for the election of a secretary, and J. O. Dowdle was elected.

Dr. Curtis spoke, explaining the purpose of this meeting, and urged us as pastors and laymen to rally to the cause of the Church, emphasizing the fact that our Church and its great program could not retrench further without serious hurt to us, both at home and abroad.

Mr. J. H. McKennon, our district lay leader, was called upon to represent the laymen in this meeting, which he did, calling the laymen's attention to the fact that the success of the Kingdom Extension cultivation and offering depended upon their loyal support as much as it does the pastor's.

Dr. A. W. Martin, representing the General Commission on Benevolences; Dr. R. G. Moore, Secretary of the Board of Missions of the North Mississippi Conference, and Rev. R. G. Lord, Executive Secretary, Board of Christian Education of the North Mississippi Conference, arrived late because of the down-pour of rain which they had driven through all the morning, but arriving in time to bring us helpful messages and to make the meeting a success. Dr. Martin spoke to us, emphasizing the dire need of the Board of Missions at this time. Dr. R. G. Moore urged us to put on the cultivation taking the free-will offering in every church on every charge, and distributed literature to be given out in the cultivation period. Rev. R. G. Lord spoke in the interest of Christian Education in our Conference, emphasizing the

fact that thorough training in all the educational work of our Church would make collections for missions and every other cause of the Church much easier.

In closing, Dr. Curtis spoke on the Means of Approach, giving us some very helpful suggestions as to how we might accomplish this work best.

At the noon hour the ladies of the Starkville Methodist Church served an elaborate lunch. Those who attended this meeting will always be indebted to Dr. Brooks, pastor-host, and the ladies of his church for this delightful meal and their generous hospitality.

J. O. DOWDLE, Secretary.

GIVE THE PEOPLE A CHANCE!

By Wm. F. Quillian

On the front page of this issue there is a statement and an appeal from our Bishops. This statement from our chief pastors breathes a spirit of sympathy for our people and faith in their purpose to "carry on" in this hour of need. The General Boards of the Church are doing their utmost to practice rigid economy. The General Staff of the Board of Missions has made a direct contribution of \$5,000 to that Board, while the General Staff of the Board of Christian Education has made a similar contribution of more than \$8,000 to the work of this Board. Let us magnify the causes represented by these connectional Boards: The promotion of temperance, the work of our laymen, the care of our worn-out preachers, the healing of the sick and the wounded, the building of chapels and churches, the teaching and training of our people in the way of life and truth and the sending out of the glorious evangel to the ends of the earth. What a wonderful challenge is ours to share with Jesus His plan, His thought, His passion for the world!

Our people are willing to be led. Many of them are ready to sacrifice for the Kingdom of God. The Macedonian Christians out of their poverty practiced great liberality and in doing so found joy. The Eighth Chapter of Second Corinthians (Moffatt's translation) is a pertinent passage for present problems. The Macedonian Church gave liberally because they "first gave themselves to the Lord." Poverty, consecration, liberality, joy. Let us give our people a chance. Let us tell them about the Conference and General claims. Let us tell them about the interests represented in the Kingdom Extension offering. Distribute the literature. Appoint a committee and let this committee see every member of the congregation. Give them a chance.

In this connection, let us study, not merely read, the Kingdom Extension book, "Methodism and World Need," edited by Dr. C. A. Bowen. Study the "Christ of the Mount," by Stanley Jones, and "Twice-Born Ministers," by Sam Shumaker. These are books for the day. Let us study them in connection with the Sermon on the Mount. Let us carry their message to our people. Let us believe that by the close of 1932 it can be said of us, as Paul said of the Macedonian Church, "They have done more than was expected."

THE CHURCH AND ITS MISSION

By S. D. Bell

(This is an address of a layman to a class of new members at a reception given in their honor.)

With you who have recently joined the church it might be well to consider something of the size, age, nature and mission of the organization with which you have connected yourselves and some of your duties to same.

It is said the sun never sets on the British Empire. Neither does it set on God's Church, for the incense of worship continually ascends to the

throne of God from his people assembled in worship. The voice of unnumbered millions sing his praise. The triumphant song of the cross is never hushed, and every land and clime join in the glad refrain.

In the beginning, when the world was young, and before man had fixed habitations, we find Jehohah's followers gathering around rude stone altars offering up their sacrifices and worshipping the Lord God almighty. And all through man's struggle against sin, ignorance, prejudice and superstition, and while nations rose and fell, dynasties were born and crashed and while different schools of thought on government and ethics came and went, all this time God through his church and its choice spirits was guiding man to higher ground. For this cause Abraham, through faith, offered up Isaac, was called the friend of God and became the Father of the faithful. Moses refused to be called the son of Pharaoh's daughter, remained faithful to God and his own people and became the lawgiver of the ages. David was a man after God's own heart, Israel's sweetest singer, and was promised that the scepter would never depart from his house, that his seed would reign forever. Paul became all things to all men that some might be saved, and counted himself as naught that Christ might be glorified.

The Church was the "Beacon Light" that shined through storm and stress, and kept the world from despairing and going into moral and spiritual bankruptcy. It was the light of hope that made life worth while and caused man to fight on, seeking the better way, till this good day in 1931; and will continue to light the way until God's purpose on earth is finished and His will done, till that great day when Christ will leave the courts of glory to come and claim this same Church as his bride to be his companion and joy throughout the eternities, where "the wicked cease from troubling" and sweet communion and fellowship forever continue.

And while it is your duty to feed the hungry, visit the sick, comfort the broken-hearted, your larger work is so to live and conduct yourselves that your lives will point men to the "Lamb of God," and cause men to see God and the true way. Being Christ's ambassadors on earth, so represent him as to hasten the coming of God's Kingdom on earth in the hearts of men, and speed the day when there shall be peace on earth and love and goodwill among men.

Do not think you will be carried on "Flowery beds of ease," for you are joining an army, an army of volunteers, where battle is ever waged, where there are no furloughs, no discharges, no stacking of arms; where every man is expected to do his duty, to give his best, and to fight on to the finish till relieved by the Commander-in-Chief himself.

But what a privilege to fight under such a commander, Prince Immanuel, and with earth's best as comrades, a Commander that never sounds a retreat, never loses a battle, never compromises, never surrenders; who never fails to reward, and who finally carries his heroes to celestial mansions for the great coronation, where they will be decorated with a crown of glory and evermore to dwell in a land where nothing is marred, nothing unpleasant enters; where character and love reign supreme; there to wonder and study, through the cycles of eternity, God's wonderful love and the mystery of the purpose in the redemption of man.

You have voluntarily made your choice, the most important step in your life, and you will never regret this decision; provided you give your best, do your full duty, shirk no responsibilities, put on the whole armor and fight the good fight. But as time goes on and the evening of life approaches, you will prize more and more that for which the church stands. On that perfect day, when enduring love shall prevail and we shall know as we are known, we shall see with John of Patmos visions of the triumphant church coming into its full fruition, with its work completed,

landing with Christ's jewels on the near shores of the sea of God's eternal love.

We welcome you and bid you God speed.

Booneville, Miss.

WEDDING BELLS

The home of Mr. and Mrs. David Rogers, in Shubuta, was the scene of a pretty high noon wedding on December 27, 1881, when their daughter, Emily, was wedded to the Rev. R. F. Witt, of the Mississippi Conference, the groom being pastor of the Methodist church of Shubuta.

Following their wedding, the young pastor and his bride entered their work with much enthusiasm. For thirty-three years, they gave their best efforts to the service of the church they loved, serving many splendid churches and through the ministry of the Rev. Witt, saw hundreds of souls converted.

Failing health compelled the minister to retire in 1915. Since that time they have made their home in Meridian, where they have many friends.

Due to the fact that some of their sons and daughters live in distant cities and that their daughters, Mrs. Hooper, of McComb City, and Mrs. Antardi, of New Orleans, La., are ill, they could not have a reunion of the family on this happy occasion.

Mr. and Mrs. Lamar Pigford and Misses Cora and Alma Harrington invited the friends of the minister and his wife to call Sunday evening between the hours of 6 and 9 o'clock, at the home of Mr. and Mrs. Pigford on Poplar Springs Drive, and share with the couple the pleasure of this anniversary.

Lovely gift flowers in golden hues added their beauty in the rooms.

The "bride of fifty years ago" wore a shoulder bouquet of golden tinted flowers, which was also a gift bouquet.

Numerous devoted friends of the couple called to extend felicitations.

Mr. B. F. Witt, a son is a student at the Chicago University in Illinois. Mr. G. E. Witt, another son, is engaged in business in LaPort, Ind.

Mrs. Hooper, of McComb City, and Mrs. Robert Antardi, of New Orleans, are their daughters.

Each year the minister and his wife have been remembered with lovely gifts from their children, on their wedding anniversary and the gifts this year were gold, also letters of deep appreciation and gratitude, expressing regret at not being able to attend, were received.

Dr. and Mrs. Hooper, of McComb City, presented their father with a white gold wedding ring, which he placed on the finger of his "bride" on this happy occasion.

The Rev. and Mrs. Witt possess numerous friends, and these called Sunday evening, among the number being the Methodist ministers of the city.—Meridian Star.

KINGDOM EXTENSION INSTITUTES, LOUISIANA CONFERENCE

First Week

New Orleans district, at Morgan City, Monday, January 11, 10:30 a. m.

New Orleans, district, First Church, Monday, January 11, 7:30 p. m.

Baton Rouge district, at Amite, Tuesday, January 12, 10:00 a. m.

Baton Rouge district, at Baton Rouge, Wednesday, January 13, at 10:00 a. m.

Alexandria district, at Alexandria, Thursday, January 14, at 10:00 a. m.

Lake Charles district, at Lake Charles, Friday, January 15, 10:00 a. m.

Second Week

Shreveport district, at Shreveport, Monday, January 18, 10:00 a. m.

Minden district, at Winnfield, Wednesday, January 20, 11:00 a. m.

Ruston district, at Ruston, Thursday, January 21, 10:00 a. m.

Monroe district, at Monroe, Friday, January 22, 10:00 a. m.

Third Week

Minden district, at Minden, Tuesday, January 26, 10:00 a. m.

Dr. C. C. Jarrell will be the principal speaker at these institutes.

H. N. BROWN, Missionary Secretary.

A MESSAGE TO THE CHURCHES

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and to do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men must underlie the solution of all social and political questions. Religion stands in the relation of cause to effect to all social reform and progress. We therefore urge that the Church put the first thing first. To His disciples Jesus insisted that power over all personal and social evil comes only through prayer and self-denial. No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and the Church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must fall upon the Church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

The members of the Church of God must go out to proclaim a Gospel which they have experienced and to show in their lives the fruit of the Spirit. Christian education must assert itself in the home and Sunday school with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win someone else to the same blessed experience? There are no vital questions in religion that cannot be settled by experience. If any man will do His will, he shall know of the doctrine.

We are interested in all social questions. We are very anxious that none in our great land should starve for daily bread, but millions are starving for the Bread of Life and God will require their souls at our hands if we fail to give them that which He commissioned us to give. We must make a new appraisal of values and give ourselves with surpassing devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Savior's heart and sent Him to the cross should also break ours.

Do we share His passion? Are there not too few with blazing eye and burning heart? Is there in our life any record of prayer and yearning such as they put down who wrote in the Gospels the diary of the Son of God? The heart of our Gospel is not a creed—it is a passion. In the strength of that passion let us give ourselves with unabating and uncalculating devotion to the spreading of the Gospel of the new life in Jesus Christ!

"CORN BREAD AND TURNIP GREENS BANQUET"

Of the Methodist Benevolent Association

The regular annual "corn bread and turnip greens" banquet of the Methodist Benevolent Association was happily held in Nashville, Tenn., December 30, 1931, at noon in the Association's Building, 808 Broadway.

Nothing but "corn bread and turnip greens" were eaten; and these were eaten by Bishop H. M. DuBose, Governor Henry H. Horton, of Tennessee; Dr. W. F. Quillian, Dr. J. H. Shumaker and many distinguished men and women of the Methodist Church.

This banquet is an annual event to emphasize the fundamentals of religion and business; to remember the "pit from which we were digged" and the "rock from whence we were hewn." In introducing the speakers, Noah W. Cooper, chairman, said: "The immortal passover feast of the Jews is featured by eating unleavened bread and bitter herbs; God gave Israel seeking the Promised Land of Perfect Life, manna from the sky and water from the rock; we Christians celebrate the Last Supper of our Saviour with a crumb of bread and a sip of grape juice; and 'tis fitting that our great Benevolent Association, strong as Gibraltar, should have an annual feast like this to remind ourselves and all others that true triumph comes through faith, fortitude and frugality. Our association, avoiding extravagance, has become a blessing to our Church and people. By this banquet we implore every family seeking future safety to rejoice in simplicity and frugality and to be willing to sacrifice and suffer for those we love."

Dr. J. H. Shumaker, founder of the Association, expressed his joy at the great success and high standing of the Association; told of his boyhood hardships in Mississippi; of his circuit-riding as a Methodist preacher; of his conception and projection of the Association; of its friends in every quarter; of his hope that it might embrace every Methodist home; of the hundreds of thousands of dollars it has paid to the widows and orphans and dependents.

Bishop H. M. DuBose charmed his hearers with his talk on "Give us this day our daily bread," emphasizing God's pleasure that we have daily what we daily need.

Governor Henry H. Horton, of Tennessee, spoke of the motto, "In God We Trust." He said that humanity must get right with God; must know Him; believe in God's truths and commandments; and follow Him. He said the greatest need of this age was godliness and simple Christ-like habits of life and thought.

Hon. George H. Armistead, editor of the Nashville Banner, spoke eloquently of "Triumphing Through Hardships." He said, "America does not need a great statesman, but a great Savior. American has been prodigal since Armistice Day and must turn to God and adopt simple habits or perish. Her riches have cursed her. Riches are more often the grave than the cradle of greatness."

Dr. W. F. Quillian, Secretary of the General Education Board of the Southern Methodist Church, spoke on "Education that Perfects and Protects," saying that only true wisdom was godliness that suppressed evil and helped our brethren.

Mr. Curtis B. Haley, assistant book editor of our Church, spoke entertainingly on "Building on the Insurance Rock," urging every Methodist to insure for safety.

Dr. E. P. Anderson, Nashville presiding elder, told of the virtues of privations and fasting.

Dr. A. F. Smith, editor of the Christian Advocate, eulogized the simple life, alluding to John the Baptist's "Locusts and Wild Honey."

Dr. F. S. Parker talked on the "Birds of the Air," and their lessons to us.

Rev. M. P. Woods, field secretary, talked on his work in the "Highways and Hedges."

Dr. Hale Padgett told of how to have a "Perfect Soul in a Perfect Body."

Dr. W. P. King, book editor of Southern Methodism, talked on his joy in living and the value of good resolutions.

Rev. J. D. Hewgley said that his life was saved and that his health restored by his eating two pints of turnip greens every day for eighteen months; that less cake and pie and more corn bread and greens would bless us all, that he was for the simple life, high thinking and plain living.

Many ladies attended the banquet. Joy and fellowship prevailed and all were optimistic for 1932.

BUSINESS IS GOOD IN THE SCHOOLS

Business is good when there is a steady demand for products which serve genuine and important needs and when that demand is being fairly met. Measured by this standard the business of education has never been so good as in the United States at this moment.

There are more young people in school than ever before. They are in charge of the most alert and best trained teachers that have ever blessed the nation. These teachers are presenting the strongest curriculum so far perfected and are seeking to make it better. They are working in the best buildings that ever housed the nation's millions of young students. They are supported to a remarkable degree by an intelligent, informed, and sympathetic public.

These teachers are working at their problems. During the summer of 1931 more than 270,000 of them took special courses to improve their service. Over 700,000 in the state education associations and 200,000 in the National Education Association are co-operating to improve education. More than 5,000 are life members of their great professional body. Tens of thousands of school faculties are holding regular meetings to study their problems.

These facts are of the utmost significance for men and women in every other line of business. They mean that better times lie ahead. The first wealth is human wealth. Upon that all other wealth is built. These thirty million students are getting the best education ever given to the masses of the people. They are learning to live on a higher plane of life. They are building up health and vitality. They are being taught to value a fine home life and to plan for it. They are learning how to learn and to keep on learning as a life-long enterprise. They are learning citizenship by practicing it in the schools. They are being trained in essential vocational skills. The higher uses of leisure are opened up to them in the fine arts and in the recreational and social life of the school. Above all, they are seeking to develop fine character—to quicken ambition, aspiration, courage; to cultivate industry and thrift; to establish all the virtues that underlie excellence and happiness of life.

These products of the schools are the pride of America. They are the basis of all other production and the promise of a quality of consumption such as the world has not yet seen. The business man who is prepared to serve this improved product of the schools will reap a rich reward. Dishonest business must grow less and less. The saloon is gone. Gambling has few defenders. Speculation has had a hard blow. Poverty can be wiped out. Graft can be abolished. Efficiency can take the place of weakness. Honest, intelligent, courageous industry and business can lift America. They can achieve the only goal worthy of an intelligent system—economic security for all from the cradle to the grave. Today business is good in the schools. Tomorrow business will be good in the factories, the shops, the stores. By living up to the motto, "Children First," America

is laying the foundation for a new revival.—J. E. M., in Journal of the National Education Association.

THE CHURCH BUILDING—A REGISTER OF DEVOTION

By H. M. King

Church buildings reveal marked contrasts in their values. One may be an emblem of quality from the base of foundations to the comb of the roof, and another a relic of the Dark Ages when men lost their grip on religion.

In the first instance the building itself carries marks of beauty that make it distinctive among the churches of the community. The residents all about point to it with pride as the outstanding monument of beauty within a radius of many miles. It is more than a semblance of good taste, it really possesses essential qualities of good architecture.

This distinguished church stands amid an appropriate planting of shrubs that dot a beautifully green lawn and marks the pride of every member. It is small but a pretentious building, erected with extreme fore-thought and economy, complete in its appointments and thoroughly substantial. As it stands in the grandeur of simple beauty it suggests a valuation about double its actual cost. Everything about it—the inviting approach, the greensward, the trimmed hedges and shrubs, the freshly painted walls, the well-lighted entrance, and the calm, reserved dignity of a deep-set chancel placed there as an aid to orderliness and adding to the worshipful atmosphere of the sanctuary—all attest the pride and faith of its members. Located at the top of a broad mound with spacious surroundings, it rises slightly above adjacent buildings. It makes a beautiful picture silhouetted against either a clear or clouded sky, where the townsfolk can see it as they go about the streets.

Not one adherent to the faith of this little church is in more than the most mediocre circumstances, and many are extremely poor, but they have hearts attune to the Divine, purposes and wills to do. They enable God to invoke a blessing upon their church. Is this building worth the sacrifice of time and money required to assure its quality? Assuredly, yes.

But what is true of this village church where its members regard the physical appearance of God's house to be an evidence of devotion to their Master cannot be said about the frame church across the border. At Dunbar the church manages regularly to call together a little band of the more faithful. They come to church largely because they have been accustomed to do so for years. It is surprising that anyone could worship in the Dunbar church without feeling a deep sense of shame for its evidences of deterioration.

The village church has an orderly chancel, but here the pulpit is crudely constructed and poorly arranged. An inartistic building harsh in its appointments has proved a handicap sufficient for most churches, but that barely suggests the trouble at Dunbar. No wonder all streams of cumulative spiritual power are short-circuited and the effectiveness of the service is decimated. Outwardly the building is shabby, the yard bereft of grass, and the trees untrimmed. The need for paint and repairs is paramount. A short distance away an eye-witness can look through the rotted roof sheathing of both slopes where shingles are missing and see the blue sky beyond.

All this—and the story is not yet told—in a county seat of several hundred population, that has abundant contact with the outside world through the railroad, automobiles and the radio!

It was during a period of drought that the members of this church (some of whom owned and drove Lincolns, Cadillacs, Packards, and Pierce-

Arrows), came to the preacher and requested a special call for prayer to save their crops. Spiritually dead? Almost, if not entirely. At least the majority of them were lacking in qualities of stewardship.

Looking back through history, we find the thirteenth century has been called "an age of faith" because the church was absolutely dominant in the minds of men. That century marked the building of some of the finest of the great medieval cathedrals. Later there came a period of decadence. Then there was a cessation in the amount of church building, and the quality of churches that were built remained for a time at low ebb. It is hoped that history will not reveal another such contrast in the quality of church properties as the two described. It would be disheartening to think that the dilapidated church was anything less than a rare exception, but there is a wide range of badness as well as goodness between the qualities of the two buildings—one a beautiful church enriched by an appropriate setting, the other almost a derelict building.

We need to be wary of the churches we build, for there are those (and we cannot wholly condemn them) who will not attend a church for which they must be constantly apologizing, and which, offending the taste, interferes with the worship. A question is asked and answered, "Would we learn to develop the finer religious feelings, the nobler sentiments, which combine high loyalty with the restraints of culture? The clue is by way of the mastery of the fine arts, all the fine arts, in the service of the cross of Christ, for the ennobling worship. Thus only can religion be made to appeal to all men and all of the man with elemental power." Again we hear: "The crude pioneer days are now behind us, with their pinching poverty and many hardships. After generations of struggle in the new land, our country is developing an American culture with higher standards of taste, with genuine aesthetic ideals, with fine appreciation of the beautiful in music, in architecture, and all the other arts that make for real refinement of human life."

Men and women who are accustomed to good homes will not be satisfied to worship in a shabby, ramshackle church. Refined, well-furnished homes and good schools on the one hand and barren churches on the other are incongruous, and the people wonder why the preacher is not eloquent, spiritual, buoyant with vitality, and radiant with hope and joy amid such surroundings. Poor man! He is crushed by the dead weight of cold indifference in the atmosphere and the lack of a favorable setting, artistically, for his pulpit message. Happily, he may be so accustomed to these unfavorable conditions as to do fairly well in spite of them.

The Home Circle

THE PRESENCE

By Louise Strother

When the swallows homeward fly
On swift wings in the trackless sky,
Who shows them the way to come,
And pilots them safely to their home?
When hearts thrill with hope's sweet cheer,
Whose happy thought makes us glad here?
When we kneel in trust to pray,
Who makes us know the words to say?
Who makes us love one another?
Whose magic makes the love of mother?
Who sends the blessed gift of sleep,
To hush us in His precious keep?
The heart of the world knows The Name.
Since the dawn of thought it has been the same.
Shreveport, La.

THE JOB OF FATHER

(Continued from last week)

From the beginning fathers were admitted to the classes for parents which were established by the State Department of Education in Oklahoma, and "It was they," the report states, "who persuaded the mothers to overcome their timidity and discuss their problems in groups." These classes started as the result of a meeting at one of the woman's clubs when the State Supervisor spoke on the question of organizing an evening group in home economics. The point emphasized by one mother in the group probably expresses the feeling of parents everywhere. She stood up and said thoughtfully, "Cooking, sewing and millinery are helpful, of course, but the real problem in homemaking is not how to cook nor how to sew, but how to live harmoniously with one's husband, successfully manage one's home, and properly care for one's children."

Oklahoma City began with instruction in "mothercraft" for women of six different nationalities and the classes were conducted by public health nurses. The desire to learn more about the ways to build better family relationships spread so that soon classes were being formed all over the state, in the homes of members, in community houses, Red Cross headquarters, Young Women's Christian Associations, churches or school rooms. At first in some communities fathers did not become active members of the class until after they had visited it on "father's nights." Now, however, special groups are often organized for the convenience of fathers.

In 1927 Oklahoma began its "schools for parents" as a definite step to create wider interest on the part of the community in providing special opportunity for fathers to secure a better understanding of the problems of modern parenthood. In one year two state schools and fourteen district and local schools were held. The number of towns represented at these schools was about two hundred and the number of parents reached, exclusive of radio listeners, was approximately five thousand.

Another illustration of how rapidly the desire to study this job of parenthood is spreading is shown in the discussion groups established by the California State Department of Education. In 1926 there were six groups, begun as an experiment. The next year there were seventy-six groups discussing child development and family relationships. The year after the number grew to a hundred and twenty-eight, and last year there were a hundred and sixty-five. The enrollment had grown from a hundred and thirty parents in the first year to eight thousand in the fourth. Some of the groups were organized for fathers only. There were a number of mixed groups, and at all the other there were frequent "fathers' nights."

Of those organizations which like the American Association of University Women, The Child Study Association of America, and the National Congress of Parent-Teacher Associations are providing leaders in parent-education in the different states, the Federal Board for Vocational Education is one which is aiding many fathers who want to know how to do a better job. After the classes in home-making were initiated, the emphasis soon shifted from cooking and sewing to the needs of the child and family relationships. Whenever problems in child development and family life were to be discussed in class, women asked to bring their husbands until in some instances fathers as well as mothers were enrolled. "Again," says the report, "fathers of their own initiative, have sought the organization of separate classes in parent education." In 1918 there were over 22,000 adults enrolled in homemaking classes throughout the states. At present the number has grown to more than 105,000.

All over these United States, North, South, East and West, fathers are looking at the job of father

from a new angle, that of human relationships. They may be giving one of their evenings to a class in parenthood, or they may be listening to radio programs with helpful hints to parents. They may attend motion pictures of the activities of nursery school children illustrating lessons in child development and behavior, or they may be studying the job by correspondence with weekly lessons from the University Extension Division. They may take part in a parent-teacher program showing how the school and home can work together to help the children develop into good citizens. And as they watch with a new interest and understanding the activities and character traits and personalities of their sons and daughters, they may even seek the adventure and stimulus of leading a group of fathers in their discussion of this job of being a father.

Several universities and state education departments are now preparing leaders for such groups, but more men are needed, men who have been successful fathers. There are many men throughout the country in whose relations to their children the transition from hero worship to companionship took place gradually and happily. There are men like the one who was described at a bankers' convention. The only man from his small community who had been to college, he had given up the practice of law and returned to the farm. There he had married and had brought up four sons. One of these is today the president of the leading bank in that state, one the president of the leading insurance company and one a United States delegate to a recent conference in London. This father, rated a failure by all his neighbors, was counted by the bankers' convention a greater success than they. With such a man as this, thousands of fathers are longing to discuss the job of being a father.

—Child Health Association.

CHUCKLE-BURS

"What's the femiune of cowboy?"

"Milkmaid."—Exchange.

"Is that mule fast, Rastus?"

"'Pears that way, mistah. Ah can't budge him, nohow."

"What's economy, mother?"

"Anything I ask your father for money to buy, son."—Exchange.

Marcus—"What is the matter with the church?"

George—"Oh, tommyrot from the pulpits and dry rot from the pews."

"Help your wife," says a writer in a domestic magazine. "When she mops up the floor, mop up the floor with her."—Selected.

Farmer—"Hi, there! What are you doing up in my cherry tree?"

Youngster—"There's a notice down there to keep off the grass."—Boston Transcript.

"Mah ole mule balked wid me right smack in front o' dat ha'ted house las' night—en I reck'n he's dah yit!"—Hambone's Meditations.

Lady—"Never heard of the Ten Commandments, little hoy! Good gracious! What is your name?"

Little Boy—"Moses, mum."—Punch, London.—Ex.

It happened at the wedding of a friend. A small guest, aged four, was little interested in the wedding ceremony, but much interested in a goldfish in a bowl, which he watched excitedly all during the ritual. Just the moment after the minister said the binding words, "I pronounce you man and wife," the little boy cried out, "Oh, the poor fish, he can't get out!"—Congregationalist.

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Editorial

"THE WEAKER SEX"

Two women, very early in his life, knocked this notion of the "weaker sex" into a cocked hat for this writer. The first was his mother. If she weakened at anything necessary to be done to keep a home going in the right direction he does not recall it. The second was the woman he met on the pages of his little U. S. History in grade school. Her name was "Molly Pitcher." There she stood by the cannon: all around, dead and dying men. The man at the cannon had fallen. Molly took his place at the cannon, and pretty soon the enemy were changing their plans. Brave "Molly Pitcher." There she stands on the page of the little history book, and there she stands etched into the page of memory.

That tribe of great women has steadily increased. Two more, in the past few days, have walked right out on the front pages of the daily newspapers without having to ask for the privilege, and without any bid for publicity.

Brave, big souled Jane Addams, of Hull House, Chicago, has been awarded a big half of the Nobel peace prize amounting to \$20,000. With this she proposes to continue to promote the cause of world peace and brotherhood.

"Forty years ago Jane Addams, having just founded Hull House, was regarded as just another crank. Thirty years ago she was a vogue. Twenty years ago the vogue had passed. The dangerous years which were to decide whether Miss Addams' success was to be an enduring influence, or just a flash-in-the-pan of personal success, were upon her. Now, after more than forty years of work, her prestige and influence are greater than before," says a newspaper editorial. Then it goes on to say how many have taken to social service work as a kind of fad just to be winnowed out with time, but, says the editor, "The stalwarts and the pioneers get their rightful recognition. Miss Addams is both pioneer and stalwart."

Then, just the other day President Hoover made history by appointing Mary E. Wooley a member of our commission to the great Disarmament Conference to be held at Geneva in February. Of her a clear-sighted writer says, "Miss Wooley is not the only great president of a great college and one of the undisputed leaders among the women of the nation, but she has shown herself amply able to sustain her convictions in the stress and strain of an international conference."

These two women are the champions of the cause of world peace and disarmament. They

were champions of the cause before it acquired any degree of popularity. To these and the long list of other women who have similar convictions we shall be much indebted for unhorsing Mars and dismantling the forts that symbolize national division and strife.

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Write at once to our Publishing House and ask about the MAIL BOX LIBRARY.

3,000 CHARGES ANSWER CALL

Approximately 3,000 charges and 331 individual givers have to date participated in the special emergency missionary offering recently asked by our bishops. The amount thus far contributed is \$31,304, according to a statement by Dr. W. G. Cram, general secretary of the Board of Missions.

PERSONAL AND OTHER NOTES

Fourteen from Fulton charge attended the Kingdom Extension Institute held at Houston, Miss., Aberdeen District, Jan. 6.

Do you have that poem, or know where to find it? Rev. R. T. Pickett, Melville, La., wishes a copy of it. "The Land of Beginning Again." Send it to him or to the Advocate.

Prof. S. S. Sargent, superintendent of Booneville, Miss., Special Consolidated Schools, sends an article on Motherhood, having in mind especially his own good mother.

Good congregations are hearing Rev. C. T. Floyd, our pastor at Amory, Miss. The pastor boasts of his church. And this editor has been around enough to know that this boasting is not vain.

Macon Circuit, Miss., has honored itself by giving a big welcome to its pastor, Rev. J. O. Dowdle. He finds the churches well organized and in good shape. And we bet he will keep them that way.

Rev. J. L. Cady, Angie, La., has been cordially received with a healthy pounding. "The prospects are fine for a successful year," he says. Lead on, Brother Cady.

The many friends of Mrs. Hollis and family, members of the Carrollton Avenue Methodist Church, this city, sympathize with them in the loss of the husband and father, Mr. Hollis. Mr. Hollis passed away on January 3, 1932.

Rev. W. A. Wells, Laurel, Miss., tells of a very effective and largely attended Watch Night service. One hundred attended the meeting. He observed the week of prayer with his people, January 2-10. "The future looks bright," he writes.

Rev. J. D. Purcell, Estherwood, La., writes encouragingly of his work, saying, "The prospects for a good year spiritually are indeed bright." Well, if we win at that point we shall take "the works."

Rev. W. I. Henley was appointed to Inverness charge on the release of Rev. W. S. Shipman from that work. Rev. J. W. Holliday, a local preacher from Ripley, Miss., was appointed to Mooreville charge.

Mrs. R. H. Wynn, writing from 4229 Livingston Avenue, Dallas, Texas, renews her subscription to the Advocate. The whole Advocate staff, with her many friends who read it, join Mrs. Wynn in good wishes.

Hello, Miss Betty Anne. Friends, meet young Miss Bailey, who has just come to the home of Rev. and Mrs. A. W. Bailey, of Sallis, Miss. We congratulate the girlie and the parents. Mrs. Bailey writes glowingly of the great work of the Methodist Hospital in Memphis.

Keener Memorial, Baton Rouge, drew Rev. A. D. George at the late annual conference session, and he reports that he has a fine people who have given him a big welcome. Says he, "We are liking the work, and hope to see great results." We shall count on them.

We have been willing for Dr. S. A. Steel to take almost anything around our place, but now he announces that he has been taking the "flu." We object and wish him health. Hurry up and get well, Dr. Steel. Don't let those books pile up on you.

Rev. Jas. L. Sells, pastor at Port Gibson, Miss., extends an invitation to the editor to attend the Kingdom Extension Institute. Wish we could. Say, we need an aeroplane with somebody to run it. This will save us time in visiting the many places we should like to visit.

A good letter from Bishop Candler came last week. The Advocate wishes the bishop health and strength for the year. Rumors rather well founded have reached us that he is still doing great preaching. But just look what a start he has had.

The Greenville, Aberdeen and Sardis District parsonages have recently received new roofs and other repairs. In fact the Sardis District parsonage is to be entirely new since the old one burned a few weeks ago. One brother has said that he "Thought it a good thing to keep the Presiding Elder dry."

Rev. A. W. Martin, representing the General Board of Benevolences at Kingdom Extension Institutes over North Mississippi, made a very much appreciated address at each place. His power of securing co-operation by his brotherly manner is something which will always bring success.

We thank those who take time to send in news items from their churches and communities. It does not take long or much effort to send us clippings from local papers, church bulletins, post card notices of interesting happenings. Send more.

Rev. C. E. McLean, of Franklinton, La., is happy in his work and says that he enjoys a peculiar blessing in having two of our honored superannuates in his church, Dr. C. C. Miller and Rev. F. M. Sweeney. "Slim" is to be congratulated. Those brethren know what "preaching" is, too. We know they will back their preacher.

In using the time-honored Methodist word, "pounding," Rev. T. B. Cottrell, of Fayette, Miss., uses the plural form, hinting quite strongly that the people felt so well over the Thanksgiving visit they came back again Christmas. No wonder he says, "We were graciously received." We would call that pretty nearly unanimous.

This year marks the One Hundredth Anniversary of the Richmond Christian Advocate. Dr. J. M. Rowland is the editor. We dip our flag in

respectful salute, throw a bouquet of American Beauties on the deck of this editorial ship, and bid her bon voyage to the larger ports of her next century.

"Our work is making a fine beginning," writes Rev. J. M. Boykin, Grand Cane, La. "and I feel that we are going to have a wonderful year (together)." Some in this community have reported, "There are no money," but he comes up with a smile, saying, "However, we are going to carry on." Now, that is the spirit that wins.

Rev. A. R. Hoffpauir, pastor at Natalbany, La., reports a most successful "Watch Night Service," excellent mid-week services, and says that his people have proven their orthodoxy by providing a generous pounding. We are sorry that we missed Brother Hoffpauir when he was in the office.

Say, every now and then somebody writes in saying they have been reading the Advocate for a long period of time, or that it has been in the family for many years. Let us start an honor roll. Write us if you have been a reader for twenty-five or more, fifty years or more, etc. Tell us how long your family has been reading the Advocate. Will you?

In looking over the statistical tables of the North Mississippi Conference minutes we find that seven station churches paid the Conference collections in full—Amory, Booneville, Corinth First Church, New Albany, Greenwood First Church, and Holly Springs. The Pickens church, on the Pickens and Goodman charge, the Egypt church, on the Buena Vista charge, and the Long Shot church, on Rosedale charge, also paid out in full.

Brother Shuler, of Trinity Church, Los Angeles, writes that the good people have sent him \$5,690, most of it checks for \$4.77, for the fight he is making through the Supreme Court to reverse the recent decision of the Federal Radio Commission and bring his radio station back on the air. The battle will cost him approximately \$20,000. When the Federal Radio Commission canceled his license they sent him a collect telegram notifying him that he was silenced. He paid \$4.77 charges on that telegram.

Mrs. D. S. Mims, Minden, La., with a very steady and readable hand writes that "The Advocate has been a permanent fixture and vital force in our family for a long time; since before the fearful yellow fever epidemic in 1876, when it came as one page." Some people have a consistent reputation and record for reading good things. You will not be surprised that she closes her letter by saying, "We wish you much success as our new editor." You are bound to win with backing like that.

Notwithstanding the fact that a communication from Rev. A. C. McCorkle, Winona, Miss., is written on stationery headed "Sheriff and Tax Collector," we conclude that he is not yet in the hands of "the law." He reports steady progress in his work, saying that good congregations are meeting him all the while. Then he rather boisterously lays a chip on his shoulder by saying, "We have the best choir in the whole Conference," and dares the editor to check up on his claim. We shall attend to this at the earliest possible date.

Wedding bells. By the way, did Poe mention "wedding bells" in that carillon of his? Miss Grace Bennett Neill, daughter of Rev. A. S. J. Neill, granddaughter of Rev. J. O. Bennett, was married to Mr. E. Shirley Wright, of Spring Hill, La., on Christmas eve, the bride's father performing the ceremony. Miss Grace is a member of the 1926 graduating class of Mansfield College, and took her A. B. degree at Louisiana Tech. Mr. Wright is a noble young man in the employ of the Pine Wood Lumber Co., of Spring Hill. Congratulations and best wishes for a happy journey across the years.

"We had a splendid beginning at each church

on the charge for the fourth year and we want to make this the very best year of the four. The good people have been thoughtful and nice to us. This is a fine people and a good charge to serve." Now, that is the way Rev. Hilary S. Westbrook writes about his work at Vaughan, Miss. And he says several other things that sound optimistic and religious. But this is the statement that caused us to get after the cobwebs around this tripod: "You are giving us a well rounded paper viewed from every angle. The Lord bless you in your true work." Of course we are encouraged about Brother Westbrook's work.

CONFERENCE JOURNALS WANTED

"The Board of Church Extension would like to secure the Journals of the General Conference of the Methodist Episcopal Church, South, of 1882 and 1890. A reasonable price will be paid for them. T. D. Ellis, secretary, 1115 Fourth Avenue, Louisville, Ky."

NEW OXFORD HELPS TO BIBLE STUDY

The past fifty years have witnessed a greater expansion of knowledge in every avenue of thought than has occurred during any similar period in history. The growth of knowledge in archaeology and theology, the researches in comparative religion, and the advance in the science of biblical criticism have shared in this unparalleled development.

The vast literature represented in this field of knowledge is obviously beyond the reach of the average reader. It is made conveniently available, however, inexpensively and in handy form, in the new edition of Helps to the Study of the Bible, just published by the Oxford University Press.

In this revised edition everything of value in the former work has been retained, but so many additions were necessary and so much had to be rewritten that it is virtually a new book.

The revision was made by a staff of scholars, some on the faculty of Oxford University, all being authorities on the subjects assigned to them. The result is the most scholarly, up-to-date work of its kind available today.

Among the many improvements the reader will notice, are the changes made in the series of Bible Illustrations which deal with the languages and versions of the Scriptures, and Old and New Testament history and religions. Most of the 104 plates with the explanatory text matter is entirely new material, having been thoroughly remodeled so as to reflect the progress of recent archaeological exploration in the Mesopotamian, Egyptian, Hittite and Cretan civilizations.

Such useful features as the concordance, subject index, dictionary of Scripture proper names and the series of twelve full page colored maps of Bible lands, have been retained.

All in all, this new edition of the Helps to the Study of the Bible is an essential volume to all preachers and Bible teachers who are addressing themselves to a generation with keenly alert minds. It is hoped that in its new form, this volume will prove as useful to this generation, as the former edition has been to the earlier generations.—Oxford University Press.

CLOSING THE SCHOOLS

Not a school door in Bledsoe County, Tennessee, has opened this winter, according to educational leaders in that state, who predict that one-third of the schools of Tennessee will not be able to continue their term after the Christmas holidays.

This curtailment of educational opportunity described by the National Education Association, the national professional organization of Ameri-

can school teachers, is one instance of hundreds of cases of reduced school services discovered by that organization in a country-wide survey of the effect of the depression on the welfare of children.

Decreased financial support of the schools comes at a time when they are overburdened with extra responsibilities due to the very circumstances that have reduced school funds. Enrollments in educational institutions, particularly high schools and colleges where operation costs are greatest, have increased rapidly as the number of unemployed persons has mounted.

Graduates who had intended to enter vocations have discovered no vacancies in their chosen occupation. Many of them have re-entered their schools to take post-graduate courses. Hundreds of thousands of high school students who would normally have dropped out before graduation are remaining in school because there is nothing else for them to do.

President Hoover's Commission on unemployment has urged students to remain in school as a means of relieving unemployment. The National Education Association has endorsed this recommendation because of the desirability of keeping those who would otherwise be idle engaged in better fitting themselves for the prosperity to which the nation looks forward. The result has been overflowing school buildings and greatly crowded classes. It is not unusual for one teacher to have more than fifty pupils in a class and some teachers have reported as many as eighty in one class.

The crisis in education has affected rural and city communities somewhat differently according to the National Education Association. Terms are more frequently cut in rural schools, or schools are closed altogether, due to meagreness of support which many rural schools receive. Even in times of prosperity the amount of this support is only a fraction of the amount spent annually per child for education in urban communities. With thousands of farmers unable to pay their taxes, the appropriation for education has become pitifully small in many rural districts. It is reported that some rural teachers are conducting their schools in return for room and board, a practice common in pioneer days, but long ago abandoned.

Teachers in city schools are finding it necessary to participate in many kinds of welfare work in which they do not normally engage. In all the larger cities teachers have subscribed liberally to Community Chest and other welfare funds. In addition they are carrying out special welfare projects for which, on account of their positions, they are best fitted. Among these projects are the distribution of clothes and food to needy children and the preparation of warm meals at school for children who come hungry. Some cities have drastically cut school budgets.

Added responsibilities and decreased financial support combine to threaten the breakdown of the school systems of some states. The National Education Association urges citizens to choose carefully the public enterprises which they support during the crisis with a view to averting the sacrifice of children. Educators are urged to employ the greatest economy in school management and to hold the gains which the schools have made in effectiveness of instruction and physical care of children.

"Mamma, what are you going to give me for Christmas?"

"Oh, anything to keep you quiet."

"Well, nothing will keep me quiet but a drum."—Children, The Magazine for Parents.

The lawyer had conducted a case for his client, and the client called to pay his fees.

"How much do I owe you?" he asked.

"Your father and I were old friends," said the solicitor. "Let's say \$100."

"Thank heaven you didn't know my grandfather," said the client.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the fifteenth of February, 1879, there was born into the home of Mr. and Mrs. R. P. Vinson a little girl whom they named JESSIE LEE. She grew into womanhood and married J. S. Thorne, November 20, 1900. To this union three daughters were born: Allie, Alma and Nancy, who are now Mrs. Wesley Casdinado, Laurel, Miss.; Mrs. Forest Howell, Sanatorium, Miss.; Mrs. Edward Morgan, Newton, Miss. God called Mrs. Thorne, this dear sister of ours, to come up higher into the realms of eternal bliss, September 4, 1931. All who knew her loved her. She had always been an active worker in each phase of the work, which she dearly loved. She was always ready and willing to do her part in every way. She left no dying testimony, her life speaking for her. Besides her immediate family, her mother, one brother and two sisters survive her. We deeply feel the loss, yet we sorrow not as those who have no hope. The funeral service was conducted by her pastor, Rev. J. B. Holyfield, and her body laid to rest in Magee Cemetery beneath a mound of beautiful flowers there to await the resurrection morn.

Her sisters,

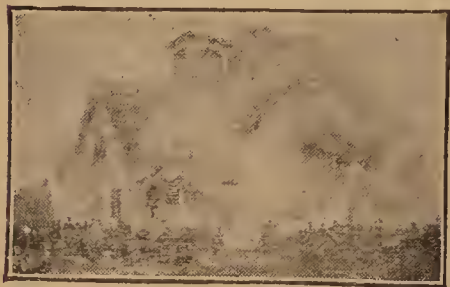
KATIE and FANNIE.

RESOLUTIONS

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved steward, Brother B. C. YOUNGBLOOM, who died at King Daughters' Hospital, Greenville, Miss., at an early hour Monday morning, December 14, 1931, after physicians, loved ones, and friends had done all in their power to relieve his sufferings; and,

Whereas we, as a group of stewards and church workers, desire to express our appreciation of him as a conscientious, law-abiding citizen, a faithful, devoted member of the church, a loyal, consecrated member of the board of stewards, who was regular and punctual in attendance, always ready to give liberally and cheer-

IT IS A BURNING SHAME



That so many churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For application and particulars, address HENRY P. MAGILL, Sect'y and Mgr. 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent Southern Church Department METHODIST EPISCOPAL CHURCH, SOUTH 808 Broadway, Nashville, Tenn.

fully to any worthwhile cause, quiet and unassuming, yet always ready to do his part for the church, the community in which he lived, and for the welfare of others. The wonderful example which he set before us was inspiring. The board of stewards, church and the entire community will miss him, but the example which he left us will be an everlasting heritage, and the quiet influence and power of his great stalwart character will live on in the blessed memory of those who knew him best.

Be it therefore, resolved, That we express to his widowed wife, his daughter and other relatives, our great sorrow and heart-felt sympathy, in their dark hours of grief and sadness.

Be it further resolved, That a copy of these resolutions be spread on the minutes of the board of stewards, a copy sent to this family, and a copy to the Christian Advocate and to the local papers.

Rev. C. A. Parks, pastor; R. M. Yarbrough, M. W. Mosby, Com., Bd. of Stewards.

RESOLUTIONS

Whereas, on February 23, 1931, God in his ever wise way took from our midst our faithful co-worker and friend, MRS. SARAH ALICE DuBOSE SHERARD, lovingly and respectfully called "Mother Sherard":

Therefore be it resolved, That we be submissive to the will of God;

That our church, Sunday school and Missionary Society have lost a most valuable member, whose humble appealing prayers were an inspiration, and will be greatly missed;

That as friends and loved ones we shall miss her co-operation in the work of the church, Sunday school and Missionary Society;

That we express to the husband, children and grandchildren our sympathy;

That these resolutions be included in the minutes of the Sherard Missionary Society, and a copy be sent to the family, and that a copy be sent to the New Orleans Christian Advocate.

SHERARD MISSIONARY SOCIETY.

MEMORIES OF MOTHER

Christmas, 1931

No time of the year takes us back to Mother's knee as does the happy Christmas time. From the early days of our recollections to the passing days of manhood and womanhood does mother play a conspicuous part in our hearts on Christmas day.

But where is mother on this Christmas day and what of the gifts that we usually carry her to make her happy? The writer's mother has passed on to that other home and unto Him who understands the heartaches of those who are lonely.

It is therefore particularly to our sainted mother that we dedicate these lines. All the love and appreciation which we may have failed to give her in life we bestow on her memory now. She was a true mother, typical of all that is good in motherhood. Into her big heart she took all her children and grandchildren. If favors or partialities were shown, it was to those

who were far removed from the touches of her gentle hand or to the less fortunate ones of her household. No one could be left out in mother's heart, and no gift was too good for her children.

But again we ask: "Where is mother?" and "What is left of her on this Christmas day?" Is there not more than a few faded letters admonishing us not to forget the commandments, or a Bible bearing the words written in unsteady hand: "May this book be your council through life"?

Yes, there is more than this! Mother is all here except for the feeble pain-racked body which has been laid to rest by the side of him who aided her in establishing a home that was always bright on Christmas morning. Mother cannot die in our hearts. She is as eternal as God himself. The lessons that she taught are ours and her spirit shall abide with us always. Her tired and feeble hands are not here to receive gifts from her children, but her beautiful life shall linger with all who knew her.

So here's to all mothers who make glad many hearts on Christmas day, but to the memory of one sainted mother, my own, I make this offering.

S. S. SARGENT.

THE LITTLE LEAVEN

By J. P. Reed, Vice-President, Palmore Institute, Japan

A student in a government middle school in Japan studied English at a chapter house operated by our Methodist Mission. He also attended the Bible classes there and later at the Central Methodist Church in Kobe, and about a year ago he was baptized. Meanwhile he had influenced one of his friends—a very promising youth—to take the same step. This friend is now one of the senior students at Palmore Institute, where some 700 young Japanese business men are enrolled in English classes. He lives with a dozen other young men in the dormitory of the company that employs them and already he is beginning to bring them with him to the school and to church. Thus the leaven is working—the little leaven that will leaven the whole lump.

PAINE COLLEGE WINS MERITED HONOR

By Mrs. C. W. Turpin

President E. C. Peters, of Paine College, Augusta, Ga., has received official notice that Paine College was placed on the accredited list of the Association of Colleges and Secondary Schools of the Southern States at a meeting held recently by the association at Montgomery, Ala. This is the highest rating colleges and universities in the South, white or colored.

This is the second recognition within a year of the high work being done at Paine College, and means that colored youth in this section can now secure at this institution all the advantages of a high grade liberal arts education. The holder of the Bachelor of Arts degree from Paine will be accepted into any profession or graduate

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

school in the country without conditions, on the same level as the graduates of any other standard A grade college.

The Association of Colleges and Secondary Schools of the Southern States has only recently admitted the negro colleges to membership. At the 1930 meeting about five negro colleges were admitted and about the same number at the recent meeting when Paine was admitted. The standards of the association are high and are difficult to meet, which means that many smaller colleges must work exceptionally hard and do a high quality of work in order to meet the requirements. The high quality of work which has been done at Paine College through its long history, the recent installation of excellent equipment, the superior training of the men and women who compose the faculty, made possible its consideration and acceptance into the association.

Friends of the college, white and colored, will rejoice over this new honor which has come to Paine College. It is another evidence of the advancing program of work which has been instituted, and is, in fact, a part of the program of development which constitutes an integral part of the Fifteenth Anniversary of Paine College to be celebrated in 1932. Paine College is supported jointly by the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Willson, 2212 15th St., Meridian, Miss

1931 LIFE MEMBERSHIPS

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Mrs. Belle Williamson, Como, Miss.

Mrs. W. J. East, Senatobia, Miss.

Mrs. Corrie Pryor, Senatobia, Miss.

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Mrs. W. T. Cunningham, Natchitoches, La.

Mrs. J. W. May, Glenmora, La.

Children

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Tillie Cloe Grant, Boyce, La.

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Mrs. Emma Jolly, Baton Rouge, La.

Mrs. Emma Abbott, Baton Rouge, La.

Mrs. Mamie Elam, Baton Rouge, La.

Children

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June Record, Clinton, La.

Harriett Earl Green, Franklinton, La.

Carl Roland Dardenne, Grosse Tete.

Ora Catherine Hooper, Grosse Tete.

Dorothy Mynette Eldridge

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder, La.

Mary Avis Brink, Leesville, La.

Monroe District

Miss Mollie Higginbotham, Mer Rouge, La.

Children

Mrs. S. M. Faulk, Charleville, La.

Suzanne Ford, Charleville, La.

Anne Lee Taylor, Mer Rouge, La.

Arlette Marie Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.

Mrs. D. Beach Carre, New Orleans, La.

Mrs. Carrie Henderson, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.

Clark Charles Nash, New Orleans, La.

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Mrs. Carolyn Dawson, Haynesville, La.

Mrs. George B. Heffley, Homer, La.

Mrs. Wm. A. McKenzie, Homer, La.

Children

Thomas Edward Camp, Haynesville, La.

Dorothea Hyde, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

Mrs. George B. Sexton, Sr., Shreveport, La.

Memorial

Miss Mary Kelth, Kelthville, La.

Children

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Charles D. Hancock, Jr., Pitkin, La.

Betty McAfee Flournoy, Shreveport, La.

Guy Morgan Hicks, Jr., Mansfield, La.

James William Peyton, IV, Shreveport, La.

Lewis Edwin Wright, Dixie, La.

George Walton Dameron, Jr.

Martha Ann Moore, Shreveport, La.

James Foster Dykes, Shreveport, La.

James Kenneth Wells, Harmon, La.

NEW YEAR

God, patient of beginnings,
Help us this day to see
Time has no real beginning, no real
end—
Just continuity!

Though we are glibly saying
In one excited breath,
"The Old Year dies; the New Year
lives!"—Oh, God,
Teach us Time knows no death!

Bid us consider gardens—
Seeds planted in the May,
Then flowers, then frost, then rest,
and flowers once more.
And Time yields life this way!

Show us now cause for trusting,
Who would be fearful when
Years go and come, for life Time
bears away,
It will bring back again.

Teach us that years, in passing,
Heal, pardon, make us wise.
Teach us that days, in coming, bring
with them
Fulfillment and surprise.

God, patient of beginnings,
Help us this day to see
In earthy bulbs, spring flowers; in
man, the Christ;
In years, eternity!

—Violet Alleyn Storey.

TO THE MEMBERS OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES

Dear Friends: New Year's greetings!
And may I ask that in your plans for 1932 you will include OUR page in the Advocate?

First, by assisting your pastor to increase the number of readers among your members.

Second, by sending direct to me accounts of the interesting activities of your auxiliary or zone. Of course, you realize that our page is not merely a place where those who participate on a program may see their names in print, but a page where new ideas and plans, successfully tried by auxiliaries and zones may be passed on to

others. We hope, this year, to make our page a constructive part of our work. Council is sponsoring a number of new ideas which we may be able to advance and we shall welcome any information which our Conference officers will contribute. If we can assist by answering puzzling questions, we shall be happy to do so. How about a Question Box?

Third, please remember this is YOUR page. Dr. Raulins desires it to be of value to our work and is generous in his assistance. I am here to act as your editor, but YOU make the page.

Your suggestions will be gladly received.

Sincerely,

MRS. STANLEY WILSON.

January 4, 1932.

STEWARDSHIP

Our January program stresses Stewardship:

"Seeing Through the Missionary Dollar" is a new booklet just off the press, which is an illumination of the regular annual appropriations made by the Board of Missions of the Woman's Missionary Council to Woman's Work. Instead of the long line of figures there has been substituted drawings and interesting items about our institutions, together with total amounts of money given to each field. It is intended to tell where your dollar goes. Every member of your auxiliary should have one.

Order from Literature Headquarters, 706 Church Street, Nashville, Tenn.

A DAY OF PRAYER SERVICE FOR CHILDREN

By Margaret T. Applegarth

A very simple service of prayer for boys and girls on the Day of Prayer may be built around a map of the world and carefully selected stories. If possible meet in the most beautiful and churchly of churches. The writer is remembering such a service in Rochester held in lovely old St. Luke's Episcopal Church, where the dark beauty of Gothic arches and windows and pews lent an air of reverent mystery to the moment. The hour chosen was 4:30, immediately following the women's session, so that a sense of continuity was maintained, and mothers could wait in the gallery for their little sons and daughters inconspicuously.

In the service just mentioned all the prayers were mimeographed and were read following stories about the various countries. Praying this way proved almost too mechanical—more like a reading lesson in school, since in the process of thumbing the pages and spelling through strange words, the sense of reverence was lost. Surely closed eyes and a receptive mind, and the stirring of individual hopes are better channels of blessings. What you really want to do is to create an attitude by telling certain facts and awakening a sense of intimate relationships.

Some definite suggestions are: Have

several children in costumes of the countries about which you have stories; this visualizes personalities instantly. Have individual maps of the world, mimeographed or inexpensive outline maps, coloring Korea yellow, India brown, Africa black, if you should use the stories suggested here, as this locates the personalities with places on the globe.

For convenience, all the stories are chosen from one book which also includes costume suggestions with drawings; "Merry go-Round," published for \$1.50 by the Judson Press, 1701 Chestnut Street, Philadelphia, Pa.

You will want to open with some missionary hymn known to children—the "Little Brother Hymn," if possible. Then the order of exercises might be:

1. "How the Artist Forgot Four Colors," on page 274 of the book, to set the children's thinking toward all the boys and girls of the world. Get them to join in humming softly the refrain, "Glory, Glory, Glory Be to God on High." Follow this by a time of silent prayer after the leader has said: "Let us tell God quietly in our hearts that we never, never, never want to forget the four colors in His world!" After a moment let the piano repeat as softly as possible the same refrain: "Glory, Glory—"

2. "Kim's Sins Fly Over the Chip Tops," page 91, will focus attention on the yellow children in the world, their customs, their needs, their delightful likeness to ourselves. By this time you may be ready for sentence prayers—of gratitude for missionaries and for Kim's happy outcome. The leader may call on certain boys and girls whom she has asked beforehand; or she may get the group to repeat after her sentence prayers.

3. "When Caste Flew Out of the Window," page 160, a brown boy (from India) will be the child to stand by the leader in this story. He might have a prayer for the children of India which he reads at the close of the story. A beautiful device is to write it like a litany, at each pause all the children to repeat in unison: "We beseech Thee to hear us, O Lord." The prayer may follow clues in the story: a prayer for those in all the little mud huts in India, gratitude for those which have been whitewashed so beautifully by those who love Jesus; prayer for all the haughty people who are unkind to the poor in India; prayer for all the hurried men; etc.

4. "The Great Grab," page 225. This story of Africa has its great lessons of unselfishness, stewardship, conscience, forgiveness, and the effect of the story of Jesus on black boys and girls. Sentence prayers for these qualities in ourselves, gratitude for the effect Jesus has on others' lives, etc.

Between each story have the map studied, the country located. In closing try having the children name each finger for a country in the world, then clasp their hands in prayer as you pray, by name, for these countries, and the boys and girls who live there. The stories all emphasize the awakening beauties of character; let the prayers also be gratitude for this, and a desire to be equally fine and brave and helpful.

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FOR HEADACHES

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississipp.
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississipp.

MISSISSIPPI CONFERENCE NOTES

The list of District Institutes were published in the Advocate last week. I trust that you will keep these dates in mind. We are anxious to have a program that will be of unusual help to the workers in the local church, and this can only come if each person attending will aid.

The attendance upon the worship services is most gratifying, as we have heard the reports and as we have been able to be present. We are trusting that this will continue throughout the year.

It has gladdened our hearts to know of the good success that has attended the special offering for Missions wherever this offering has been taken. Several of the churches have done a most noble thing.

Much good work has already been undertaken in the various charges since Conference. This is inspiring and brings courage not only to those of us who are working on Boards, but to other churches who hear the good news.

Forest church, under the leadership of Rev. J. B. Cain, held the first week-day session of their church school January 6. All the teachers and workers were present and 48 of the children. What a cheering bit of news this is. We are sure that it will cause other churches to undertake this most worth-while enterprise.

Mr. O. C. Hull has just finished surveying the territory south of the G. & S. I. and east of the G. & S. I. and west of the N. O. & N. E. railroads. He found that there were 482 square miles of territory with 1,035 families and 9,916 inhabitants. They have 23 public schools and 5,111 children.

There are seven Methodist churches and 1 Methodist Protestant church. We have 721 members, 3 Sunday schools, no young people's organiza-

tions and no missionary societies. The Protestant church has 113 members, with no other organizations. There is 1 Universalist church with 109 members; one Presbyterian church with 67 members, a good Sunday school and missionary society.

29 Land Mark and Missionary Baptist churches with 4,858 members, 21 Sunday schools, 9 B. Y. P. U.'s and 6 W. M. U.'s.

38 churches with 5,756 members out of a population of 9,916.

23 day schools with enrollments of 5,111. Somehow this comparison does not look good.

When you look at 25 Sunday schools with an enrollment of 2,880 you have a feeling that some sort of a way we ought to do something about it.

In the last 15 years we have lost two churches that owned buildings in this territory, and one church that was meeting in a borrowed building. The people are still there. They are in public school. We must remember that the day schools can do and are consolidated. We will have to have more Sunday schools, for the time being at least, than we have day schools. The Southern Methodists are due these people at least 4 other Sunday schools so that we can help to meet our obligations to these boys and girls.

We are praying that this information may get into the hands of those who pray and that we may create a desire and an expectancy upon the part of the people that we will find a good Sunday school wherever we find a church.

Some of the best materials ever published have come from the press to aid us in evangelism. We trust that each church will order a supply. It is free.

Pray for the work and the workers. Observe Missionary Sunday and send in your offerings promptly.

JOHN C. CHAMBERS.

CHRISTIAN UNITY

The office of the Mississippi Conference Board of Christian Education was the place of meeting of the employed workers of the Protestant Church workers in the field of Christian Education January 7. Mr. J. E. Byrd, Baptist Church; Mr. R. L. Landis, Presbyterian Church, and J. C. Chambers, Methodist Church, were present.

The purpose of the meeting was to try to plan for a meeting this winter of these three Churches where the common problems in the field of Christian education would be discussed and we would have an opportunity of meeting as Christian brothers with our friends of other churches. Because of the conditions at this time and the crowded schedules for the latter part of the winter it was mutually agreed

that we would not undertake the meeting until the last of October.

Mr. J. E. Byrd told us about his state-wide Sunday school and B. Y. P. U. meeting to be held in Vicksburg in March and asked that Mr. Landis and myself appear upon his program as messengers of good will. This was agreed to.

It was then decided that this should be worked up to and promoted as the first efforts to the meeting in the fall. The fine Christian spirit that pervaded and the willingness of all parties to do the Christian thing is a foretoken of a great awakening for the right in our state. If we can unite for the common good of the cause of Christ we will surely accomplish more than try to fight a common battle alone and unaided.

We trust that our membership will remember this great adventure in Christian fellowship in your prayers and that the way will be opened for this larger meeting in the fall where we will meet and study and plan together for a united attack upon our common enemy. We are not by any means wishing to weaken either of our churches, but we are striving to make it possible to do more lasting good than could be accomplished otherwise.

It is hoped that other Churches with employed workers may join in this enterprise. We found that we were not acquainted with all the work going on and did not know all the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The General Council

The General Council of Christian Education met at the Publishing House in Nashville last week. The educational Association was in session at the same time. These two educational agencies of our church met jointly for several sessions and definite plans were made for the uniting of these two bodies. The addresses delivered to the various groups were of the highest order and finest spirit. The chief point of emphasis seemed to be that of reaching the millions of people in our own Southland, that we are not now touching. There are large areas of territory within the bounds of our church that are not being evangelized by any stable church. Also, there are millions of people about our churches who never take any part in their activities. Our responsibility is unto these unevangelized people.

The North Mississippi Conference was represented by Rev. J. E. Stephens, president of the Board of Christian Education; Miss Virginia Thomas, of Grenada College and director of young people's work; Miss Anna Ruth Nuttall, student worker at M. S. C. W.; Rev. W. R. Hammontree, rural worker of Amory, and Mr. Deen, of Amory church, and the writer.

Horn Lake

The writer visited the Horn Lake charge last Sunday. Rev. W. P. Bailey is the effective and popular pastor of these good people. We visited Hinds Chapel, where we preached and held a workers' meeting. There is a splendid small Sunday school at Hinds Chapel with Brother C. H. Freeman as superintendent. The young people

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are organized in a good Methodist young people's organization or Epworth League.

Correspondence Study

Are you interested in doing some correspondence study that will help you in your work? If so, write to us and we shall be glad to assist you in getting lined up for this study. There are many valuable courses that you can take in this way without very much expense. It has been our experience that this is one of the most effective ways of taking a course.

Books for Pastors

Several of the brethren have sent to our office books that are in the course of study. If any of the undergraduates wish one of these books, drop us a card stating which book you need, and if we have it we will send it to you. All it will cost you will be return postage.

Let us pray and work together that this may be the happiest and most prosperous year in the work of the Kingdom that we have ever had.

R. G. LORD.

HOW WILL THE CHURCH COME THROUGH THE CRISIS?

Will the Church come through the present crisis? If so, how? Will its forces be depleted, its influence weakened, its resources, both personal and material, devastated? Or will it come through with its spiritual prestige increased?

Make no mistake, the Church is just as deeply implicated in what is going on in the world as the railroads, the banks, and the wheat fields. The Church has just as much at stake as the nation.

It would be incredible folly to suppose that any one of the institutions of society should be unaffected while all of the rest of the world is rocking on its foundation. For good or ill the fortunes of organized religion are just as directly involved in the present chaos as any more material values.

That the crisis has already had its effects upon and within the Church is plain. Negatively, it appears in the fact that large numbers of persons in our communities who have been hard hit do not instinctively turn to the Church for light upon their baffling problems and the re-enforcement of their courage. The snatches of conversation that one overhears are all centered in the financial losses involved. No one seems to be thinking very much about the spiritual collapse that impends, or trying to avoid or prevent it. Positively, the crisis has in many instances depleted church treasuries and offered to some who are only too glad to use it, an excuse for refusing to give a measure commensurate with their ability, even in present circumstances.

But all this is superficial. The an-

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swer to the question, How will the Church come through the crisis? must be found elsewhere.

The Church will come through very badly and with sadly diminished moral prestige if it fails to acknowledge a large measure of responsibility for the appearance and widespread sweep of the crisis.

If we are among those who believe that crises in the life of nations are due to the working of blind forces which lie beyond human control, that they are like earthquakes, cyclones and tidal waves, we shall see no reason for any self-scrutiny and sincere repentance on the part of the Church.

Or if we think that economic and social crises occur in a realm for which the Church has no responsibility whatever, we shall not be moved to contrition.

But if we believe with deep conviction that the Church has more responsibility for the building of the Kingdom of God among men than any other agency, then when we see a general condition of affairs which never could have come about if people who call themselves Christian had made the task of the Kingdom the first and chief concern of their active lives, we realize that an inescapable burden of guilt lies upon the soul of the Church, and we know that repentance is something more than a word.

If the Church does not take its full measure of blame for world conditions as they are today and repent in spirit, word and deed it will come through the present crisis with its moral health seriously impaired, its spiritual vitality reduced to a very low level.

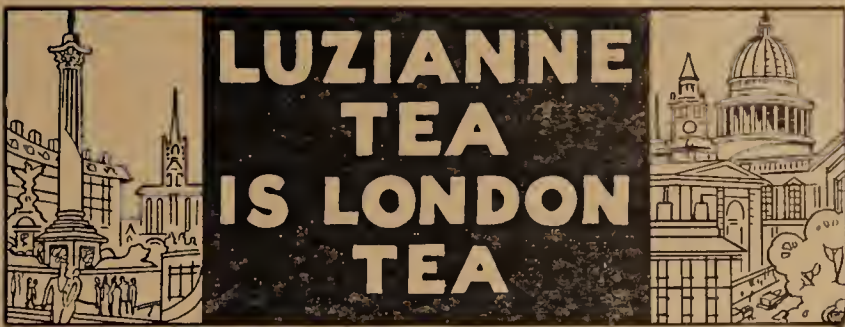


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Much also depends upon the way the Church faces the future. If generally there is today little else than occupation with the parochial tasks of orthodox denominationalism, tinkering with ecclesiastical machinery, thinking up shallow substitutes for thought and cheap diversions to keep the minds of the people off the real issues of the times, the Church will come through badly. There is a fine chance just now to sow the wind with full assurance of reaping the whirlwind. If palliatives and patches, schemes of salvaging our losses and quack remedies that have only emotional value are the answer of the Church to world conditions, it will come through about as badly shaken and battered as any other institution that is struggling for continued existence. No external authority can be invoked to save the Church.

But it may come through the crisis with immensely increased moral and spiritual authority. In these trying months the Church may securely possess the only kind of prestige it has any right to claim or seek.

The Church may fearlessly proclaim the will of the living God for individuals and nations. It may, without fear or favor, search out the meaning of righteousness, justice and goodwill for and among all kinds of men and among the nations. It may willingly lose its own life for the sake of the service of humanity in the spirit of Jesus Christ. It may with united voice and heart call men and nations to repentance for the sins of selfishness which have brought us to our present pass, and refuse to be silent, no matter at how great cost to itself, so long as the best hopes of mankind are flouted by an open denial of the principles of Jesus as the only salvation of the social order.—Christian Advocate, National Weekly.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—First Round Last Half

New Iberia, Jan. 17.
Acadia, at Iota, Jan. 21, 11 a.m.
Abbeville, Jan. 24, 7:30 p.m.
Sulphur, Jan. 31, 7:30 p.m.
Leesville, Feb. 7.
Many, Feb. 14, 11 a.m.
Hornbeck, at Hornbeck, Feb. 14, 7:30 p.m.

District Kingdom Extension set up meeting will be held at Lake Charles Jan. 15, at 10 a.m. All pastors, lay leaders, superintendents, stewards members of missionary committees,

and all interested are cordially invited. Lunch will be served at noon.

W. WINANS DRAKE, P. E.

Monroe Dist.—First Round

Bonita, Jan. 17, 11 a.m.; Q. C., 2 p.m.
Mer Rouge, Jan. 17, 4 p.m.; preaching at 7:30 p.m.
Oak Ridge, Jan. 24, 11 a.m.; Q. C., Jan. 25, 2 p.m.
Rayville, Jan. 24, 7:30 p.m.
Columbia, Jan. 31, 11 a.m.
Monroe, Gordon Ave., Jan. 31, 7:30 p.m.
Wisner, Feb. 7, 11 a.m.; Q. C., 2 p.m.
Winnsboro, Feb. 7, 7:30 p.m.
Waterproof, Feb. 14, 11 a.m.; Q. C., 2 p.m.
Newelton, Feb. 14, 4 p.m.; preaching, 7:30 p.m.
Oak Grove, Feb. 17, 2 p.m.
Bastrop, Feb. 21, 11 a.m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p.m.
Tallulah, Feb. 24, 7:30 p.m.
Pioneer, at Pioneer, Feb. 28, 11 a.m.; Q. C., 3 p.m.
West Monroe, Feb. 28, 7:30 p.m.
Monroe, First Church, March 2, 7:30 p.m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Standard and Olla, at Standard, Jan. 17, 11 a.m. and 2 p.m.
Rochelle and Selma, at Rochelle, Jan. 17, p.m.
Sicily Island, at Sicily Island, Jan. 24, 11 a.m. and 2 p.m.
Ferriday, Jan. 24, p.m.
Jonesville, at Jonesville, Jan. 31, 11 a.m. and 2 p.m.
Campti, at Campti, Feb. 7, 11 a.m. and 2 p.m.
Coushatta, Feb. 7, p.m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a.m. and 2 p.m.
Minden, Feb. 14, p.m.
Winnfield, Feb. 21, 11 a.m. and 2 p.m.
Kingdom Extension Institutes will be held at Minden, January 19, at 10 a.m.; at Winnfield, January 20, at 11 a.m. The pastors, with the charge and church lay leaders, missionary committees and all others who will, are urged to attend one of these institutes. W. R. HARVELL, P. E.

New Orleans Dist.—First Round

First Church, Jan. 17, a.m.; Jan. 13.
Epworth, Jan. 17, p.m.; Jan. 20.
St. Mark's, Jan. 24, a.m.; 4 p.m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p.m.; Jan. 19.
Second Church, Jan. 31, a.m.; Feb. 10.
Rayne Memorial, Jan. 31, a.m.; Jan. 5.
Algiers, Jan. 31, p.m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a.m.; Feb. 3.
McDonoghville, Feb. 14, p.m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

DISARMAMENT OPINION FROM ABROAD

Belgium.—M. Jules Destree (Socialist), a Minister of State and a member of the Committee on Intellectual Co-operation, concluded his article on Disarmament in the Soir of September 12 with the following words:

"In short, I expect nothing of the treaties. I expect nothing of the governments. I expect everything of the people, of the people of each nation.

"The problem is not one of removing armaments from men, but of removing men from armaments. Thousands of machine guns are but so much scrap iron from the moment when no one can be found to work them.

"And if any government wants to give proof of its sincerity let it imitate the young republic of Catalonia, which has recently proclaimed in its constitution that its citizens are only subject to military service within the territorial limits of the republic itself."

* * *

War does not come from blood-lust or sheer devilry. It comes from the presence of disorganized society.—Lucia Ames Mead, in World Unity.

* * *

The world process is forcing us to choose—either world organization for peace, or the suicide of our present civilization.—Robert Whitaker, in World Unity.

* * *

Judging from its list of officers, the Navy League is a group of Back Bay patrioters. They are like the Daughters of the Revolution with pants on.—Salem (Ore.) Oregon Statesman.

IS YOUR HEALTH POOR?

Shreveport, La.—"Being somewhat in poor health I tried different tonics and found that nothing benefited me to speak of except Dr. Pierce's Golden Medical Discovery," remarked James W. Duffy of 1315 Jewell St. "I am glad to know that there is such a wonderful medicine, one that benefits a person when other remedies fail. I am glad to recommend this medicine whenever I have an opportunity." Druggists. Fluid or tablets.



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HOME DEDICATION

(The following Home Dedication program, furnished us by Mrs. R. H. Wynn, was used in the dedication of the home of Mr. and Mrs. W. Fred. Allen, of Dallas, Texas. Mrs. Allen was formerly Miss Pauline Wynn.)

House Blessing, One Grandmother

"Bless the four corners of this house,
Bless the hearth and bless the board,
And bless each place of rest;
And bless the door that opens wide
To strangers as to kin;
And bless each crystal window pane
That lets the starlight in;
And bless the roof-tree overhead,
And every sturdy wall.
The peace of man, the peace of God,
The peace of love on all."

—Arthur Guiterman.

The Walls, the Husband

"Our parts are brick and mortar, wood
and stone,
But home was never built of these
alone.
Hast thou not felt, O guest, the inner
soul
Of human love that makes our parts
whole?"

The Living Room by a Guest

"A place apart am I, where they that
please
May talk with open heart, in friendly
ease."

Lighting the Fire, An Aunt

"Kneel always when you light a fire,



"AFTER my baby was born I took Lydia E. Pinkham's Vegetable Compound for a better appetite and more strength. My aunt recommended it.

"This medicine helped me more than anything else. My appetite is improved. My nerves are steady; I have good color and feel stronger. I will write to women about the Vegetable Compound." Mrs. Harvey Soper, 211 Green Street, Brooklyn, New York.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Kneel reverently, and thankful be
For God's unfailing charity.
And on the ascending flame inspire
A little prayer that shall upbear
The incense of your thankfulness
For this sweet grace
Of warmth and light."—Oxenham.

The Family Altar, the Husband

I

"O Thou whose gracious presence
blest

The Home at Bethany,
This shelter from the world's unrest,
This home made ready for its Guest,
We dedicate to Thee.

We build an altar here and pray
That Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay,
This home we consecrate today,
Will be a holy place."

—Oxenham.

II

By the Wife

"Help us to make this home a place
of love,

A place of prayer,
A place of all beautiful living,
A place sweet with Heaven's fragrance.
Help us to live each for the other
And to find our happiness in doing
good and denying ourselves."

Beatitudes for the Home, Unison

"Blessed are they who rejoice in their
children;

To them is revealed the Fatherhood
of God.

Blessed are they who know the power
of love;

They dwell in God for God is love.

Blessed are the songful of soul;

They carry light and joy to shadowed
lives.

Blessed are they that see visions;

They shall rejoice in the hidden
ways of God.

Blessed are they that have understanding
hearts;

To them shall be multiplied the
kingdoms of delight.

Blessed are they whose memories we
cherish;

Our thoughts add jewels to their
crowns."

—Oxenham.

To the Memory of Our Loved Ones
Whom We Mourn

(Silence)

To Our Mothers, Another Aunt

I

"There is no Love like a Mother's;

'Tis the sun that shineth forth;

There is no Truth like Mother's;

'Tis the star that points the north.

There is no Hope like a Mother's;

'Tis the April in the clod.

There is no Trust like a Mother's;

'Tis the Charity of God,

The Love and Truth and Hope and
Trust

That makes the mortal more than
dust."

II

By Another Aunt

Madonnas hallow every home;
O'er every roof where babies are
Shines high and pure a guiding star
And mother hearts do always hear
Diviner music ringing clear,
And peace and love, good will on earth,
Are born with every baby's birth.

God thought to give the sweetest
thing

In His Almighty power, to earth,
And, deeply pondering,
What it should be, one hour
In fondest joy and love of heart,
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a Mother."

Suffer the little children to come unto
me, —Little Child.

Prayer, Another Relative

Oh, God, our Heavenly Father, who
art the Head of every family and the
light of every home, receive the vows
of dedication of this home with the
re-dedication of ourselves and all that
we have. Consecrate this house by
Thine indwelling here, that it may be
a happy home and a temple of Thy
Holy Spirit. Encircle this household
with the love that hath been ever of
old and yet is ever new; protect us
by the might that is the same in all
places of Thy dominion. For Christ's
sake. Amen. (Adapted).

Song, "Home, Sweet Home," Another
AuntBenediction, the Other Grandmother
"Thou Gracious Power, whose mercy
lends

The light of home, the smile of friends,
Our families in Thine arms enfold
As thou didst keep Thy folk of old.
For all the blessings life hath brought,
For all its sorrowing hours have
taught,

For all we mourn, for all we keep,
The hands we clasp, the loved that
sleep,

The noontide sunshine of the past,
These bright, brief moments, fading
fast,

The stars that gild our darkening
years,

The twilight ray from holier spheres,
We thank Thee, Father; let Thy grace
Our loving circles still embrace,
Thy mercy shed its heavenly store,
Thy peace be with us evermore.

Amen."—Oliver Wendell Holmes.

Doxology, Unison

"Praise God from whom all blessings
flow,

Praise Him all creatures here below;
Praise Him above, ye heavenly host,

Praise, Father, Son and Holy Ghost."

THE WORLD DAY OF PRAYER

By Bertba Grimmell Judd

To be received at court is an honor
and a distinction eagerly sought by
many, but conferred only upon the fa-
vored few. Preparation for the great
event involves weeks of instruction
covering every detail from choice of
apparel and accessories to the rigid
requirements by which etiquette con-
trols conduct in the presence of roy-
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day at court. Unlike earthly poten-
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invitation of love to all mankind, and
His special favor to those whose love
like His links them with all His fel-
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one of the greatest healing agencies for
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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Houlka, at Concord, Jan. 7.
 Vardaman, at Vardaman, Jan. 8.
 Smithville, at Antioch, Jan. 9-10.
 Tremont, at Tremont, Jan. 10-11.
 Nettleton, at Evergreen, Jan. 13.
 Salem and Friendship, at Salem, Jan. 16-17.
 Toccopola, at Thaxton, Jan. 18.
 Randolph, at Randolph, Jan. 19.
 Pittsboro and Bruce, at Bruce, Jan. 20.
 Calhoun City Station, Jan. 20.
 Denna, at Big Creek, Jan. 21.
 Bellefontaine, at State Springs, Jan. 22.
 Mathiston and Maben, at Mathiston, Jan. 23-24.
 Eupora Station, Jan. 24-25.
 The district stewards, lay leaders, and pastors will meet at Tupelo, December 15, at 10 o'clock a. m. The district missionary institute will be held at Houston, January 6, at 10 o'clock a. m.
 T. H. DORSEY, P. E.

Sardis Dist.—First Round

Coldwater, at Coldwater, Jan. 10, 11 a. m.
 Longtown, at Longtown, Jan. 12, 11 a. m.
 The district stewards will meet at Sardis Dec. 9, 10 a. m.
 District Missionary Institute will meet at Como Jan. 8, 10 a. m.
 J. M. BRADLEY, P. E.

Columbus Dist.—First Round

Cedar Bluff Ct., at Cedar Bluff, preaching and Q. C., Jan. 10, a. m.
 Crawford and M., at Crawford, preaching and Q. C., Jan. 10, p. m.
 Columbus, Central, preaching Nov. 29, a. m.; Q. C., Jan. 13, p. m.
 Ackerman, preaching Nov. 22, p. m.; Q. C., Jan. 15, p. m.
 Ethel Ct., at Ethel, preaching and Q. C., Jan. 17, a. m.
 Louisville, preaching and Q. C., Jan. 17, p. m.
 Columbus, First Church, preaching Dec. 27, a. m.; Q. C., Jan. 20, p. m.
 Starkville, preaching Nov. 22, a. m.; Q. C., Jan. 22, p. m.
 Chester Ct., at Chester, preaching and Q. C., Jan. 24, a. m.
 Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p. m.
 Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a. m.
 Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p. m.
 High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a. m.
 Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p. m.
 Weir and M., at McCool, preaching and Q. C., Feb. 14, a. m.
 Longview Ct., at Longview, preaching and Q. C., Feb. 14, p. m.

District stewards meet at West Point, Dec. 14, a. m. District Missionary Institute at Starkville, Jan. 5, a. m.
 V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Tchula, Jan. 10, a. m.
 Cruger and Sidon, at Sidon, Jan. 10, p. m.
 Inverness, Jan. 17, a. m.
 Itta Bena, Jan. 17, p. m.
 Swiftown and Isola, at Isola, Jan. 24, a. m.
 Ruleville, Jan. 24, p. m.
 Belzoni, Jan. 31, a. m.
 Indianola, Jan. 31, p. m.
 W. N. DUNCAI¹, P. E.

Grenada Dist.—First Round

Waterford, at Waterford, Jan. 7.
 Oxford, Jan. 10, a. m. and p. m.
 Duck Hill, at Duck Hill, Jan. 17.
 Kilmichael, at Kilmichael, Jan. 17, p. m.; Dec. 18, a. m.
 Lamar, at Lamar, Jan. 24.
 The district stewards will meet in Grenada at 10 o'clock, December 17. Pastors, also district and charge boards of lay activities, are invited to meet at the same time and place.
 E. H. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Glen Allen and Winterville, at Glen Allen, preaching, Jan. 3, a. m.; Q. C., p. m.
 Arcola and Murphy, at Arcola, preaching, Jan. 3, p. m.; Q. C., after service.
 Duncan and Alligator, at Duncan, preaching, Jan. 10, a. m.; Q. C., p. m.
 Friars Point and Lyon, at Lyon, preaching, Jan. 10, p. m.; Q. C., after service.
 Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 13, p. m.
 Dubbs and Evansville, at Dubbs, preaching, Jan. 17, a. m.; Q. C., p. m.
 Tunica, preaching, Jan. 17, p. m.; Q. C., after service.
 Shaw and Litton, at Shaw, prayer service and Q. C., Jan. 20, p. m.
 Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a. m.; Q. C., p. m.
 Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p. m.; Q. C., after service.
 Shelby, prayer service and Q. C., Jan. 27, p. m.
 Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.
 Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.

Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.
 E. NASH BROYLES, P. E.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Lottie, at Lottie, Jan. 2-3, a. m.
 Melville, at Melville, Jan. 3, p. m.
 Marksville, at Marksville, Jan. 6.
 Glenmora, Jan. 8.
 Eunice, at Eunice, Jan. 9, 10 a. m.
 Opelousas, Jan. 10, p. m.; 11 a. m.
 Oakdale, Jan. 13.
 Kingdom Extension Institute, at Alexandria, Jan. 14, 10 a. m.
 Colfax and Montgomery, at Montgomery, Jan. 16-17, a. m.
 Boyce, preaching, Jan. 17, p. m.
 Pleasant Hill, Jan. 23-24.
 Alexandria, preaching, Jan. 31, a. m.
 Pineville, preaching, Jan. 31, p. m.
 Lecompte, Feb. 3, p. m.
 Boyce, Q. C., Feb. 4, p. m.
 Elizabeth, Feb. 6-7.
 Bunkie, Feb. 10.
 Melder, at Melder, Feb. 13-14.
 Alexandria, Q. C., Feb. 15 p. m.
 Pineville, Q. C., Feb. 16, p. m.
 Alco, Feb. 20-21.
 Natchitoches, Feb. 24, p. m.
 BRISCOE CARTER, P. E.

MATERIALS FOR RACE RELATIONS SUNDAY

Since February 14 is to be observed nationally by churches and other religious bodies as Race Relations Sunday, the Commission on Interracial Co-operation, with headquarters in the Standard Building, Atlanta, announces that it will send to anyone interested a package of materials designed to be helpful in preparing sermons, addresses, and programs on this subject.

Among the pamphlets included are "The Bible and Race Relations," "Our Christian Obligation to the Negro," "America's Tenth Man," "An Adventure in Faith," "Southern Opinion and Race Relations," "Southern Leaders Impeach Judge Lynch," and other interesting titles. There is included also an interesting selection of the best Negro poetry. A postal card request will bring the package without charge, though enclosure of postage will be appreciated.

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Standard Teacher's Bible

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TRAVELOGUE NO. 5.

Leaving Seoul the next morning on the train, we soon reached Chulwon, the end of our journey. There we found our daughter, Katherine, and Misses Myers and Foster, two of our missionaries, there to meet us. You may be sure, that to use a Korean phrase, there was much "pleasantness" then.

We were soon in the home of our folks ready for a good long rest from our three weeks of travel. In the next few days we began to see what we could of Chulwon, a typical Korean town of about 10,000, lying in a valley not more than a half mile wide, running east and west. On the north side of the town is our Mission Compound, comprising about three acres of land, all on the mountain side, having three brick homes on it for our missionaries. The cost of labor and material here is much cheaper than in the United States, so that good houses can be put up for a very modest sum. Were it not for that our workers here might have to live in a way that would be very hard on them. With the many privations that they have to meet, comfortable homes are a necessity to maintain good health. The Compound has on it a good sized apple orchard, well loaded with fruit, also a large garden, having in it beans, corn, eggplant, carrots, cabbage and celery, much the same as a good gardener would have at home. The climate here is colder than in Mississippi, but July and August are very hot months. Below the Compound and crowded next to it are the Korean huts. They are built very close to each other, the streets often only being 8 to 12 feet wide. Yet each hut has a more or less tiny yard, separated from its neighbor by a fence, maybe of straw or brush or mud. Somewhere near by will be found the neighborhood well, where the women will come to draw water, as in old Bible days. Sanitation is an unknown word in the Korean tongue, filth being on every side and the odors are often anything but pleasant. One thing that struck me as very unusual was that on the straw roofs of many of the houses could be seen large gourds, just ripening. The Koreans have to utilize every foot of ground, so that they plant the gourds along the fences and the vines climb the fences and then on the house roof, making a very unique spectacle. I soon found out that one of the institutions of Korea is Market Day, coming every fifth day, and when it comes on Sunday, it tries the faith of the Christians to keep the Sabbath day and miss the chance for business that Market Day brings. The main street of Chulwon is about two and one-half miles long and by noon is usually as crowded as any street of any city in the South. But the crowd is far different, here is an old style Korean, with his hair tied in a hard knot on top of his head and a queer horse hair hat and the top of the hat is cone shaped, while the rim is four or five inches wide. The man is dressed in a long over-garment or robe of white, coming down nearly to his feet, and makes a dignified picture as he stalks along the street. Jostling the old man is a farmer, with

a jiggy or wooden frame on his back filled with a heavy load of wood or some kind of farm produce. Next comes an ox cart with a load of wood piled high. Just on the other side is a woman with a big bowl on her head. By her side is a man with a coop of chickens on his back and a basket of eggs in his hand. They sell eggs not by the dozen but by tens, each egg surrounded by straw so they will not be broken. Here on the side street is a Korean eating place, two women sitting on their heels as they cook the food. Flies are busy getting their quota of the food, while the customers are busily plying their chopsticks to get the food in their mouths, paying no attention to the flies. On the other side of the street is a grain market, where piles of rice, wheat, millet, barley and peas are waiting a buyer. The measure they use is called a moll, equal to about one-third of our bushel. Here comes a man pulling a two-wheeled cart having on it a sprinkler about three feet wide and that is their way of sprinkling the streets. A bell tinkles and two rickshas pass, the two-wheeled carriages that hold one person and are drawn by a coolie, going at a trot and covering the ground much more quickly than you would imagine. Other bells ring and bicycles go darting by, weaving in and out of the crowd. Keep in mind that there are no sidewalks on this street and that the shops and their displays come to the edge of the street and that the throng of people now fill the street completely and you have a partial vision of Market Day in a Korean town.

Another scene that came to my view that day was a Korean sawmill. A log of wood, one end on the ground, the other on a prop about four feet high, a platform with a man on it pulling the saw up and one below pulling it down, and you have a partial picture of their saw mills. I will tell something of their schools in another letter.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Pine Grove, at Montpelier, Jan. 17, a. m.
Amite, Jan. 17, p. m.
Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p. m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a. m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Ruston Dist.—First Round

Choudrant, at Choudrant, Jan. 16, 2:30 p. m.; preaching, Jan. 17, p. m.
Dubach, at Duhach, Jan. 17, preaching, 11 a. m.; Q. C., 2:30 p. m.
Hodge, at Hodge, Jan. 24, preaching, 11 a. m.; Q. C., 2:30 p. m.
Gibbsland, at Gibbsland, Jan. 24, p. m.
Haynesville, at Haynesville, Jan. 31, preaching, 11 a. m.; Q. C., 2:30 p. m.
Marion, at Marion, Feb. 7, preaching, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 7 p. m.

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions are cordially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN, P. E.

Shreveport Dist.—First Round

Pelican, at Pelican, Jan. 17, a. m.; Q. C., 2 p. m.
Mansfield, Jan. 24, a. m.; Q. C., 3 p. m.
Noel Memorial, Jan. 31, a. m.; Q. C., Jan. 26, 7:30 p. m.
First Church, Shreveport, Jan. 31, p. m.; Q. C., Jan. 27, 7:30 p. m.
Greenwood and Bethany, at Greenwood, Feb. 7, a. m.; Q. C., 3 p. m.
Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

District stewards' meeting at First Church Shreveport, Dec. 18, 10 a. m.
Kingdom Extension Institute at First Church Shreveport, Jan. 18, 10 a. m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Scot and, at Bethesda, Jan. 16-17, 11 a. m.
Meadville, at Bude, Jan. 17, 3 p. m. and 7 p. m.
Gallman, at Bethesda, Jan. 24, 11 a. m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Williamsburg, at Williamsburg, Jan. 17, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Jan. 17, 7 p. m.; Jan. 18, 9:30 a. m.
Bonhomie, at Bonhomie, Jan. 20, 7 p. m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p. m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p. m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Mendenhall and D'Lo, at D'Lo, Jan. 17, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Jan. 17, 7 p. m.; Q. C., Jan. 18, 7 p. m.
Flora, at Flora, Jan. 20, 7 p. m.
Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.

Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Cleveland, at Big Oak, Jan. 17, 11 a. m.
Central, Meridian, Jan. 17, 7:30 p. m.
Daleville, at Andrew Chapel, Jan. 24, 11 a. m.
Poplar Springs, at Meridian, Jan. 24, 7:30 p. m.
DeKalb, at New Hope, Jan. 31, 11 a. m.
Seventh Ave., Meridian, at Wesley Jan. 31, 7:30 p. m.
Porterville, at Union, Feb. 7, 11 a. m.
Pachuta, at Pachuta, Feb. 14, 11 a. m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.
Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Union, Jan. 17, 11 a. m. and 2 p. m.
Decatur and Hickory, at Decatur, Jan. 17, 3:30 p. m. and 7 p. m.
Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p. m.
Raleigh, at Raleigh, Jan. 24, 7 p. m.; Jan. 25, 9:30 a. m.
Homewood, at Homewood, Jan. 31, 11 a. m. and 2 p. m.
Lake, at Lake, Jan. 31, 7 p. m.; Feb. 1, 7 p. m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a. m. and 1:30 p. m.
Philadelphia Station, Feb. 7, 11 a. m.; Feb. 8, 9 a. m.
Burnside, at Longino, Feb. 7, 2:30 p. m. and 7 p. m.
Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.
Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
Laurel, at West, Feb. 21, 7 p. m.
Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Gulfport, First Church, Jan. 17, 11 a. m.
Biloxi, Wesley Memorial, at N. Biloxi, Jan. 17, 2:30 p. m.
Ocean Springs, Jan. 17, 7:30 p. m.
Americus, at Pleasant Hill, Jan. 24, 11 a. m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p. m.
Mentorum, at Pine Grove, Jan. 31, 11 a. m.
Wiggins, at Wiggins, Jan. 31, 7:30 p. m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a. m.
Columbia and Mission, Feb. 14, 11 a. m.
Lumberton, Feb. 14, 7:30 p. m.
The district stewards are called to meet at Wiggins Dec. 11 at 10 a. m.
The District Missionary Institute will be held at Gulfport, First Church, Jan. 12, at 10 a. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Vicksburg, Crawford St., Dec. 27, 11 a. m.; Q. C., Feb. 3, 7:30 p. m.
Vicksburg, Gibson, Dec. 27, 7 p. m.; Q. C., Feb. 10, 7:30 p. m.
Roxie, at Roxie, Jan. 3, 11 a. m.
Washington, at Washington, Jan. 17, 11 a. m. and 2 p. m.
Natchez, Jan. 4, p. m. and 7 p. m.
Hermanville, at Hermanville, Jan. 24, 11 a. m. and 2 p. m.
Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a. m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.
Kingdom Extension Institute, Tuesday, January 5, 10 a. m., at Port Gibson.
HENRY G. HAWKINS, P. E.

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 21, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

THE TRIP TO EASTER

Few of us will ever have the high privilege of a trip to the Holy Land and the earth-places made forever sacred by the feet and deeds of our Master. We read with quickened pulse the announcement of parties leaving for those far parts, and we pause before the picture of that mighty queen of the deep that is to bear these highly favored friends across. In imagination we join them and visit those scenes which, with the pictures of childhood and the words of returned travelers, we have fixed deep in the cells of the brain. Well, even though a man go to the Holy Land, if he leave his imagination and soul behind, his trip is vain. And though we remain at home, if we still have our imaginations we have about all that counts, do we not? And some expense is saved in the bargain.

But the editor is proposing a trip and he is now beginning to make up his party. For several years without any announcement of it small parties have gone with him to Easter.

You see it is like this: Our Roman Catholic and Episcopal neighbors have been getting more out of the Lenten Season than we have. Why, we thought it belonged to them. But upon search of the records this writer finds that that is an erroneous conclusion, and has made the discovery that is open to all Christians. Isn't that fine?

Do you wish to go along? Want to join the party? The cruise will take forty-seven days. We leave February 10 and reach Easter on March 27.

Equipment: All you will have to have is a Bible, any size or price; the little pamphlet gotten out by the Federal Council of Churches called, "The Fellowship of Prayer," this year's topic being, "Recapturing the Radiance"; and a little time each day with a disposition to be quiet for awhile. That is simple enough.

You may secure the pamphlet for two cents by writing to The Commission on Evangelism, 105 East 22nd Street, New York; or by sending a stamped addressed envelope to this office, saying you wish to join the party. In either case send us your name and address.

What we desire to get out of this pil-

A CROSS FOR \$2.50

Now comes a brother advising that we wear the cross. The size, the quality of the material of which it shall be composed, the price to be paid, and how it is to be worn, are all given. The price is \$2.50.

Far be it from us to discount the significance of an emblem, and less still the earnest desire of a devout soul. But is this to be of much worth to us? Surely we cannot forget "The Old Rugged Cross." But we need more to remember Him who hanged there. If it is merely to wear a small copy of the cross, is that not like the souvenir hunters who, bereft of reverence, dismantle and disfigure objects of historic and religious importance?

The writer suggests that the cross worn will have little appeal unless it be of good material. It must be of gold. Why not have it studded with diamonds? Perhaps the cross of Jesus was not made of finished material. Maybe it was not polished and painted.

This appeal to wear the cross does have some suggestive value. It says at least two things. It voices that inarticulate longing of many people today for the comforting reality and the undergirding assurances of a living faith for a perplexing period. Furthermore, it fixes on that central significance of sacrifice in our religion. It marks a danger, too, perhaps. Numbers of devout souls would retire from the turmoil of this maddened rush of things and find surcease of soul by clinging to the cross in some place or experience remote from the threatening realities of our life today. But did not someone remind us, "Our way lies forward, not back. Not back from science to faith, but forward through science to a more assured and a more satisfying faith. Not back from service to prayer, but forward through prayer to a more effective and enduring service"?

The cross represents only one hemisphere of our religion. Without its counterpart, the riven tomb, our religion is a religion of defeat. There is no convenient

grimage to Easter is a deeper and richer devotional life, so much needed in our time.

OLIVER WENDELL HOLMES

At the age of 91 Judge Oliver Wendell Holmes, Associate Justice of the United States Supreme Court, son of the "Autocrat of the Breakfast Table," veteran of the Civil War, a legal author of note, retires from office. His life of four score and ten has spanned a very considerable part of American history. During that period many things have transpired, and the scenes have been shifted many times. In the field of state some have risen to occupy permanent places of honor in the gratitude of the republic. Others have sunken to oblivion.

Judge Holmes' life had more than the one dimension of length even though that is most exceptional. There was breadth and depth. It was a deep stream, steady and quiet, with the current moving in the right direction. His life was proof that conservatism that borders on the reactionary is not necessarily a mark of age. He preserved his youth and read correctly the currents of the times. He was found on the side of those issues that open toward a greater America.

After all, the glory of our country is not its material and mechanical magnificence, but the men of might whom she has mothered. They alone can, under Almighty God, preserve us as a nation, and light with eternal brilliance the pages of our history.

way to wear the emblem of the riven tomb. No one has had the daring, it seems, to put it in the proper shape to wear. The vacant tomb can be worn only in the heart. It is this that we need. Jesus is walking along the shores of our troubled time, into our homes and places of business, yea, into our pews and pulpits, to let us know for our day that God is not dead and that his religion is not defeated. It is this that we need to hear and heed. Even Christians have contracted the defeatist attitude just because we have lost some of our playthings, and they go moping as if on the way to the funeral of God.

Up! Listen! I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death!

PROHIBITION AND DEPRESSION

FROM THE BUSINESS MEN'S PROHIBITION FOUNDATION

Whether Prohibition is responsible for the present depression and whether the repeal of the Eighteenth Amendment would thereby benefit industry, as widely asserted by some, prompted the American Business Men's Prohibition Foundation to send a representative to Peoria, Ill., to note how business conditions compared with the past in this famous whiskey center.

The widely supported claim that the corn farmers, especially in central Illinois, have suffered from Prohibition and their market demoralized, is not borne out by the facts, as shown by local records.

In 1914, still in the flourishing days of pre-Prohibition and legal whiskey, the outstanding whiskey distillers of Peoria purchased a total of less than 8,000,000 bushels of corn for use in making both alcoholic liquors and commercial alcohol.

In 1929, two great food product and industrial alcohol refining plants here alone purchased no less than 22,525,000 bushels of corn for their legitimate and constructive use. "Since Prohibition, the market for corn in the manufacture of products for household use, as well as for industrial alcohol purposes, has greatly expanded," declares one of the leaders of the Peoria Board of Trade. "It is safe to say that the use of corn in Peoria for manufacturing purposes, is two or three times as great as used in pre-War (i. e., pre-Prohibition) days."

A New Use for Corn

An amazing list of new products using corn as a basic raw material is developing a steadily increasing market. Breakfast foods, syrups, salad dressings, desserts, starches, sugar for manufacturing purposes—in almost endless varieties, are included in this new legitimate market for corn which has shown but little of the effects of the current depression.

But the development of this growing market for corn is only one item in Peoria's experience with Prohibition. What has happened in other regards is equally interesting.

Peoria's Depression

"Perhaps no city in the country was apparently so hard hit by Prohibition as was Peoria," declared one of the best known Peorians, Fred A. Stowe, editor of the Peoria Transcript. "Metropolitan newspapers ten years ago pitied Peoria, as a distillery center, which would probably be unable to make economic adjustments and would fall by the wayside."

How far this prophecy has been realized, let the facts speak for themselves:

(1) There has been nothing miraculous or extraordinary about Prohibition enforcement in Peoria. Its 100 odd saloons and group of outstanding distilleries were closed. Open liquor selling has gone. There are some undercover speakeasies, just as there were plenty of those in the old days. But the breaking of liquor's complete dominance in politics and industry in this town is one important fact.

(2) This new freedom from liquor influence is not to be overlooked. Industrial executives, physicians and social workers whom the Foundation's representative interviewed, some wet, some dry in principle, do, however, unite in testifying that Prohibition has unquestionably reduced drinking, increased labor efficiency and brought economic benefits to thousands.

(3) Per capita crime figures show a startling drop from pre-Prohibition days. Compared with 1914 for instance, a prosperous year of the legal

whiskey period, total arrests in Peoria for 1930 revealed a more than 30 per cent per capita rate decline. This in the face of the tremendous increase in motor car traffic. The per capita rate of arrests for drunk and disorderly conduct in 1930 were also 30 per cent less than in pre-Prohibition years.

(4) Milk production and consumption have shot upwards as liquor consumption has fallen off, production increasing from 37,000,000 pounds of milk in 1927 to 50,000,000 pounds in 1930, a 35 per cent plus gain in three years; while in the city itself, beverage milk consumption showed a net gain of more than two million pounds of milk locally produced, not including large quantities of evaporated milk, shipped in.

(5) Industrially, Peoria has been transformed since Prohibition. In the old days it was known to the world at large chiefly as a whiskey distillery center.

Peoria's New Day

Today, Peoria boasts of no less than 193 varied industries in which tractors, airplanes, power machinery, household appliances, creamery products, soft drink bottlers, ice cream factories, bakeries and cereal food products are conspicuous. Most of these were launched or have grown to prosperous proportions since National Prohibition went into effect.

(6) Financially, the change in Peoria is equally startling. In the old days distillery money and distillery mortgages were the outstanding features.

Today, invested capital exceeds \$125,000,000; annual bank clearings reach \$300,000,000; the annual value of manufactured products approximate \$250,000,000; in all of which legitimate business and industries of this city democratically participate. Some 25,000 workers receive \$40,000,000 in wages.

(7) Peoria boasts today of more than 20,000 pleasure and business motor vehicles. Movies command an estimated annual attendance of 5,000,000, netting an annual income of close to \$1,000,000, much of which would undoubtedly have gone for liquor in the old days.

(8) Peoria's population in the old whiskey days grew at the snail's pace of scarcely 1,000 per year—56,000 in 1900, 66,950 in 1910, and 76,121 in 1920. But in 1930 a registered population of 104,969 revealed a rate of increase nearly three times as rapid as in pre-Prohibition years.

(9) Peoria's High Schools have made the enormous gain of more than 90 per cent in ten years, with a total of 3,505 in 1930 as compared with but 1,801 in 1921, a record three times more rapid even than the swiftly accelerating population advance.

(10) Home ownership and investment in Peoria during the past ten Prohibition years have made an extraordinary record. In 1920 the figures showed a per capita building and loan investment reckoned at \$113.03, an aggregate of \$8,504,067.32.

Home Owning and Liquor

Today the building and loan investment stands at \$343.36 for every man, woman and child in Peoria, with an aggregate of \$26,042,868.24, a gross increase of more than 400 per cent!

More than 65 per cent of Peoria families own their homes.

(11) The most extraordinary change of all is thus summarized by an old resident of this district, in these words: "In the old days the distilleries and their affiliates had acquired the habit of controlling everything that was con-

trollable. They ruled with an iron hand. They named city and county officials, members of legislature, and carried their dictation to even higher officers. Merchants were boycotted. Today a new crop of leading citizens has developed. Initiative and public spirit mark the municipal government and local industry alike."

A glance at Peoria in the light of current facts rather convinces this observer that Prohibition has been a steadying and stabilizing factor here for industry and labor alike, especially through the recent months of stress and depression.

THE GREATEST REVIVAL IN THE WORLD

"The revival now going on in Brazil is the greatest revival in the world today, so far as I know," says the Rev. Walter G. Borchers, pastor of the Methodist church at Campinas, Brazil.

Mr. Borchers in referring to the widespread evangelistic movement in Brazil, begun in the latter part of the summer of 1931, under the preaching of Dr. George W. Ridout, of the New Jersey Conference, and for several years professor in the Theological Department of Asbury College, Wilmore, Ky. Mr. Borchers accompanied Dr. Ridout as interpreter during his tour of the southern section of Brazil. While he was away from his charge, the professors and students of the Presbyterian Theological Seminary, located in Campinas, carried on his work, declaring that they had been so blessed by the Ridout meetings that they gladly took over Mr. Borchers' work in order to release him to go with Dr. Ridout to other cities. Both the native Brazilians and the American missionaries insisted that in his work as interpreter Mr. Borchers got Dr. Ridout's message across better than any one else.

The first of Dr. Ridout's meetings was held in the large Central Methodist Church in the big city of Sao Paulo, and before the close of the ten days' services that building was too small to accommodate the crowds. Dr. Ridout also held services in Campinas, Ribeirao, Preto, Piracicaba, Juiz de Fora, and Rio de Janeiro, and everywhere the same great crowds flocked to hear him and numbers of people received the baptism of the Holy Spirit.

Mr. Borchers in describing some of the scenes of the meetings says: "When people who had been behaving themselves as though devil-possessed were marvelously transformed, then the members of their own family began seeking the same blessing. When people who had not been on speaking terms for years wept on each other's necks begging forgiveness and promised to forget all the past, when scores of persons went out from the meetings to hunt up people they had offended and beg pardon, when people set about paying old debts and righting the wrongs of the past, the outside world began to realize that something unusual was happening down at the Methodist church. From curiosity, many came just as at that old Jerusalem Pentecost, heard the truth, got under conviction, sought and found peace and life.

"Many preachers sought and obtained their Pentecost, and now filled with a divine love, energy, joy, and passion for souls, are rejoicing to see that a strange new power attended their preaching and that wherever they go the same heavenly fire that fell on them is being transmitted to other hearts."

At the urgent request of the Brazilian people and of scores of ministers of various denominations, who say they need Dr. Ridout's preaching just as much as do the Methodists, Dr. Ridout has promised to return to Brazil when he has filled speaking engagements in Africa and the United States. He declares he finds the Brazilian people more hungry for the gospel and more open to receive it than any nation of the world.

GAS WELL ON MILLSAPS CAMPUS

By Dr. D. M. Key, President

Friends of Millsaps College are gratified at the bringing in of a gas well on the college campus on Saturday, January 9. The well, though not yet gauged, is estimated by the drillers to have a capacity of forty million cubic feet per day.

When it appeared from the development of the gas-producing area in and around Jackson that the college campus of one hundred acres lay in the proven territory, the board of trustees requested of the two patronizing Conferences authorization to take steps for its development. This authorization was granted by the Mississippi Conference at its session in Vicksburg, November 15, 1930, and by the North Mississippi Conference at its session in Greenwood, November 5, 1931.

Meantime, a group of friends of the college, including W. S. F. Tatum and B. B. Jones, had agreed to underwrite the cost of drilling a well to be owned by the college and to supply fuel requirements. Learning of this generous offer, W. H. Watkins, a former member of the board of trustees and their legal adviser, secured from the United States Gas Public Service Company a proposal to drill the well for the college without cost unless gas was secured and to purchase gas for their pipe lines at the regular market rate of 4 cents per thousand cubic feet. After considering this and other propositions, in which negotiations the board was greatly helped by the wise counsel and unselfish advice of Brother Tatum, the board concluded a contract with the United Gas Company on November 9.

The amount of gas that will be purchased and the amount of receipts therefrom is as yet undetermined. According to the contract, the takings of gas will be prorated among all the company's wells in this territory on the basis of open flow capacity and the amount of acreage tributary to each well. The total is dependent on the market demands in the huge network of pipe lines served by the company. A rough estimate is that the gas drawn from this well for the present will be sufficient to produce a revenue of one thousand dollars per month, and that the cost of the well will be repaid in one year, after which time the college will have this income during the life of the well.

Since the life of a gas field is uncertain, ranging from seven to twenty-five years, the board of trustees of the college will probably regard receipts from this source as additions to the permanent funds of the college. The board is to be commended and congratulated for handling this great responsibility with such wisdom that no private interest has profited from this development a penny, but all the money realized from this source will go to the college.

To those who are most vitally interested and intimately concerned for the growth and permanency of the great work of Christian education that has been and is being done by Millsaps College, there seems to be something of romance and of divine providence in this unasked, unexpected increment to its resources. It is a boon, coming literally direct from the creative hand of the Maker of all things, bestowed at a time of most urgent need when human aid was weakest. Little did the consecrated founders of this college, who contributed of their goods and purchased these

fair rolling acres, realize how strangely their gifts would multiply upon the altar. This is an occasion for all loyal Methodists to lift their hearts in a united prayer of thanksgiving and to take courage for renewed sacrifices in the upbuilding of this great institution.

APPRECIATION IS DUE

By Rev. W. R. Lott, Contributing Editor

The "Personal" column in the New Orleans Christian Advocate recently carried the statement that only seven churches as station and two local churches on charges with more than one church, had paid their Conference collections in full at 1931 North Mississippi Conference. At a casual glance it can be seen that if it had not been for those churches coming up with their collections in full we would have been in a distressing situation as far as Conference work is concerned. I believe that it is in the heart of every member of the church in the Conference to give expression of appreciation to those pastors and churches; it is with that in view that these thoughts are written.

The first church in the minutes that paid its collections is the great church at Amory. I say it is a great church in many ways; in equipment, personnel, and vision. Amory has a group of loyal men and women who carry forward all the program of the church. In recent years that church has led in Sunday school attendance, contribution to Missions, leadership training work. Rev. C. A. Parks, one of our leading pastors, has piloted it during the past four years. He has been uniformly successful in his progressive career as a member of the Conference. Booneville Station is the next where the claims were all met in full. There is a church which carries a heavy debt. Methodism in Booneville is fortunate in having some of the strongest laymen the Conference affords. Their new church is simply the latest thing in church equipment. Rev. J. V. Bennett was their pastor last year and is this year. He came to us from the Mississippi Conference and has made a great place in our ranks. He is an evangelist of outstanding gifts, a painstaking pastor and a warm-hearted friend. Wherever he goes the work is revived. Corinth First Church is always found right around the top in every phase of church work. Regardless of the very unusual condition existing they have never faltered. Their spirit now is a "Marvel to those who know the condition." Some of that is due to their far-seeing pastor, Rev. E. S. Lewis, but he graciously acknowledges that most of it is in the hands of courageous laymen. Corinth First Church is one of our best in every line. Brother Lewis has an outstanding record in this Conference. He is a pastor that any church would be fortunate to have and wherever he has been all people for years think of him as their beloved counselor and friend.

It might have been expected to find the New Albany church among those who came first, for who has known that progressive church to fail to come out victorious? Many say that this is the "best church in the Conference," but of course there are still others who would not be convinced. The personnel of this church has been fortunate in its lay leadership. The laymen at New Albany are alive to the call of Methodism. They have a spirit of co-operation and brotherly love which makes a preacher happy and gives him courage to press on. Their new church is a thing of beauty to all who see it. Rev. J. H. Holder was the pastor last and there he is still. Everyone in North Mississippi Conference appreciates Brother Holder. His genuine virile character; his zeal for the causes of his Master; his forceful, scriptural preaching, and with it the "Shepherd's heart," makes him a trusted minister indeed. The

next is in the progressive city of Cleveland, where the church came forward to all that was expected. These were trying times in the delta country and when a church carried the same task as in former years it means something. The Methodist church at Cleveland has been growing during the past few years, and now, under the progressive leadership of the laymen and pastor, they have it showing its true colors among the larger churches of the Conference. Rev. Melville Johnson, is a scholar and a genial soul who knows the gospel message and has the gifts to proclaim it. Fortunate indeed is the congregation who has the privilege of hearing the soul-stirring messages from this "prince of preachers."

Crossing quickly to the city of Greenwood, the seat of our last Conference, we are in the midst of the most promising Methodist church in North Mississippi Conference. Their budget is large, their indebtedness heavy, and their resources disastrously disrupted, but with it all they came right up. When that church paid over \$2,500 Conference collections it made a large percentage of the total. The pastor there is a man who seeks no rank but that of an humble preacher of the gospel he loves. Rev. A. T. McIlwain has but one great ambition and that is to lead souls to a higher and better Christian experience. He is a farsighted leader, an executive among any group of men and with it all a pastor-preacher who loves his people. In the hills of Marshall county, on the highest point between Vicksburg and St. Louis, is the historic town of Holly Springs. There never lived a more excellent people than in that church. Noble souls have sat in its pews and administered its affairs for years. The pastor is Rev. N. J. Golding. Those who have known him have learned to see in him those strong, manly characteristics which make him one of the trusted men of the Conference brotherhood. He is a scholarly preacher who comes before his people with messages seasoned and prepared for the hearts and minds of his hearers.

On the Pickens and Goodman charge there are two churches. To know this charge is to appreciate it. The Pickens church came up this year as usual with every thing expected of it. That church has some fine men in it but it has many excellent women who see that their church does its full share of the work expected. The pastor is Rev. M. E. Scott, a man well beloved wherever he is known. He is now in the fourth year with these people. Bro. Scott is a vigorous preacher, who knows how to reach the people to whom he ministers and with it goes a happy humor, a very splendid asset to a lover of people. The other local church to pay out in full was the Egypt church, on the Buena Vista charge. It shows a mark of the work of some busy man or woman when a local church grouped with several others who are not coming up, to come out with its apportionment. It is my guess that Rev. H. N. McKibben, that quiet, serene man, who goes in and out among his people, had much to do with that success; for he is the type of man people like to have when they need an anchor to their disturbed souls.

As said in the introductory remarks, these men and churches merit our appreciation, but they would be the last to expect it, for they labor not for plaudits of men but for One "whose rewards are sure and pleasant."

CONCERNING THE OCTAGON SOAP COUPON CAMPAIGN FOR THE LOUISIANA METHODIST OR- PHANAGE

It has come to our attention from several sources that the impression prevails among some of our people that the campaign for Octagon soap coupons for repairing, remodeling and refurnishing our girls' building for the Orphanage came to a close the first of January this year. We

merely wish to correct this very erroneous impression.

Our original proposition was that if we would put on a six-month campaign beginning the first of September, 1931, and ending March 1, 1932, and could secure as many as three million coupons within that period of time we would receive in cash for the coupons \$15,000 and a bonus of \$700, but could carry on the campaign until the three million coupons were secured whether it took six months or a year or longer.

We are quite sure that it will be impossible for us to secure the three million coupons by March 1, but we wish the effort to go forward so that we can eventually secure the three million coupons. We have already shipped over 70,000 coupons to the Octagon people and have a check which is now in the bank, for nearly \$400 for these coupons. As we send the coupons in they will send us a check back for them and as soon as we secure enough cash in hand from these coupons to begin work on our building we will do so and by the time we secure the three million coupons we will have had \$15,000 in cash and partly spent on the repair, remodeling and refurnishing our building. We sincerely hope that our friends will keep up their effort to secure these coupons for us and send them in to us as fast as they can. We would like very much to begin repair work on this building this summer and feel hopeful that we will have enough coupons in hand by that time to at least put a new roof on the building and do some very necessary repairs and eventually have our building completely repaired, remodeled and refurnished. We wish to express to our people throughout the state our sincere thanks for the hearty response they are making to this appeal. The coupons are coming in fairly well and we sincerely hope there will be no let up until we have secured the three million coupons.

Let it definitely be understood that there is no end to the campaign until the three millions coupons have been secured, regardless of the length of time it may take to secure them.

Gratefully,

ROBT. W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage,
Ruston, La., Jan. 11, 1932.

"THROUGH THE DEEP WATERS"

(A letter from Rev. E. G. Mohler, pastor at Webb, Miss.)

Dear Brother Raulins: Because of the high and dangerous water our work here is almost disorganized. The parsonage is entirely surrounded by water several feet deep; however, we are in no immediate danger. We do a larger part of our visiting in a skiff; in fact, whenever we leave the parsonage it must be in a boat. We are partially maintaining our organizations at Webb, Sumner, and Tipso. Webb and Sumner about half under water, Tipso is inaccessible by auto. We will use the courthouse in Sumner at our next appointment. The "many waters" are giving us much concern. The people are just as heroic and sacrificing as can be—real Spartans in their fight against great odds, though in distress, confounded, baffled.

Homes Under Water—River Rising

Homes of many of the people have from one to four feet of water in them and at this writing the water is still rising. Several families have had to vacate and move to higher places, moving into homes of relatives, friends, etc. The inconvenience, and suffering entailed call mightily to the courage and endurance of our people. The spirit of sharing and material helpfulness is seen daily. The good in people comes to the surface in calamities like this one. In our ministry, we are doing our best to cheer, comfort and encour-

age the people whom we have learned to love and admire.

Living in Box Cars

At present the waters cover a vast area. In a motor boat we recently made an observation trip east and northeast of Webb. Large plantations containing thousands of acres are inundated. Houses by the hundreds are cut off entirely. We found families without boats, without fuel and with little to eat. Skiffs are gradually being distributed to the marooned families. Some families are moving out, bringing with them their scant household furniture, bed cloths, etc. The streets of Webb are piled with them. Some prefer to remain in their homes and care for their belongings the best they can. We found milk cows penned in on front porches, hogs on improvised rafts, chickens in trees, etc. In some houses the chimneys were destroyed, leaving no place to warm or cook. Several families were found living in one small house. Those living near the railroad are living in box cars so nobly lent by the I. C. Railroad. In box cars are no provision for fire either to cook or warm by. One lady told me she cooked on the ground near the cars. The planters are helping their tenants the best they can. The local Red Cross chapter is doing all it can, their best, but the National Red Cross should assume control and make a national appeal for help. The situation is terrible. Illness such as typhoid fever, pneumonia, flu, etc., will naturally follow in the wake of this fearful flood.

Faternally yours,

E. G. MOHLER.

Webb, Miss., Jan. 13, 1932.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE

By Rev. John D. Ellis

The Hattiesburg District Missionary Institute met on schedule time, Jan. 8, at Court Street Church, Hattiesburg, and under the guiding hand of Rev. W. A. Hays met the Disciplinary requirements, and was a profitable occasion.

The attendance was good, some conscientious clergymen having driven through high waters to get there. Others were stuck in the mud.

At the noon hour the ladies of the church fed the assembly with things sweet to the taste, and the meal was enough for a lion, notwithstanding the financial depression.

W. D. Hawkins, Conference Missionary Secretary, who serves without salary, was present. He was helpful to the Institute in imparting information. He spoke concerning the modus operandi of missionary cultivation.

Rev. J. T. Leggett, presiding elder of the Jackson District, was present, and spoke upon the status quo of our orphanage at Jackson. He showed that the "status quo" is "stans pede in uno" (standing on one foot), and that the institution needs our contributions to prevent disaster.

The sermon address by Dr. C. C. Jarrell, of Atlanta, Ga., was characterized by fervor of soul, elegance of expression and purity of diction. It sparkled and scintillated like rubies and diamonds, silver and gold. He said that Jesus stayed on earth long enough after his resurrection to put a flame in the heart of the Church, a flame which the Church must put into the heart of others. Dr. Jarrell was himself a tongue of fire.

Mr. M. S. Pickett, a valuable layman, and District Lay Leader, spoke concerning the lay activities of the Church.

The pastors of the district organized into two groups for fellowship. The Southern Group will meet at New Augusta on January 21, and the Northern Group will meet at Broad Street Church

on February 25, "wind and weather permittin'" We heard something at the Institute about "tithes and dues," but we also heard something about standing on The Rock.

NEW ORLEANS DISTRICT KINGDOM EXTENSION INSTITUTES

Because of the geographical character of the New Orleans district it was necessary to conduct two meetings. The first was held at Morgan City on the morning of the eleventh, the second being conducted by the same team at First Church, New Orleans, 7:45 on the evening of the same day.

Already these institutes have come to be expected, but are not taken entirely for granted. A good crowd met the speakers at First Church, and the interest was good.

After a devotional service conducted by Rev. J. T. Harris, pastor of Felicity Church, Dr. Doss, presiding elder, stated the purpose of the meeting, calling our attention to the fact that Louisiana, and especially the New Orleans district, are large beneficiaries of the funds raised for missions. The New Orleans district receives more than it gives.

Then came the masterful message of Dr. C. C. Jarrell on "The Christ of the Church and the Church of the Christ." Soon swinging loose from the details involved he tellingly preached Christ to the people.

Dr. B. F. Rogers, pastor of the Carrollton Avenue Church, presented the methods for the conduct of the Kingdom Extension work, calling attention both how not to do it and how to do it.

Then came Dr. H. T. Carley, chairman of the Conference Commission on Benevolences, urging the early completion of the work and the sending of the offering.

KINGDOM EXTENSION INSTITUTE, JACKSON DISTRICT

The Kingdom Extension Institute of the Jackson district, Mississippi Conference, met in Galloway Memorial Church, Jackson, Miss, at 10 o'clock a. m., on Wednesday, January 6, 1932. There was a large number present, estimated at two hundred, representing all of the major organizations of the churches of the district. The entire day was spent in hearing addresses and planning for the promotion of the work of the church in general and of the Kingdom Extension cultivation and offering in particular.

Rev. J. T. Leggett, the presiding elder, presided, led the morning devotions, and in the opening address stated the purpose and aims of the meeting. The feature of the morning session was an address by Dr. C. C. Jarrell, of the General Hospital Board, Atlanta, Ga., who represented the General Commission on Benevolences, and delivered a stirring message on "The Christ of the Church and the Church of the Christ." This address was followed by one by Mr. W. D. Hawkins, our Conference missionary secretary, who explained the literature that is available for the Kingdom Extension program. Mr. M. S. Enoch, secretary of the directors of the Mississippi Methodist Orphanage, made a statement explaining the condition of the finances of the Home and urging the fullest co-operation on the part of the pastors in the effort to get an emergency offering of \$10,000 on January 24, to relieve the Home in the present crisis.

An announcement by Dr. J. L. Decell, pastor-host, called the Institute into the sub-story of the church, where a delightful lunch was served by the ladies of Galloway Memorial Church.

After lunch, Mr. W. H. Bradley, of Jackson, one of the associate lay leaders of the district, spoke on the "Part to Be Played by the Laymen in the

Kingdom Extension." Mr. Bradley spoke in the place of the district lay leader, J. C. Wood, who was sick. Dr. J. A. Smith spoke on "The Methods of Carrying on the Kingdom Extension Enterprise." Mrs. Mahaffy, district secretary of women's work, made a statement about the new system of financing the Missionary societies. Dr. J. L. Decell spoke on the importance of rallying to the support of the New Orleans Christian Advocate and securing the number of new subscriptions that have been requested. A publicity committee for the district was suggested, ordered, and elected as follows: Drs. J. L. Decell, J. A. Smith, and Rev. C. A. Schultz. Dr. J. T. Leggett spoke, commending the co-operation of the district in the past and urging even more diligent effort in the future. The district decided to push the Kingdom Extension and close the books of the same not later than March 15. The study books were delivered by Mr. Hawkins, representing the publishers. The quotas of the charges were read by the presiding elder, and the Institute adjourned.

S. F. HARKEY, Sec.

KINGDOM EXTENSION INSTITUTE, RUSTON DISTRICT

The pastor and congregations of the Clay charge extend to you a cordial invitation to be their guest at "The Kingdom Extension Institute" which will be held at the new Methodist church, Clay, La., Thursday, January 21, 1932, 10 a. m. to 2 p. m. Dinner will be served to all by the courtesy of the Methodist families composing the Clay church.

PROGRAM

- 9:30-10:00 a. m.—Coffee.
- 10:00—Devotional, led by Rev. H. L. Lawton, pastor of the Gibsland church.
- 10:15—Statement of purpose by the presiding elder, Rev. Robt. M. Brown.
- 10:30—Address by Dr. Chas. C. Jarrell, Atlanta, Ga.
- 11:10—Address by Dr. H. T. Carley, Shreveport, La.
- 11:40—Methods of carrying out the Kingdom Extension Enterprise, Judge E. L. Walker.
- 12:00—Adoption of Goals.
- 12:30—Dinner served on the ground.
- 1:30 p. m.—Ten-minute addresses by district officers. Mrs. Carolyn Dawson, Rev. J. S. Henley, Wallace White.
- 2:00—Adjournment.

Perhaps never again in this generation will faithful stewardship on the part of church officers count for so much as in this year, when all the vital interests of the Kingdom are jeopardized by unfavorable conditions throughout the world. Let us begin the New Year aright by responding to this first and to all subsequent calls of the year.

Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

ROBT. M. BROWN, Presiding Elder;
E. G. KAETZEL, Pastor Host.

P. S.—District conference will convene at Homer, La., April 5-6. Bishop Hoyt M. Dobbs will address the laymen at 11 a. m. on the first day. Rev. D. B. Raulins, editor of the Christian Advocate, will open all sessions of the conference with one of his original and inspiring devotionals.

SHREVEPORT DISTRICT YOUTH NEWS

The four unions in Shreveport district have had some interesting meetings in the last month.

The Highroad Union met the first Sunday in December at Stonewall, with a splendid Christmas program, led by the president, Miss Hazel Lea Nowell. Talks were made by Miss Nowell

and Mrs. Guy Hicks, of Mansfield, on "Gifts to the Master at Christmas." Special music consisted of vocal duets, and saxophone and piano duets. A new addition was made, as the Harmon League joined the Union, with fifteen present. This League is one of the strongest and most active groups in the entire district. About 80 were present.

The Highroad Union held its regular monthly meeting the first Sunday in January at Keithville, with Vice-president Shirley Hendrix presiding. A splendid New Year's program on "Prayer" was given by the Keithville young people. Special features of the program were a talk by Rev. Guy M. Hicks and violin and saxophone music. Provision was made to send the president, Hazel Lea Nowell, to the Union Presidents' meeting in Alexandria, January 16 and 17. District Secretary Pauline Rodgers and Conference Vice-president Anna Pharr Turner were present.

The North Caddo Union met the third Sunday in December at Ida. Though the representation was small, a good program was rendered by the Ida young people, and arrangements were made for the Union president, Rueul Allen, to attend the Union Presidents' meeting. A Christmas gift was sent to Miss Elizabeth Langford from this Union in token of their appreciation of her services to them while in the field. The January meeting will be held at Mooringsport the fourth Sunday in order that report of the Alexandria meeting may be received from the president. Visitors were Rev. and Mrs. Ira W. Flowers, of Belcher and Gilliam; Mrs. Anna Pharr Turner, Pauline Rodgers, and Pearl Hattic, from Shreveport.

The Anna Pharr Turner Union, Shreveport Hi Union, had a Christmas party at Park Avenue Church the Monday night before Christmas, December 21. Games were led by Miss Anna Pharr Turner, and Santa Claus remembered every one in the large crowd, in the exchange of gifts and serving refreshments. Next meeting postponed until after the Union President's meeting.

December 28, the Shreveport Senior City Union met in the Municipal Hall in Bossier City, with a banner attendance and unusually good program in honor of "Pastors' Night," President Merlin McKinnon presiding. Talks were given by Burton Weekly and Jerome Cain. Members of the Union appreciated the presence of their presiding elder, Dr. H. T. Carley, and his guest, Rev. B. C. Taylor, of Natchitoches, both of whom brought greetings for the New Year to the Union. The recreation was varied and enjoyable, consisting of directed games, music by Minerva Petty, popular songs by Merlin McKinnon, impersonations of celebrities by Eleanor Cain, and refreshments by the Bossier young people.

Everyone is pleased with the new magazine for young people—the Epworth Highroad—which has been successfully put into the hands of practically all the young people in the district by means of special Highroad programs.

Mangum Memorial Hi-League presented a splendid four-act drama, "The Road to the City," before the holidays, the proceeds from which helped their treasury considerably.

District Secretary Rodgers launched a special drive in all the churches during the month of December to raise Mt. Sequoyah pledges, and results are fairly satisfactory. Young People's Division of Noel Memorial Church is the first in the district to receive the new charter, and their work is getting well under way.

All officers of Shreveport District plan to be at the Union Presidents' meeting. This district, with the efficient secretary, and other officers, is doing some splendid work. Other districts, let us hear from your work.

MARY SEARLES, Publicity.

PREPARE FOR NEW ORLEANS CHRISTIAN
ADVOCATE MONTH—MARCH 1-31, 1932

"DWINDLING METHODISM"

By Rev. John W. Ramsey

"Dwinding Methodism" is the caption of a recent editorial in the New Orleans Christian Advocate, in which it was pointed out that during the past year Southern Methodism sustained a lamentable loss in membership. Several reasons may be assigned as follows for such loss:

First, over-organization. Organization has been added to organization, organization overlapping organization, until the church is organized to death. The preachers have to give so much attention to organization they do not have the time for evangelization. It is **organization versus evangelization**—organization in the ascendancy, evangelization waning. Result: Added machinery, but loss of spiritual power.

Second, financial campaigns. Before one ends another begins. Calls for money succeeded by more calls for money, and with each call our people are giving less and less, and the preachers have been forced to become tax gatherers rather than soul-winners. So many calls have been made in recent years that the impression is growing among our people that all the church wants of them is their money.

Third, the preaching of modernism, the tap-root of which is the materialistic theory of evolution, which, in all its implications and logical results, is destructive of all the essential and fundamental teachings of the Christian faith. If man evolved from some lower order of creation, then man was not made in the image of God; if man was not made in the image of God, then man did not fall; and if man did not fall through sin, then why the incarnation of our Lord, His exemplary life, His sacrificial death on the cross? The fact is, evolution is destructive of the whole redemptive scheme; yet, even some bishops, much more the smaller fry, accept the theory and write articles for the church periodicals endorsing it. The colleges are sending out young preachers by the score infected with it. Even our church literature is tainted with it. For instance, during the past year the Epworth Era, the periodical published in the interest of our young people—think of it!—carried a series of articles under the general caption, "Men Who Have Molded English Life," by A. Garfield Curnow, whoever he may be. One article of that series was a sketch of the life of Charles Darwin, in which the statement was made that evolution is generally accepted by all scientists, which, as every one except the author of that article, knows is without foundation in fact or truth. The preacher, though he be a bishop or pastor, or a professor in some so-called Christian college, who believes and teaches the atheistic theory of evolution, the tap-root of modernism, has no message of hope for a lost world.

In the humble judgment of this writer these are some of the reasons for a "Dwinding Methodism." May God restore unto the ministry of Methodism the old time zeal and power which sent our fathers across swollen streams and through the trackless forests of America as flaming evangelists carrying their message of life, salvation, and love to lost men and women.

Senator J. J. Faulk of Athens, recently presented his law library of more than a thousand books to the Southern Methodist University Law Library, according to Dean C. S. Potts, of the Law School. The presentation took place at a dinner honoring Dean and Mrs. Potts at the Faulk home in Athens.

Miss Evelyn Mae Coffey, chairman, announces that the annual Earl Moreland Drive at Southern Methodist University will begin Jan. 18. Funds raised during this drive will go to pay the salary of Earl Moreland, a former student of S. M. U., who is now President of Porte Alegre College in Brazil, known as "Little S. M. U."

A PRAYER FOR TO-DAY

By Rev. James William Sells

Thou who art the God of ancient heroes,
Be thou the God of to-day.
Guide thou our footsteps
In the highest pathways known to us.
Give us the desire to pursue
The loftiest ideals of life.
And when, as the result of new experiences,
Our vision is lifted,
May we have new ideals come to us
As we receive the growing revelation of life.
In our musing hours
May we always dream of companionship with
Jesus;
As we face fearful and heart-breaking decisions,
May we picture Jesus in his deciding hours,
Then appropriate his motives,
Apply his methods
To our own life problems.
We ask this guidance in the name of Him
Who came that we might have life,
And have it more abundantly.
Amen.

Ocean Springs, Miss.

POPULAR FALLACIES ABOUT RACE RELATIONS

By Dr. R. B. Eleazer

Fallacies about race relations? Yes, like measles, they afflict everybody more or less, even the best of us. There the analogy ends, however; for most folks get over measles pretty promptly. Nobody wants to go around speckled forever with a million red bumps. And one would think that nobody would want to go through life with his mind bumpy with misinformation and inflamed with bad feeling concerning his fellow men. Yet lots of people do just that.

1. For example, a college student gravely informed me the other day that God turned one of Noah's sons black and sentenced his descendants to perpetual servitude. He spent a half hour searching the Bible to prove it. He didn't find it, of course, for the Bible says nothing of the kind. There is no suggestion that God cursed anybody or that anybody was turned black. (Read Genesis 9 and see for yourself.) The scientists tell us that our color variations are due to the influence of climate and environment working through long ages. Probably we were all red at first; the name Adam means "red earth," you know. Then those of us who settled in the North faded out, while those farther South grew darker.

2. "Oh, yes," someone says, "the Negro is all right in his place." An obvious truth that often hides a fallacy; for generally it means that the man who uses it has already assumed to fix the Negro's place as one of inherent inferiority and servitude. But has one human being the right thus to rate another and to deny him the chance to improve his status? Am I God, that I should set limits to the possibilities of any of God's children? Yet that is the philosophy of some today who would keep the Negro ignorant in order to keep him subservient and content. It is the philosophy of a past age and of paganism. The highest welfare of all, not the selfish convenience of a few, is the only standard that meets the test of twentieth century intelligence and Christianity.

3. "But no genuine Negro ever showed real intelligence or ability." Do you think not? What about George Carver, the South's foremost agricultural chemist and Fellow of the London Royal Society of Arts? What about Phillis Wheatley, African-born slave who wrote such good poetry that she was complimented by President Washington and entertained by the royalty of England? What of Robert R. Moton, head of Tuskegee In-

stitute, a school with 2,000 students and an annual budget of half a million dollars? What of Roland Hayes, world-famous tenor, who sings perfectly in four languages, and who has been honored by the crowned heads of Europe? What of Mary McLeod Bethune, who has built up a great school for girls at Daytona, Florida, with a plant worth \$500,000? What about hundreds more who have achieved notably in spite of great handicaps? Better inquire before you retail that particular fallacy again.

4. "The Negro has had no worthy part in American history," some one says. No? Had you heard that Crispus Attucks, a Negro, was the first martyr of American independence; that Peter Salem, a Negro, was the hero of the Battle of Bunker Hill; that Salem Poor, another Negro, distinguished himself in the same battle; that 3,000 American Negroes took part in the Revolutionary War; that General Andrew Jackson warmly commended the courage of the Negro troops at the Battle of New Orleans and credited one of them with the death of the British commander; that Commodore Perry spoke in high praise of his Negro sailors in the Battle of Lake Erie; that Negro soldiers distinguished themselves in the Spanish-American War at Guasimas, El Caney, and San Juan Hill; that two Negroes were the first American soldiers decorated in the World War; that four entire Negro regiments were cited for bravery in that war, and that sixty Negro officers received decorations? Look up the record. You'll find it interesting.

5. "But Negroes want to break down the social line between the races." Who told you so? The finest type of Negro leaders deny it emphatically. They say frankly that they prefer the society of their own people. Perfectly natural, too. Besides, experience does not justify any such charge. Negroes want justice, not social relations. Education, protection, decent living conditions, a chance to develop their best—these are the things they ask. And these requests the white man must grant, if he proposes to be even reasonably fair.

6. Finally, the most fundamental fallacy of all—the universal "superiority complex." Every racial group has it. Each thinks itself better than the rest, and consequently entitled to exploit the others, if it can. Jews thought themselves better than Gentiles; Greeks felt superior to Romans; and Romans to everybody. We white Americans are just as bad. We think ourselves the pick of the world—"God's last and best." Meantime Chinese and Koreans and East Indians look down on us in turn, as vulgar, excitable, noisy new-comers, superficial thinkers, and crass materialists. Nor do Europeans think much better of us, if the truth were told.

It is high time for the world to outgrow that fallacy. Nobody knows which is the superior race—or whether there be one. All we can say is that we differ in physical characteristics and in degree and kind of development. History shows that the backward race of one age often becomes the dominant race of the next, and vice versa. It behooves us all to be humble; to remember that we are all human beings, with mutual obligations of respect and good will. And the more advantaged any of us happen to be, the greater is our obligation to serve the others.

POETICAL THOUGHTS

By Mrs. George S. Brown

No man liveth unto himself and no man dieth unto himself.—Rom. 14:7.

AS I GO ON MY WAY

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun.
Shall fair or foul its imprint prove on those my life shall hail?

Shall benison my impress be, or shall a blight prevail?

When to the last great reckoning the lives I meet must go,

Shall this wee, fleeting touch of mine have added joy or woe?

Shall He who looks their records o'er—of name and time and place—

Say, "Here a blessed influence came," or "Here's an evil trace?"

From out each point of contact of my life with other lives

Flows ever that which helps the one who for the summit strives?

The troubled souls encountered—does it sweeten with its touch,

Or does it more embitter those embittered overmuch?

Does love through every handclasp flow in sympathy's caress?

Do those that I have greeted know a new-born hopefulness?

Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager anxious throng?

My life must touch a million lives in some way ere I go

From this dear world of struggle to the land I do not know.

So this the wish I always wish, the prayer I ever pray:

Let my life help the other lives it touches by the way.

—Strickland Gilliland.

How prone we are to think that what we do does not matter, so far as others are concerned! If our actions are criticized we shrug our shoulders and say our lives are our own, and it is nobody's business what we do—but isn't it? We say people should not be influenced by what we do, but should be strong enough to mould their own lives—but are they?

Way back in the beginning Cain tried to shirk his responsibility, and asked if he was his brother's keeper, and the Lord told him that Abel's blood cried out to him from the ground.

We can do many things harmless to ourselves, but if they make our weaker brother offend we have no right to lead him astray, and we will be held accountable. A great many men can take a little wine now and then and it will have no bad effect on them, perhaps (that is none that is visible, although it is our private opinion publicly expressed, that every man is better off who has never tasted it), but there are scores of men who, seeing a seemingly moral, upright man take a social glass will also take one, and alas and alack, not be able to stop there. Paul said, "If meat make my brother to offend, I will eat no meat while the world lasts." Oh, if we could all be ready for just such sacrifices, how much better the world would be!

Of course, people should not look at us for examples, but at Christ, the great Example. But they do, and we are the Bibles that many read. We may not think that we have much influence, but the meekest of us touch lives of which we never dream. We leave the marks of good or ill on countless lives each day. That is a great responsibility, and one that we would gladly escape, but we cannot. Are we making the world better because we live in it, or worse?

Oh, if we could make each soul that we touch the better for having known us! If we could inspire, and help, and protect, and guide, and influence for good all with whom we come in contact! If our very handclasp gave a new-born hopefulness, if our greeting meant cordiality and sympathy, and all of our lives meant charity and love, how much we could do to save our fellow-man, and we would indeed be co-workers with God!

TREES FOR WASHINGTON

Two hundred years ago, come next February, a child was born to a family of Virginia aristocrats who was destined to lead a rebellious people through many sombre crises, to aid them in the formation of a republican form of government and to preside over that new-born democracy in its first faltering years. Next year the people of the United States will do honor in various ways to the memory of George Washington.

Naturally the observances which will be held will take many forms. That there may be some co-ordination of effort, and that helpful suggestions and programs may be made available, the George Washington Bicentennial Commission was authorized and endowed by Congress. It seems to us, however, that one of the most appropriate activities in honor of Washington is that delegated by the Commission to the American Tree Association.

For some nine years this Association has carried on a national campaign of education as to the importance of trees, individually and collectively. It has sought to plant in the minds of Americans that as they use forests they must plant them; that protection of forest resources against careless fires is a national responsibility; that he who plants one tree or many trees has done a constructive and creative act. All this has been done through the vision and under the leadership of Charles Lathrop Pack, President of the American Tree Association, whose steadfast purpose in behalf of our forests has never faltered.

So to the American Tree Association has been given the task of bringing about the planting of ten million trees, each and every one dedicated to the memory of George Washington. To this end the organization has enlisted the co-operation of individuals, women's clubs, civic groups, organizations of young people and societies of many kinds. It has published a tree-planting book adapted to this particular campaign and distributes it free to all who ask for it. It presents—likewise free—to all who plant, a certificate of membership in the growing army of George Washington tree planters.

And the most surprising thing is that already, even before the bicentennial year has come, nearly eight million trees have been registered and will be dedicated next year to our first President. Obviously the ten million mark will be reached and passed. Perhaps twenty million young trees will reach their roots into the ground and their limbs toward the skies in honor of Washington. Many acres of idle lands will be transformed into growing forests through the stimulus of his leadership in the dark days of revolution—a leadership of that enduring quality inherent in greatness. Thousands of individual trees, including one planted on the White House grounds by the President of to-day, will stand as a symbol of the great general and statesman.

One hundred years hence, when the tercentenary of the birth of Washington is observed, these trees will have grown to large size with ample shade. Perhaps some of the forest trees will have been cut to supply the needs of our people and new trees will be growing in their places. There is a special appropriateness in such a memorial that lives and grows, particularly when it is dedicated to an achievement that also still lives and grows.

George Washington believed in the building of a national government and a nation as nearly sufficient unto itself as possible. This meant the creation of resources sufficient for emergency. It meant the conservation of resources, and one of the most vital of these is our forests.

While the planting of ten or even twenty million trees, many of which will be in groves and individual plantings, may not materially add to our forest reserve, they will accomplish one thing. These plantings will focus the attention

of our people on the need of reforestation. Thus in this program of commemoration is to be found an educational movement of immense value; an activity which certainly Washington would heartily approve.

So let us grasp this opportunity; let us treble, if we can, the original goal of ten million Washington trees. Let us render, through this means, honor to this man whose gift to the progress of the freedom of man and to the erection of a democracy cannot be dimmed by the passage of time.—Nature Magazine.

The Home Circle

LOOSE ME FROM FEAR

Loose me from Fear, dear Lord, that I may go
Ahead more joyfully, on swifter feet
To do Thy bidding; Ah, that would be sweet!
Now 'tis with lagging steps, painful and slow;
Fears hedge me round about; I crave to know
What foes await in the pathway ahead
Where lie shadows that frighten, and vague
shapes to dread.
O strong, keen winds of God, blow through me,
blow;
Then shall I walk with Thee, calm, undismayed;
And with the eyes of Faith shall see Thee near,
And go where Thou biddest me, quite unafraid.
O Love that casts out fear, at last I see;
I only fear when I am turned from Thee!

Author Unknown.

THE PENSIVE PENGUIN

A sad little penguin sat on the very edge of a big bright iceberg and started soberly across the ocean. It is hard to say why that penguin was so sad and thoughtful. He surely had no reason to be. His family lived where there was always plenty to eat, and all his kin and his neighbors were kind to him; but still, discontented he sat on icebergs and moped most of the time.

"I can't imagine why Pensie is so sad and sulky," said a visiting sea gull one day to Pensie's sister, Polly Penguin.

"Nor I," answered Polly. "No matter how we try, we can't make him see the cheerful side of things."

Here Pensie, who had overheard every word, flopped down on the rocks and said crossly, "All I ever see is sky and water, water and sky, icebergs and snow, and a musty old island!"

"Pensie, I'm astonished at you!" said Polly sharply.

"I don't care. I wish something really interesting would happen to me!" Pensie cried.

Something interesting did happen that very day, but if the pensive penguin had known what it was going to be, he surely would not have wished so hard for it.

A party of explorers from a whaling ship came up past the cliff where the penguins were roosting, and one of them knocked over poor, stupid little Pensie with a stick, tied his webbed feet together with a piece of string and slung him over his shoulder. Pensie cried out, but none of the other penguins heard him, because at the first glimpse of the strange men they had taken hastily to the water.

Pensie flopped and struggled and tried to get free, but it was no use; in little or no time he was a captive on board the whaling ship, which went steaming away to a warmer, fairer climate.

The sailor untied Pensie's feet and let him roam wherever he wanted to. The little penguin soon became something of a pet on board the ship. But he was most unhappy; he did not like the strange new creatures, and he objected violently to being made to strut up and down the deck to amuse the crew. He was very, very homesick for what he had called his "musty old island."

"How foolish I was not to play games with Polly and the others when I had the chance!" he said sadly to himself one day.

Just then he heard a strange, sweet call that seemed to come from somewhere overhead. Looking up, he saw a sea gull in the air.

The gull dropped down on the deck and looked at him curiously. "What are you doing so far away from your folks?" he asked. "I've seen you many a time down in the southern ocean. You're Pensie Penguin, aren't you?"

"Yes, I am," replied Pensie. "I was carried away by some sailors." He began to choke and sniff.

"That's too bad!" the sea gull remarked. "You're the one that never used to smile, aren't you?" he went on.

Pensie nodded; but he looked a good deal ashamed. "Oh, if I could only get home again," he cried, "I'd be a different bird!"

"Why don't you hop overboard and go home?" asked the sea gull.

"I never could do it," said the penguin forlornly. "My wings are so short, and I'm not a good flyer."

"But you penguin people are great swimmers!" cried the gull. "Why not swim home?"

"Oh, I never thought of that," said Pensie, brightening up. "Why, of course I could swim. I'll squeeze through the rail and hop into the water the minute the sailors aren't looking!"

"They're not looking now," said the sea gull.

It was true; the deck was clear. Pensie went over to the rail and was about to squeeze through

"Oh! But I don't know the way home!" he cried. "We've been on the ocean for days; I've lost the way entirely."

"Never mind, I'll show you the way," the sea gull promised gaily. "Jump in, like a brave little fellow, and swim along, and I'll fly overhead and lead the way. I know your little island, for I have passed it hundreds of times."

So Pensie went kersplash! into the water and set out on his long journey. Penguins' wings are better paddles than the wings that other birds have, and so Pensie got along very well. Through leagues and leagues of ocean he paddled sturdily, with his friend the sea gull flying above him to lead the way. They stopped at little islands now and then to rest and to eat. Always the sea gull kept a lookout for dangerous sea monsters.

It was a bright, sunny afternoon when Pensie, weary but happy, flopped into the home rookery.

"Hello, folks!" he cried cheerily.

Oh, how beautiful everything did look!

The penguin people screeched with pleasure at sight of their long-lost kinsman and rushed to greet him with open arms. As they came scuttling down the rocks they looked for all the world like real people in little black caps and white aprons.

"Why, it's our Pensie!" cried his mother. "And he looks—yes—he looks happy!"

"Oh, let me see, let me see!" cried Polly Penguin, as she pushed through the crowd.

"I am happy," said Pensie, "though I never should have been but for this good Master Sea Gull."

The penguins in their gratitude pressed the gull to visit them awhile, but he shook his pretty head and sailed away to the north, for he was a wanderer by nature.

As for Pensie Penguin, from that day to this no one has ever heard him make any further reference to musty old islands.—Winifred L. Brying, in the Youth' Companion.

A Wall Street broker, desiring eleven clerks, asked the following question on an examination: "Who formed the first company?"

A bright youth, a bit puzzled, but not to be floored, wrote: "Noah successfully floated a company while the rest of the world was in liquidation."

His application was accepted.—Exchange.

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TERMS:

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Editorial

JULIUS ROSENWALD

When one takes time to note the prominent names among our Hebrew brethren he is disposed to ask and answer with Paul of Tarsus, a ranking member of the race, "What advantage then hath the Jew? Much in every way."

Julius Rosenwald, philanthropist and friend of man, who began as an organ pumper at five cents per hour, has just died the head of the Sears, Roebuck Co., a concern doing a \$300,000,000 business annually. How many have taken down the bulky mail order catalogue even in the remotest sections of the country to patronize that house and help in the building of an immense fortune.

Rosenwald did not spend his millions on himself or for worthless objects. He had a sense of social responsibility for his wealth. He gave away \$40,000,000. Among the beneficiaries were the Y. M. C. A., Tulane University, Chicago University, Tuskegee Institute, and Dillard University with which is connected the Flint-Goodridge Hospital. The last two named institutions make up the great Dillard University of New Orleans, a school and hospital for colored people. Of this institution, Dr. W. W. Alexander, a product of our own church, who has been cited for exceptional services in developing better race relations, is the president.

With his wealth Julius Rosenwald waged war upon prejudice and did much to elevate the condition of a race not having advantages so much needed. His philanthropy took in white and colored, Jew and Gentile, and North and South.

Rosenwald was a credit to his people and our country. What he has done will long continue as a memorial to his name.

While giving due credit for such magnanimity one is forced to consider, though whether or not this is a type of philanthropy that is destined to pass. Is there not a new type of philanthropist due? We have entered a new age. If one take time to investigate he may find many workers in the Sears, Roebuck Co. stores that are not drawing much above a living wage. These have had a share in amassing this fortune that Rosenwald disposed of so nobly and provided that his family should carry on. Could not such a man have designed a type of business that would tend more to make men and women of those employed by him? But let us not think that such a millionaire is wholly responsible for that condition. Multitudes made their purchases from

the hands of those who received the low wages. They, too, have a share in the responsibility.

We wait for the coming of the prince of finance who serves more fully both those who purchase his merchandise and those workers whose labor produces the fortune.

GANDHI GOES TO JAIL

It is not ours to decide the contest between Gandhi and Great Britain. It is not ours to pass upon the right or wrong of Gandhi's contention. But we are compelled to look a second time at that wizened figure, shawl-wrapped, pattering along in the rain. He is too much for us. Of course, some have already passed final sentence upon him as the greatest fanatic of the age, and are ready to saddle upon him responsibility for the flow of blood that they feel must shortly come.

Gandhi has, after the maturest deliberation, seemingly, identified himself once and for all, with the cause of liberty for his millions of fellowbeings in India. He counted the cost and has paid the price. Calmly he speaks of paying a million lives for the boon he considers so essential to his people.

The calmness with which he faces imprisonment for his convictions and untold suffering for himself and his people finds its counterpart nowhere short of the early Christian martyrs. The display of such courage in our time forces us to ask ourselves as to how much of sacrifice we are willing to make in behalf of the things we hold most precious. Gandhi has reduced the demands of the material and physical to a minimum. Whether he lives or dies seems a matter to which he is wholly indifferent.

"Even as America won its independence through suffering, valor and sacrifice, so shall India, in God's good time, achieve her freedom by suffering, sacrifice and non-violence."

"How long do you expect the struggle to last?"

"Oh, it may be months, it may be years, it may be decades—but what is mere measure of time to a people with 10,000 years behind them. In any even, we are prepared to sacrifice all. We shall forget families and friends, we shall sacrifice our property, we shall bear the utmost privations and greatest oppression, including lathi and machine gun.

"But we shall bear no hatred to the British. My goal is friendship with all the world. Having flung aside the sword, there is nothing except the cup of love which I offer to those who oppose me. It is by offering that cup that I expect to draw them close to me. I cannot think of permanent enmity between man and man."

When you find yourself disposed to berate Gandhi for his fanatical fight, close your eyes, think of your history, and watch those figures in the twilight on that boat in Boston harbor dumping tea overboard.

No, we just cannot quite understand a man who has so thoroughly disciplined his physical appetites that he can almost do without both food and clothing, who will under no circumstances hate his fellowman and want to get up a rock and hurt some of them; but is willing to forfeit property, family, and life for an ideal. But he cannot be overlooked.

H. E. BUCK PASSES

Death came suddenly to Mr. H. E. Buck, member of the board of stewards of our church at Lake Charles, La. His illness was for only a few hours. The going of this sturdy layman is a great loss to his church and community.

Rev. Elmer C. Gunn, his pastor, conducted the funeral from the residence. Active pall-bearers were W. E. Cline, Dr. J. A. Crawford, H. H. Herbert, A. M. Mayo, T. L. Freeman and W. P. Turner. The honorary pall-bearers were the other members of the board of stewards.

PERSONAL AND OTHER NOTES

Miss Julia Reid, missionary to Cuba, spent the holidays with her mother in Lake Charles, La.

Born to Rev. and Mrs. R. A. Bozeman, Farmer-ville, La., a baby girl. Congratulations to the parents and good wishes to the baby girl.

Miss Fannie C. Moore, of Meridian, Miss., sends in two subscribers. Thank you, Miss Fannie. A good year to you.

Mr. Sam Montgomery, a long-time subscriber and loyal layman of New Orleans, called at the office last week. We are sorry that we were out.

Miss Ethlee Neill, daughter of our pastor at Jena, La., is District Superintendent of the Young People's Division, and is actively engaged in church work.

Be sure to read the letter, "Through the Deep Waters," found in this issue. Then see if you cannot do something about it. Our hearts go out to our churches in the high waters.

Rev. R. H. B. Gladney, Jonestown, Miss., writes a beaming, sunshiny letter, telling about his work. His people observed Watch Night and the Week of Prayer. We can feel them growing.

Mr. M. B. DePass, a layman of New Orleans called at the office to renew his subscription and reported that, for 38 years he has been reading the Advocate. Say, why don't more of you laymen drop in to see us. We are glad to have you.

The editor regrets very much being out when Dr. L. W. Sloan, Superintendent of the Louisiana Anti-Saloon League called the other day. Dr. Sloan was a delegate to the Washington meeting of the League.

Rev. Edgar C. Dufresne, Springhill, La., was an appreciated caller at the office last week. He reports most encouraging prospects at Springhill. His main boast at this time was his Men's Bible Class and his Young People's Division.

Fifty years. Mrs. J. E. Valentine, Athens, La., renews her subscription and says that she does not know of a period during her fifty years that she has been without the Advocate. One of her most prized wedding presents, so she writes, was a subscription presented by her father.

Mrs. J. W. Allen, Long Beach, Miss., renews her subscription and says, "I do not want to miss a number. Good wishes for the good old Advocate." When the "old Advocate" gets a note like that she renews her youth and regains her school-girl complexion.

The many friends of Dr. and Mrs. W. M. McIntosh, of the North Mississippi Conference, will be rejoiced to know that Sister McIntosh is much improved and on the road to recovery after undergoing a major operation at the Fite Hospital in Columbus, Miss. May the good Lord spare these faithful servants for many years.

Miss Elizabeth Hughes, of Daleville, Miss., who was the first missionary of the Woman's Missionary Society to go from Mississippi to the foreign field, has been made a life member of the Woman's Missionary Society. Miss Hughes went to China in 1887, and served for some time in that field.

Rev. Charles Assaf, Syrian, and missionary pastor to the foreign people in Mississippi, writes: "The Syrians are very happy to see their children attend our Sunday school, and those who join our church are very loyal members." Mr. Assaf is at work under the auspices of the Home Department of our Board of Missions.

"Please keep my paper coming. I do not want to miss a copy. It gets better all the time. It is like getting a good long letter from home each week." Now that is the way Mrs. Hardy A. Shepard, 627 16th Ave., Longview, Wash., writes.

Furthermore she asks that her subscription be extended two years.

Messrs. J. C. Ritchie, Floyd B. James, Clay Skinner, J. H. Mays and V. C. Cupp are the Advocate Committee in our church at Ruston, La. With a committee like that the Advocate should be thoroughly circulated in that church in a very short while. We appreciate the cooperation of Brother Johns and this great committee.

Rev. Sam M. Yancey, manager of the Western Assembly at Mount Sequoyah, Fayetteville, Ark., has some idle time on his hands at this season of the year. During this period he will be glad to be of service in meetings. Any pastor desiring such service write him at Fayetteville, Ark.

Something new: The first mid-week session of the Forest, Miss., Sunday school was held on Wednesday, January 5, with every teacher in the Children's Division present, and a total of 48 pupils out of an enrollment of 56. The mid-week session will be held each Wednesday, writes Rev. J. B. Cain.

The Methodists of Benton, Miss., seem to have the "pounding" habit. Rev. L. D. Haughton reports that upon his arrival as the new pastor the good ladies presented a warm meal and a well filled pantry. Then he adds this rather strong statement: "The pantry has been refilled several times since." The Discipline does not require this, but a pastor appreciates it.

Under the topic, "READ, READ, READ," in the January 10 Bulletin of the Canton Methodist Church, Rev. Osmond S. Lewis, pastor, we find the statement: "Read the Advocates, first our own Conference Organ, the New Orleans Christian Advocate." Other good things are to be found in the bulletin, among them the announcement of two fine sermons by the pastor, "The Light of the World," and "The Compassion of Jesus."

Dr. John Brandon Peters, formerly of First Church, New Orleans, now of Druid Hills, Atlanta, compliments the Advocate and says, "God bless you brave, true men of Louisiana." Last Sunday more than a hundred people had to be turned back because of a lack of seating room when Dr. Peters preached on "Present Day Materialism—Whence Leads It?" Dr. Peters, don't cut down your sermons. Tell them to push out the walls.

Miss Helen McIntosh, a former student of Southern Methodist University and a daughter of Prof. J. S. McIntosh of S. M. U. who received her doctor of philosophy degree from the University of Chicago last August, arrived this week in England where she is tracking down obscure points in the Chaucer manuscripts in the British Museum and in the Bodleian Library at Oxford. The role of "literary detective" has been conferred upon her by the University of Chicago students.

Rev. G. A. Morgan, pastor Mangum Memorial church in Shreveport, did not report anything new when he wrote, concerning a recent illness, that "being sick is unpleasant, uncomfortable, in convenient and expensive;" but he did give us a chance to sympathize with him. Bishop Dobbs and Dr. A. W. Turner have been doing the preaching for his people. In passing the editor would modestly remark that when you can get preachers like that, well, that's the time to be sick. The young people also shared in carrying on the work during his sickness.

The three patronizing Conferences of the Advocate have endorsed the plan of the Publishing Committee calling for a canvass of the membership of each church, and have set aside the month of March as "New Orleans Christian Advocate Month." Literature, explaining the plan in detail will be mailed to every pastor in the territory during the early part of February. We are confident that the pastors will lend their full cooperation in an effort to increase the number of readers of the Conference organ during March.

MISSISSIPPI CONFERENCE JOURNAL

To the Pastors of the Mississippi Conference:

According to resolutions adopted at the last session of our Conference, which is found on page 39 of the Journal, I have had printed twenty-five hundred copies, and have had attached to each package a statement which is self-explanatory. It will be easy to calculate the amount your charge is asked to contribute toward the expense; this is in lieu of a formal bill, and no other bill will follow. As far as practicable you will please kindly collect for these Journals and remit the amount to me. Please avoid sending postage stamps if you can. Where it is not convenient to send check, I think it will not be out of harmony with the spirit of the resolution to deduct the amount of the money order fees from the bill, if you remit in that way.

W. B. JONES, Sec.

MILE-POSTS

By J. F. Dorroh

How long my own shadow is growing,

As I walk with my face toward the West;

Where the far-distant hilltops are glowing

With the sunlight that lies on each crest.

Ah, would that the shadow behind me

Were not on another's path thrown;

For the footfalls of comrades remind me

I walk not the pathway alone.

For not to ourselves are we living;

There are others that follow our way.

And the life that we live may be giving

Directions that lead them astray.

There are others who watch us, and follow

Wherever our footsteps may go—

Thru the sin-shadowed valley and hollow;

Over Duty's fair hilltops aglow.

Let us mark out the King's royal highways,

That others may walk there secure.

There are troubles and wrecks in the byways!

There is death in the hidden detour!

Ah! would I had followed the Master!

Had walked in the way that He trod,

Nor courted distress and disaster

By leaving the highways of God.

There's a Guide-Book, He gave to us, showing

The chart that our footsteps will guide.

And, before us, in beauty is glowing

The Shekinah! The Cross where He died.

Our life casts its shadow behind it!

A mile-stone to mark out the way.

God grant that no other will find it

A guide-post to lead him astray!

Madison, Miss.

DWINDLED AND DWINDLING

By I. McCain

An editorial in the New Orleans Advocate of January 7 entitled, "Dwindling Methodism," impressed me very much, and in this article I will amend the title as per the caption of this letter, and as a layman I shall venture to offer this to the readers of your paper, in all sincerity and love for the M. E. Church, South.

The situation in the Methodist Church, South, is not so bad that it could not have been worse, yet, it is not so good that it could not have been better—not quite as bad as the seventh church of John's letter to the church of Laodiceans. But let it be ever so bad, or not quite good enough, none of us should be at all contented until we reach the mark of the high challenge, in the harvest of souls into the Kingdom of Heaven.

I have in a local, as well as general sense, observed this process of dwindling, both in numbers and a spiritual sense, and both of these are eminently vital. There seems to be a great need of the pruning knife, and a dynamo in the church. I look at the situation as very serious, this being a time for action in a most careful and systematic way.

When a church like the Methodist Church, with

a God-given system of organization like we have through the agency of the venerable and beloved John Wesley, and reinforced by the evangelistic spirit Wesley gave it, begins to dwindle, it is time for people to be alarmed, and a time for action—a time to throw off the robe of pride and lethargy and seek after God (as a church) until we find Him and get the guidance we need.

It is not my purpose to place the fault on any particular group, but to place it all the way from the bishops down the line, through the presiding elders, pastors and most ignorant laymen of our church.

I am going to suggest the following as a beginning of the dwindling of the Church. It was as a little moth at the heart of the Church, eating its way to the point of life giving power for the entire body. "All large things have a small beginning." It is a universal trouble, but the most regrettable thing is, that the numerical dwindling carries with it a spiritual declination. The tendency of all denominations of the day is to excel in numbers, and to succeed in this, we are leaving off the doctrine of repentance. What I mean by repentance is the old-time conviction that leads one to discover the enormity of sin; that will bring the travail of soul, that results in midnight conversions in the home life—conversions out in the garden of prayer, prosaically expressed, in the woods, by a certain pine tree, away from the hurry and strife of the world. Now, we must look backward to get a glimpse of a forward move to the deepest experience of the Christ life, that brings the shout of praise from the redeemed of the Lord.

I am not discounting the deep, silent convictions and conversions of the less emotional people, who often come into the kingdom of heaven this way, followed by the life of a beautiful service to the Master. I love this type of the Christ life.

The most universal type of church membership these days seems not to carry with it any, or but little, sign of conviction, followed by a training course for leadership, in all departments of church work. The result is too often that it drifts into a formal program, giving only mental training, leaving the soul starving for spiritual food.

Jesus said but little about leadership, but he did say a good deal about service. Leadership will take care of itself. I believe in education and training, but by all means give the church Christian leaders as a starting point for spiritual reaction.

Now, as a reaction from the dwindled condition of the Methodist Church, South, there must be peace and harmony in the sanctuary of the Lord, for Jesus said, "every house divided against itself cannot stand." For many years the Methodist Church has been divided on hair-splitting lines and on account of contradictions, some of the most consecrated talent has been driven from the Church, and contradictions on the same line as intimated has driven from her fold many of the best laymen. The same contradictions have blocked a great many from her fold, and in addition to this, many bright and happy laymen, in the satisfactory discharge of church work, have been contradicted by some pastors and have been caused embarrassment in their labors, causing a declination in the happy experience, and last, but not least, is the departure of Methodist parents from the sacred order of infant baptismal vows, of infant baptism and in effect in the training of the child life in accordance with the vow.

Before this departure the Methodist Church increased in numbers and spiritual power by leaps and bounds, to the surprise and amazement of the civilized world. Since the departure, it has been making but little progress in number and spiritual power. Now, the lamentable cry goes up, "Dwindled and dwindling."

We must make peace on Bible grounds and Wesleyan doctrine, baptize our babies and carry out as parents the baptismal vows, going upward and onward with evangelical force and power.

INJURIOUS EFFECTS OF ALCOHOL

By H. H. Smith

If prohibition is to win out in the face of the insidious propaganda of the liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquors as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the alcoholic addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit—its far-reaching effects. Several years ago McClure's Magazine published a remarkable article entitled, "The Story of an Alcohol Slave as Told by Himself." This victim of the drink habit made the following confession: "During thirty years as a hard drinker he spent \$17,000 for liquor; influenced twenty of his friends to drink—five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once imprisoned for drunkenness, and estimated the total cost of his slavery to alcohol at \$60,000." And this is the traffic some would promote under the plea of personal liberty!

The old theory that liquor promotes physical efficiency has been long exploded, but there are some today who still labor under the old delusion. Military leaders do not call for alcoholic stimulant for their soldiers, and athletes put themselves on a total abstinence pledge when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped

out were not the tall men, nor the short men, nor the big men, nor the little men, but the drinkers. And they dropped out as clearly as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and brain workers are better off without liquor. Theodore Roosevelt was right when he said that there is not a single thought in a hog's head of beer. Where is the man who would claim that drink has been the making of his career? But neither tongue nor pen can tell how many bright minds have been wrecked and ruined by rum. Several years ago Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the guests drank liquor as it was passed around the table, but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When someone asked him if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No man can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink."

John Barleycorn is the world's greatest outlaw, for not a single word can be uttered in his behalf.

Ashland, Va.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Sail Her by the Stars

One of our naval officers told us some months ago in a popular magazine what it means on a destroyer in the North Sea in the World War, on a bitter winter night with waves dashing over the plunging ship and freezing in sleet on deck and mast and ripping, when the wireless buzzed out the message, "submarine in the neighborhood!" Then the orders were "Every light out," the blackness of darkness, not able to see your hand before your face, forty miles an hour and zigzag, darting blindly hither and thither amid the mighty waves, never knowing what moment they would crash into one another or into the vessels they were convoying or into the hidden assassin of the sea itself.

That's what a life means, Junior, that is being lived without divine guidance. And the end is sooner or later a crash and a shriek and a plunge to the bottom, or else the skeleton of what was once a proud ship outlined against a sunset sky, half sunk in the sand on a ruin-haunted shore, or else an aged mariner who never knew from port he cleared or to what haven she sailed beating up and down an unknown shore searching in vain for a harbor, as night settles down. The old Rocky Mountain coachman on his last sick bed kept pushing with his foot and gripping with his hands in a frantic way. "What is it?" they asked. "Oh, I'm on the down grade," he said, "and I can't reach the brake." An old neighbor of mine on Chesapeake Bay came

to his last illness. He had sailed his ship for a long life time in many waters. "How goes it, Captain Bob?" said a neighbor. "Ah, boy," he said, "I'm on a lee shore in the breakers." That's the last thing that happens to a ship.

Now, Junior, there's no mystery about this thing of finding out your life task. You do not have to have a vision, or try to lift yourself by your boot straps, or worry your nerves until they become frayed and you can't sleep and you begin to see things at night. You only have to use common sense. If you will apply at the great designer's office you will be given a blue print from which to erect a house which will be your life work, your record, yourself. If a girl, you will get a piece of stamped embroidery on which you can work a life pattern to hang in the gallery of the future cycles for admiring eyes. The whole question is one of thinking it through and asking guidance. If a boy or girl will make some such offer of themselves as this, they will find their life task; "I hereby offer myself to my Maker in loving service for my fellowmen, and will definitely seek his will and do it."

Now, this doesn't mean that a boy is going to be a preacher. It may or may not. Some of them, if they listen closely, may hear the higher wisdom telling them they haven't sense enough to preach. It does not mean that a girl is going to the mission field. She may. But more likely she will discover an individual heathen in this country and devote herself to his uplift. And that will be a commendable life work. He will need her.

No occupation has a patent right to a divine call. The Bible says God called Bezaleel to work in silver and gold and other men and women to embroider the curtains and robes of the temple. He called Elijah to be a prophet. He called a Sarepta widow to cook cakes for the prophet. They were each faithful in their tasks. They shall go into the city side by side and each receive a prophet's reward. This glorifies all human toil done under divine direction. An old writer said if the Almighty were to send out two archangels, one to create a new world and the other to mend a mudhole in a road, they would fly on equally willing wing and feel equally honored. And I for one am glad that we are reviving the occupation of that Sarepta widow with our college courses in Home Economics. For the rock on which many a matrimonial ship has foundered has been a bad biscuit.

Lander College, Greenwood, S. C.

UNSEEN FORCES

By Rev. W. G. Evans

Recently I rode in a street car, guided by one of the best and most skilled motormen in the city. It was a pleasure to ride without jerks and to feel the easy, steady pull of the unseen power that rapidly whisked us over the rails toward our destination.

As we neared the crossing of a paved street an emergency arose that necessitated a sudden slow-down of the car and it so happened that a

young man was in the act of taking the seat beside me on the front seat. As the car slowed rapidly he was, much to his surprise, thrown with considerable force against the front door. Regaining his feet he was soon seated. I remarked to him, "It seems that you were driven by some unseen and irresistible force to an awkward fall."

I could but think of the story I was at that time reading in the morning paper of the young man in the United States treasury department who, impelled by an almost irresistible temptation, had slipped a gold brick into his overcoat pocket in spite of the fact that from his many years of service in the department, he must have known that he was sure to be found out and punished.

Mortal men are the prey of many well known and well defined physical forces akin to gravity and momentum that they have learned to protect themselves from, but the less easily defined, psychic and mental powers are none the less real and are to be reckoned with in the higher realm of moral responsibility, and bring upon the transgressor just as great retribution.

The Book says, "The soul that sinneth it shall die" and it does. The reflex of this is found in the statement that "As many as are led by the spirit of God they are the sons of God" and live on the higher plane of love and brotherhood.

The churches of this city expound the higher laws and explain the lifting power of a right life.

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THE NEW FINANCIAL PLAN

At the 1931 Council meeting a new financial plan was advanced. Although it was not generally accepted by the conferences in 1931, it is being widely used for 1932. So, perhaps, it is timely to make a brief explanation of it.

For many years the churches have been making a budget of all expenses (pastor and presiding elder's salaries, conference claims, and other obligations), each member making a weekly offering to this budget.

Following this same plan, Council advocates that auxiliaries budget all items, each member making a pledge to this budget. By way of illustration, if an auxiliary has been giving \$125 dues, \$250 pledge, \$50 for a Bible woman, it will not give a total of these amounts, or \$425. In like manner, if a member has been giving 25 cents dues, and 50 cents pledge each month, she will now give 75 cents to the budget. Quoting Mrs. D. W. Lipscomb, our Council organization secretary, "You will realize that the new plan makes no real difference in the giving—the difference is in the reporting."

You will note that certain funds are not included in the budget. The maintenance fund (\$4 yearly) and any assessment for Scarritt, week of prayer, and life memberships are given at special times and for special purposes.—Editor.

TO AUXILIARY PRESIDENTS, MISSISSIPPI CONFERENCE

Dear Auxiliary Presidents: The sun is rising on the morning of a new year. All of us are making new resolutions, either formally or informally; and they will not only affect our responsibilities in life but will naturally affect our specific responsibilities as presidents of missionary societies. Someone resolved to develop "a mind unafraid to travel even though the trail be not blazed." What resolution could be more timely for auxiliary presidents than just that? Unafraid to tackle new work.

At our last annual meeting it was announced that Council had launched out into a new field of work. This new field was an endeavor to enlist the co-operation of a large group of otherwise inactive young women of the church in the missionary enterprise. A conference office was created,

known as the Superintendent of Young Women's Circles. There were no specific plans offered, no suggestions for developing the project. Just these facts: A great need—an untried work.

It was understood that no reports of the young women's circles be sent to the superintendent, instead be sent through the regular channels to the conference secretary. Up to date there has been only one circle reported. We are positive this does not represent the status of young women's work in the conference. Many years ago a wise man said: "Where there is so much smoke, surely there must be fire." I say, "Where so many inquiries surely more circles."

I am taking the liberty, in this public way, to urge each auxiliary president who has a young women's circle, to report it immediately to me.

And to you, who have not yet undertaken this most important phase of the work, will you not make the organization of a young women's circle one of your new year's resolutions? Be not afraid to travel an unblazed trail. Never, I dare say, has the missionary enterprise needed new enthusiasm, new blood and new support as it needs it now. Where can it turn for this new power? It can turn to this unused, enthusiastic, well-trained and energetic group of young Christian women of the church. In the second place, I still would dare to say that never have young women been so much in need of a steadying influence as they now are. Where can they find it? It can be found in losing themselves in an enterprise that is influencing the world in a tremendous way and is being instrumental in bringing about the kingdom of God on earth.

You have a double privilege; a two-fold opportunity, that of enlarging the missionary influence and at the same time rendering a great service to the young women of your church.

May you have the courage to accept this privilege and resolve that before the conference in April you will be able to report a young women's circle from your auxiliary.

Genuinely wishing for you this worthwhile achievement, I am, most cordially,

MRS. CLYDE C. CLARK,

Supt., Young Women's Circles.



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CONFERENCE NEWS

Louisiana

Mrs. D. W. Smith, president of the Merryville auxiliary, Lake Charles district, writes that because of the loyalty of her members and the enthusiastic support of their pastor, Rev. W. M. Beadle, she is looking forward to a banner year in 1932. Although 1931 brought many reverses to the community, the auxiliary is proud of its work. Over two hundred dollars was spent for local work and, Christmas, the superintendent of Christian Social Relations, Mrs. F. L. Harris, with the assistance of her husband, filled stockings for thirty-eight white and forty-four negro children and boxes for three families. This auxiliary has adopted the new financial plan.

Mississippi

With Mrs. W. T. Hegman as president, the Holly Bluff auxiliary, Vicksburg district, has begun 1932 enthusiastically. At the initial meeting the new officers were installed by the pastor, Rev. J. M. Lewis, and a most inspiring program was rendered, having its theme "The Way of Friend-

(Continued on Page 14)

WHEN IN POOR HEALTH

West Monroe, La.—"When I was in poor health I saw some advertisements of Dr. Pierce's Favorite Prescription and noticed what other women said it had done for them so I decided to give it a trial," said Mrs. May Lovette of 309 N. 5th St. "I took only a small quantity of this remedy before I felt an improvement in my health, I should say in my general health, for it seemed to benefit me in every way." Fluid or tablets. All druggists.



Write to Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice. Send 10c if you want a trial package of

Dr. Pierce's Prescription

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's is especially good for night coughing. It clings to your throat better than a spray or gargle. A bottle of Piso's at your bedside insures a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

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SIZES

PISO'S

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

January 10 to 16 it was our pleasure to lead in a class in Organization for Christian Education in the Local Church for the Court Street church. We had good attendance and quite a number of the workers had the opportunity of getting better acquainted with the new plans of the church. Arrangements were perfected to complete the organization of their Local Church Board of Christian Education. We feel that they have made a fine start and have been fortunate in the selection of their members and the church will go forward with the new plan vigorously.

It was our pleasure to visit State Teachers College and to be present at chapel services. A debate was conducted by John Allums, son of our preacher, on the subject, "Resolved, you should never walk on the sidewalks when the opportunity presents itself to walk on the grass." The affirmative speaker, I understood, was Mr. Wright a son of our local preacher. These days gave us an entertainment that was worth good money to attend. I do not believe I have enjoyed anything as much in years.

We have a fine group of Methodist students on the campus and it was a delight to us to know they were actively interested in the church, especially the preachers' children. We trust the time will soon come when we can have some kind of a paid worker to guide the work of the Wesley Foundation in Hattiesburg.

The reports of the district secretaries of young people's work are coming in and they show an activity that is exceedingly pleasing. We rejoice that they are going ahead and making progress in their work.

We would urge upon all who are interested in the young people that they lend them a helping hand in getting

their divisions and departments organized and at work. We would also beg that you aid them in getting started on their missionary pledges. There are numbers of young people's organizations that have not as yet begun to pay on their pledges, and half the year is gone.

Don't forget the day of the Christian Education Institute for your district. Make your plans to be present and have some one with you. We need every person possible to come and be with us in these meetings. We desire that you read up on the work and be ready with your questions.

It has delighted our souls to learn of so many public schools and W. C. T. U.'s who have celebrated the anniversary of the adoption of the 18th Amendment. This will do much good and will have a fine effect upon the people. We need to have called to our attention over and over the fight that we must wage to have a sober world.

We are exceedingly grateful for the fine response that has come from the fourth Sunday offering for the month of December. We are trusting that our offerings this month will be even greater than last month and that we can forge ahead of anything we have ever done in all the days gone by.

We would call attention to the College Day program in the Church School Magazine and we trust that many Sunday schools will observe this day and make it possible to build up the spirit that ought to exist between the local church and the colleges. We must give the proper support or we will not be able to maintain our work and make our contribution to the work of the world.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Calhoun City

By invitation of the pastor, Rev. A. V. Brown, we visited Calhoun City last Sunday. It was a real pleasure to visit in the home of the pastor and to be guest at dinner in the home of Mr. Stanley Murphree. A definite visit to the Sunday school was made and we preached at the morning hour. In the afternoon we held a workers' conference which was well attended. Every member of the local church board of Christian education was present for the afternoon conference. This board is beginning to make a study of its duties and has organized for work. Several definite things were determined to be done during this year and no doubt this church under the able leadership that it has in Brother Brown and his faithful band of workers will make definite progress.

Oxford

The local church board of Christian education at Oxford is fully organized with Mr. Whitman Davis as president. This board is engaged in a close study of its work and is beginning to function in a definite manner. It is fostering a standard training school in the local church beginning February 21. Three courses will be offered. Miss Virginia Thomas will teach "The Life of Christ"; Miss Lynday Ramey, "Primary Pupil Study," and the writer, "Organizing for Christian Education in the Local Church." Rev. W. H. Mounger, the pastor, and his faithful and able corps of leaders are putting on an effective program in the Oxford church.

Education Day

The fifth Sunday of this month is Education Day in all local churches. Every superintendent should see that the program provided for in the Church School Magazine is put on in the most effective manner possible. The young people's organizations should observe this day. This is an opportunity for putting the work of our higher educational institutions before every local church. No offering is asked for, just the faithful presentation of this worthy and important phase of our church's work.

Fourth Sunday Offering

The fourth Sunday offering has been unusually small this month, due to the Christmas holidays, I am sure. Many churches held out the amount that goes through the young people's organization and in some instances the young people have not remitted this. The very life of our work in this conference depends largely on this offering. Every Sunday school should be participating in this offering. There are many special offerings being asked for but this is not special, it is ordered in a regular way by the General Conference. In case a special offering is asked for it should be special and not interfere with this offering. Very definite things are provided for both by your conference board and the General Board in this offering and if it is diverted these regular causes will suffer. Send this offering promptly to us at Grenada, Miss.

Calls for Help

There is coming to us from every side calls for help. We wish that we could make every one a visit at once, but we will have to get around as rapidly as possible. We will be glad to send you any literature that we may have that will help you in your work. Write to us when you need help and we will do all that we can to help you. That is our business.

R. G. LORD.

Epworth League

YOUNG PEOPLE'S DIVISION LOUISIANA CONFERENCE

Dear Young People: If conflicting thoughts can be crowded to the background, I'm sure I can report some interesting things to you this week. But the thought that is predominant and not very interesting to any of us is

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

that we have high water again in my town, and, still worse, all around my house. If predictions hold true it will be in our house in a short time and of course that means that we must move immediately. I've had the pleasure of being called many things in my life, but I never knew I could class myself as a "refugee" before. Seriously speaking, the high water is again a serious proposition with us and the fact that I may look out my window and see wagons and trucks passing every few minutes, loaded with household goods belonging to someone whom the water has driven out, is a sad one.

But you want to hear about the Christian Education Council that met in Nashville just after Christmas, don't you? We had three representatives from Louisiana, Rev. A. K. McLellan, Rev. Henry Rickey and myself. The council was of unusual importance to those who attended, because it was our first time to come together since the introduction of our new program and there were many interesting experiences to report.

My entire time was given to the Young People's Associate Council, where leaders from every conference in Southern Methodism was represented. It was fine to be associated again with these leaders and with the staff workers of our young people's division. As this was my fifth council, I felt very much at home with each of them.

A delightful treat while in Nashville was that of going through our Lamar and Whitmore printing press for the first time. I had the pleasure of watching an "Adult Student" grow a large roll of white paper into a full-grown magazine. Our printing press is an agency of which we may all be proud. Interesting facts lie behind every piece of literature put out by our church. To know the editors and their associates personally, to watch the process by which this literature is made, and to know that with every purchase made we are contributing to the great superannuate endowment fund, creates a greater appreciation for our Publishing House and those responsible for its ongoing.

You would be delighted to know that the new Epworth Highroad has met with such success that its present subscriptions already outnumber the combined subscriptions of the Epworth Era and High Road. That is a great record. We were proud to see the Louisiana assembly picture across the center page of the initial publication, weren't we?

There are many phases of the council I should like to give you here, but we are having a conference officers' council in Alexandria on the 16-17 of this month and I shall give a detailed

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report there to the District Secretary and Union presidents. I hope your Union president will be there. We will have reports of our year thus far, and make plans for the assemblies and other projects for the rest of the year.

Just because I am not traveling around over the Conference now we are not asleep in our young people's work. Each day's mail brings me interesting reports of reorganization, and varied activities within our districts. If your church is not putting forth an effort to keep its young people actively engaged in their work you are missing something vital in your program.

I want to commend Pauline Rodgers, Shreveport district secretary, for the splendid work she is doing in her district. This is her first year, but the improvement in reports from the district show that she is on the job.

My mailing list of presidents of Leagues, Young People's Divisions, and counselors of departments is very incomplete this year. If you will send this information to me, Bloch Building, Monroe, it will be of great help in our work.

At any time that we can be of help to you in promoting your local church activities be sure to call on us. If your Union needs help we will be glad to offer our services. Let us make our motto, "All for Christ," live among our youth.

Your Field Secretary,
ELIZABETH LANGFORD.

EPWORTH LEAGUE

A very beautiful and impressive service was conducted by the Jena Epworth League, at the regular hour for devotional, the Sunday before Christmas. The theme was "The Christmas Spirit of Today and of Yesteryear," bringing out the beauty of the origin of the first Christmas through a gift of love.

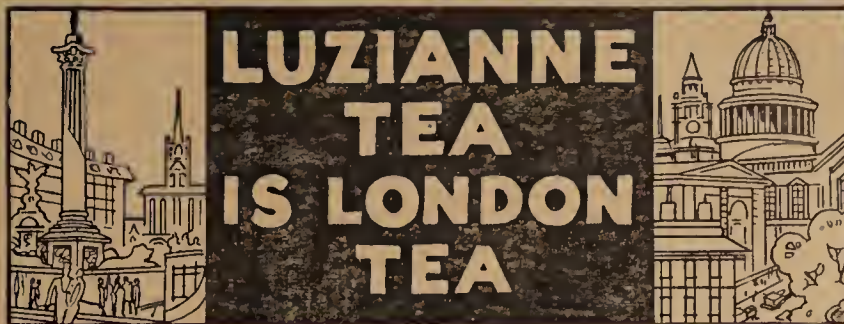
A beautiful Christmas verse opened the program and was followed by the group singing, "There's a Song in the Air." A reproduction of a famous

BEWARE THE COUGH OR COLD THAT HANGS ON

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (adv.)



Wm. R. Riley & Co. Inc.

640 Magazine St., New Orleans, La.

painting of the Madonna was the inspiration.

The scripture lesson was the story of the announcement of the Angels to the Shepherds that the Saviour was born. During the reading and the prayer that followed, the church lights were lowered and a spotlight illuminated a picture of the angelic host singing to the shepherds.

Short talks were given, followed by a solo, "Star of the East," which was illustrated very impressively by the use of pictures and spotlight. Miss Roberts then told an interesting story of "Christmas Chimes."

"O Little Town of Bethlehem" was beautifully sung as a solo, and after a few announcements by the president, the meeting closed with the League benediction.

Miss Mary Kendrick was in charge of the program.

A play in three acts, entitled "The Rich Young Man," was given by the Young People's Division of the Keener Memorial Church at the Leper Colony at Carville, Saturday, January 9. This play is based upon the Bible story of the rich young man whom Jesus loved upon seeing him.

An inspiring watch service was held at the Keener Memorial Church, the old year being closed with the entire group kneeling around the altar in re-consecration of their lives to the Master. The Istrouma Young People were welcome guests at this service, which was led by the new pastor, Rev. A. D. George.

MARY SEARLES, Pub. Supt.

BATON ROUGE DISTRICT YOUNG PEOPLE

Christmas Sunday, December 20, was celebrated at Keener Memorial Church, Baton Rouge, with a beautiful little play, given by members of the Junior and Intermediate Departments, under the direction of Miss Ruby Brian.

The title of the play was, "Ye Who Sit by the Fire," and was based on old legends of the Christ Child. After the opening songs and prayer and reading from the Bible by the pastor, the lights were turned out, and the opening scene was witnessed, the only light on the stage being that of the candles and a very effective fire.

A hard-hearted miser is seen counting his gold, when the blind lad and his sister return from begging, which they are forced to do by the miser that he may have more gold to hoard.

A lost one comes with the children, and begs for a little warmth by the fire, but the miser refuses and drives him into the night. Others come to the room, begging for just a little help—a poor widow pleading only for her children; a tenant who cannot pay his rent without depriving his sick mother of medicine which she needs; the old-lamplighter whose hands are so cold; a seller of wreaths, who had a lame sister, and finally a little child. All of them the miser sends away, saying that he can spare none of his heat, and no money or food for them, and the children try to befriend each with their meagerness. When the child is so roughly spoken to, he looks at the miser, and changes into the Christ child and is gone. This changes the heart of the selfish one, and he resolves to repay everything.

Throughout the play, the caroller sings at intervals outside the door these words:

"Open thy door and greet ye the stranger,
For ye mind that the wee Lord had but a manger;
'Tis well that ye mind, ye who sit by the fire,
That the wee Lord was born in a cold and dark byre."

HOW CHRIST CAME INTO AN HUMBLE HOME

By Mrs. J. R. Collins

Two days before Christmas, my cook told me there was a woman in the kitchen who wanted to see me. When I went in to see what she wanted she said, "Miss Birda, dey tells me you always he's de folks wid day chilluns at Christmas, so I come fur to ax you to he'p me. Here's two-bits. When you go to town to-morrow, please, Ma'am, buy my little girl a doll whut goes to sleep. She's done wuked hard, and Jim and me, we'se done promised her Santa Claus is going to bring her a doll. She's most five, and all we-got."

I looked at the woman, so poorly clad, and somehow I could not tell her that twenty-five cents would not buy a doll of that description.

The next day we drove to town and did our best to find something suitable. Finally we found a doll that would cry, and the extra money was there to pay for it, so we drove home. It was raining hard, but Jim was waiting for us. When he saw the doll his face was a study. At first he laughed and asked me the price of it,

and I told him Emma had given me the money to pay for it. Then two big tears rolled down his cheeks. "Didn't no two bits pay for this doll, Miss." No, Jim, but the Spirit of Christmas, or Christ did. Then he and his friend, carrying a box of used toys, sent from Clarksdale to be given the children on the place, left together.

I believe Christmas Day was one of the happiest days I ever spent. Our entire community seemed full of peace and joy. The day after Christmas there was a knock at my back-door, and Emma was there to speak to me again. She said, "I just had to come to see you and tell you how happy we all is. My little girl waked up yestidy mornin' and when she found her doll, she did not know what to do. Las' night, she said, 'Mamma, you and Papa didn't lie to me atter all. Is dere a Santa Claus or not? How did I get dis doll?' I says, 'Miss Berda, she says, 'it's de sperit of Christmus.' 'What's dat, Mamma?' I said, she said its de Christ Child cum. Miss Berda, I wants to tell you, me and Jim aint never had such a Christmus, and we aint never felt Him dat way befo."

Tears of joy flowed down her cheeks, but, oh, the happiness on her face! I, too, felt His presence and the peace that passeth all understanding.

WILL A SECRETARY GO TO HEAVEN?

If a secretary writes a letter it's too long.

If he sends a postal, it's too short.

If he doesn't send a notice, he is lazy.

If he attends a committee meeting, he is butting in.

If he stays away, he is a shirker.

If he duns the members for dues, he is insulting.

If he fails to collect the dues, he is slipping.

If he asks for advice, he is incompetent.

If he does not, he is bull-headed.

If he writes his reports complete, they are too long.

If he condenses them, they are incomplete.

If he talks on a subject, he is trying to run things.

If he remains quiet, he has lost interest in the meetings.

Ashes to ashes,

Dust to dust,

If others won't do it,

The secretary must.

—Royal Arcanum Bulletin.

LOUISE AND HOLLY BLUFF GIVES ROYAL WELCOME

It has been my privilege to serve three charges four years each; two charges three years each; three charges two years each, one charge one year, and now we are entering into the third year on this delightful charge.

We have always received a hearty welcome on all the charges we have ever served save one. In that case, I am reminded of the little boy who was trying to make a perfectly round peg fit into an irregular hole, and because he couldn't make it fit, he discredited the PEG.

The good people of Louise and Holly Bluff received us back for the third year with open arms. I am sure I have never received a more hearty welcome. Soon after Conference we were given a surprise party. Some thirty or more people came in with their arms loaded with things for the pantry, and a beaming smile for the parsonage folk. It was a great occasion.

The charge is organized according to the directions found in the 1930 Discipline. It is not complete, but we are improving as the days go by.

The charge lay board of activities met in the hospitable home of Brother Frank Sharborough, on the banks of the Sunflower River, in Holly Bluff, after the meeting of the district stewards, and under the leadership of Brother Wilber Sharborough, the charge lay leader, the board did some very constructive work. The pastor's salary was fixed satisfac-



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When your child tosses and cries out in his sleep, it means he is not comfortable. Very often the trouble is that poisonous waste matter is not being carried off as it should be. Bowels need help—mild, gentle help—but effective. Just the kind Castoria gives. Castoria is a pure vegetable preparation made specially for children's ailments. It contains no harsh, harmful drugs, no narcotics. Don't let your child's rest—and your own—be interrupted. A prompt dose of Castoria will urge stubborn little bowels to act. Then relaxed comfort and restful sleep! Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

torily to all concerned, the apportionments from the district stewards were accepted and apportioned to the two churches equally. It was one of the most harmonious meetings of its kind I have ever attended. Every member of the board, with the exception of two from each church, was present. The following week the church board of stewards met in each church, organized for the year, accepted their allotment, and agreed to put on the every member canvass.

There is one phase of this organization I wish to mention here: The board of stewards recognizing the fact that they were members of two boards—they constitute the board of lay activities and the board of stewards—consolidated themselves under the leadership of the church lay leader, who is by virtue of his office chairman of the church board of lay activities, and elected him chairman of the board of stewards. So he becomes responsible, not only for looking after the board of stewards in reference to the pastor's salary, but also in supervising the collection of the apportionments. This is as it should be. It unifies the financial system of the local church.

One of the most important boards of the local church is the local church board of Christian education. We are glad to report that this board is well organized at both churches and functioning. They are meeting monthly and looking well into the work of the church school. They are mapping out a constructive educational program for the local church, and we are expecting wonderful results from this board and its work.

Our first quarterly conference was held at Holly Bluff, with our efficient and lovable presiding elder, Brother H. G. Hawkins, in the chair. He is well qualified for the position he holds, and if the charges of the district will rally to him, I am sure he will build up the district.

We had the best quarterly conference it has ever been my privilege to attend, and I have attended some mighty good quarterly conferences on other charges. We had nearly a one hundred per cent attendance. The reports were all up to date and encouraging. There was a written report from the chairmen of the local board of Christian education, from the general superintendents, the charge lay leaders, the church lay leaders, the president of the young people's division, and the president of the woman's Missionary Society.

This charge is one of the hardest hit, financially speaking, in the Delta. There is precious little money in circulation for the cause of righteousness, yet we are moving forward with the faith of our fathers, determined to carry on in our efforts to reach the last human and try to bring him to a saving knowledge of Jesus Christ, Our Lord and Master. This is the time for the children of God to show their colors. Brother Campbell, our efficient and popular pastor at Crawford Street, Vicksburg, at our district group meeting at Port Gibson the other day, told us a story of a colored pastor who had been sent also from Meridian to Vicksburg to preach. In his first mes-

sage to this congregation he said, among other things, "Brethren, you all have been hearing about these times of 'expression' in which we are in," etc. I was struck with that word "expression." This is a time for all God's children everywhere to "express" to a poor, troubled, discouraged world, the reality of the living Christ in our lives. "It is not I that liveth, but it is Christ that liveth, or is expressed in me."

JAMES M. LEWIS, Pastor.

Louise, Miss.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ly Hearts." Mrs. Hegman said: "Today, as we face the challenge of the new year, realizing that it will not be an easy way, but that it may be a victorious way, let us pause to take counsel together, that we may be sure of our guide-posts. For guide-posts have always stood for symbols of progress and helpfulness." These guide-posts of "Fellowship," "Sincerity," "Loyalty," and "Service," were discussed.

* * *

At the morning service, January 3, Dr. L. L. Cowen, pastor, installed the officers of the auxiliary of Central Church, Meridian, Meridian district. Mrs. J. O. McMullen will direct as president for 1932.

North Mississippi

Zone No. 2, Sardis district, held an interesting meeting recently at Love. The chairman, Mrs. E. J. Pollard, presided and led the discussion of "Cultivating Missionary Mindedness." Reports of the year's work were made by representatives of the six organizations present, showing spiritual and material growth on the part of each auxiliary. An observer at this meeting could not help but be impressed with the earnestness, enthusiasm, and accomplishment of this body of women whose aim is service—a bright, happy, effective service, of Christians who practice what they preach.

Mrs. Pollard was re-elected zone chairman, with Mrs. P. F. Luter as secretary. A special hour followed.

The Ruleville auxiliary, Greenwood district, is stressing stewardship and tithing and recently an unusually interesting program on that subject was given at the home of Mrs. Herman Moore. This was the day to bring Octagon soap coupons for the Orphanage, so, during the social hour, a number of Octagon soap games, contests and songs were enjoyed. Seven hundred and twenty-five coupons were collected.

The Ackerman auxiliary, Columbus district, has had a successful year with Mrs. C. D. Blanton as president. They report 100 per cent in payment of dues and pledges, the Scarritt and rural funds have been paid. A delegate attended the conference at New Albany. Fifth Mondays have been instructive when all of the circles came together socially. With the League's assistance a communion service was bought; one member gave, made and

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hung draperies in the parsonage living room. "The Boys and Girls' World Club" has done fine work under their leader, Mrs. W. L. Graves. They have met all requirements. It is surprising to hear them answer roll call with a number of Bible verses read during the week. They gave one program at the colored church. The candle light service was given in receiving members. Several parties have been given to the children. The vacation school was a success in every way. The Presbyterians and Methodists sponsored it. The Juniors and Adults sent literature to our rural worker, Miss Hoover, and distributed literature to the colored Sunday school and missionary society. The children were represented at the district meet in Starkville. Mrs. C. D. Blanton will lead the auxiliary again in 1932.

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough due to a cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in those severe coughs which follow cold epidemics.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of eucalyptus, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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WOMEN AND PROHIBITION

Prohibition Offers Best Foundation for Enforcement

Comparatively few women are in the list of Democratic contributors to whom Chairman Raskob addressed his seven questions about prohibition. But, the Democratic party cannot afford to disregard the views of the women voters of this country. After considering Raskob's proposals and noting the reaction thereto, it is my conviction that a great majority of the Democratic women will agree with me in the following seven comments on Raskob's seven questions.

If a Substitute—It Must Be Constructive

1. The women will demand a constructive substitute for the Eighteenth Amendment and will never sanction its submission by Congress for outright repeal.

Action Must Be by Constitutional Procedure

2. Women will insist that any action to replace the Eighteenth Amendment follow the same procedure by which it was originally adopted.

Object to Ceaseless Campaigns

3. The women will resent Mr. Raskob's proposal to open the way for ceaseless campaigns against prohibition in dry states with all their accompaniment of propaganda glorifying drink and encouraging lawlessness.

"Home Rule" Would Establish Illegal Liquor Source

4. The women will resist the adoption of any "home rule" plan by which a wet state can be made the source of supply for liquor to be sold legally or illegally in other states.

Distrust Promise "No Saloons Ever"

5. The women will distrust any assurances in Mr. Raskob's proposals that the saloon would not be restored if the Eighteenth Amendment were repealed either entirely or in relation to any state.

Liquor No Cure for Economic Ills

6. The women will not believe that a law enforcement plank would mean that the party prefers to ignore the economic situation because they are convinced that prohibition in the ratio of its observance and enforcement is one of the chief factors tending to lessen suffering in these days of depression.

So-Called Referendum Mere Camouflage

7. The women will be very suspicious of any so-called referendum plan that would substitute for constitutional action by legislatures some method of decision by hand-picked, boss-controlled wet delegates. The women remember too well that the liquor forces have never failed to choose whatever method would make it more easy for them to control votes.

Here Find Your Independent Voters

Mr. Raskob speaks of independent voters who will flock to the Democratic party under conditions which he suggests. He should remember that the women are the most independent factor in American politics and they will never flock to the Democratic party if it favors any liquor system.

The women have sense enough to

know that the solid dry ground of constitutional prohibition offers the best foundation for effective action against liquor and that THERE IS NO SOLID WET GROUND.—The American Issue.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Denna, at Big Creek, Jan. 21.
Bellefontaine, at State Springs, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23-24.
Eupora Station, Jan. 24-25.
T. H. DORSEY, P. E.

Columbus Dist.—First Round

Starkville, preaching Nov. 22, a.m.; Q. C., Jan. 22, p.m.
Chester Ct., at Chester, preaching and Q. C., Jan. 24, a.m.
Sturgis Ct., at Sturgis, preaching and Q. C., Jan. 24, p.m.
Mashulaville Ct., at Mashulaville, preaching and Q. C., Jan. 31, a.m.
Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.
High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.

Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.
V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Swiftown and Isola, at Isola, Jan. 24, a.m.
Ruleville, Jan. 24, p.m.
Belzoni, Jan. 31, a.m.
Indianola, Jan. 31, p.m.
W. N. DUNCAN, P. E.

Greenville Dist.—First Round

Lake Cormorant Ct., at Lake Cormorant, preaching, Jan. 24, a.m.; Q. C., p.m.
Coahoma and Jonestown, at Coahoma, preaching, Jan. 24, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Jan. 27, p.m.
Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a.m.; Q. C., p.m.
Merigold and Sherars, at Merigold, preaching, Jan. 31, p.m.; Q. C., after service.
Rosedale, at Benoit, preaching, Feb. 7, a.m.; Q. C., p.m.
E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Pleasant Hill, Jan. 23-24.
Alexandria, preaching, Jan. 31, a.m.
Pineville, preaching, Jan. 31, p.m.
Lecompte, Feb. 3, p.m.
Boyce, Q. C., Feb. 4, p.m.
Elizabeth, Feb. 6-7.
Bunkie, Feb. 10.
Melder, at Melder, Feb. 13-14.
Alexandria, Q. C., Feb. 15 p.m.
Pineville, Q. C., Feb. 16, p.m.
Alco, Feb. 20-21.
Natchitoches, Feb. 24, p.m.
BRISCOE CARTER, P. E.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Holy Bible

Standard Teacher's Bible

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New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

LOUISIANA DEPOSITORY ANNUAL REPORT

The distribution of the Louisiana Depository of the American Bible Society at 716 St. Charles Street, New Orleans, La., for the year 1931, has been: 2,073 Bibles, 6,509 Testaments, 123,939 Parts of the Bible, total 132,521 volumes. 27,381 of these were donations. Counting ten hours a day, this is one volume every two minutes.

These Scriptures have been distributed in prisons, hospitals, and houseboats along the bayous. The Memorial Mercy Home, the St. Mark's Community Center, and the Seamen's Bethel have been supplied. 31,323 sailors visited the Seamen's Bethel during the year 1930.

I have traveled approximately five thousand miles in sowing the Seed. The Scriptures have been carried and distributed on the highways and byways, more than one hundred Bibleless homes have been furnished with complete Bibles, gratis.

I am truly grateful to the friends and co-laborers who have labored with me. Miss Viola Wade, Rev. Mr. Shelton, Brother Cole, and Mrs. E. M. Lewis, a volunteer worker, have had a part in the work. The Baptist Bible Institute have used more than 50,000 volumes.

New Orleans is a vantage point for Scripture distribution. As one studies the map of the United States one is impressed by its three main gateways, namely, San Francisco on the west, New York on the east, and New Orleans on the south, while there are other harbors on all coasts, these three stand out in one's mind as being the principal entrances to our great country. Through them thousands of immigrants annually make their way into the United States.

The three cities mentioned tend to form the spear of an arrow with New Orleans as the spear point aiming towards Latin America, this coincident appeals to us as a symbol, or silent call, actuating greater efforts in Bible distribution.

Southern Louisiana is one of the greatest mission fields in this country. Superstition and the lack of knowledge of God's Word have held the people back for more than a hundred years, but I will challenge the world to find a kinder hearted people.

Many years ago, a colporteur of the American Bible Society left a Bible at a home. This Bible led to the conversion of his son, and from this son's home five preachers have gone forth to tell the story of Jesus, and Rev. A. M. Martin is one of these, now located at Lockport, La.

Our trip to St. Martinville was very interesting. St. Martinville is sometimes called the capital of the Evangeline country, it is a small town, but looms large in the traveler's eye by reason of the mantle of history which she wraps herself in. The atmosphere seems laden with story and tradition; the landscape is a slice of fairyland. Here we see the historical Evangeline Oak, America's most famous tree.

The quaint old French town, so thrilling with all its various phrases, has flown the flag of four distinct governments. Here dwell the descendants of exiled Acadians, here is the old Acadian speech, the tongue of Evangeline unmodified by time.

I wish that we could visit every Bibleless home in the state. I beg that every Christian in Louisiana volunteer his or her service in the distribution of the Holy Scriptures. I have been with the American Bible Society nearly 19 years. During that time the distribution has been 42,378 Bibles, 83,692 Testaments, 839,321 Parts of the Bible; total 965,391; in 13 states, and in 34 different languages. God be praised!

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalms 126:6.

Faithfully yours,

G. A. PERKINS.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Natalbany, at Natalbany, Jan. 24, a. m.
Hammond, Jan. 24, p. m.
Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Frankington, Feb. 14, a. m.
Bogalusa, Feb. 14, p. m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a. m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—First Round

Last Half

Acadia, at Iota, Jan. 24, 11 a. m.
Abbeville, Jan. 24, 7:30 p. m.
Sulphur, Jan. 31, 7:30 p. m.
Leesville, Feb. 7.
Many, Feb. 14, 11 a. m.
Hornbeck, at Hornbeck, Feb. 14, 7:30 p. m.

District Kingdom Extension set up meeting will be held at Lake Charles January 15, at 10 a. m. All pastors, lay leaders, superintendents, stewards members of missionary committees, and all interested are cordially invited. Lunch will be served at noon.

W. WINANS DRAKE, P. E.

Monroe Dist.—First Round

Oak Ridge, Jan. 24, 11 a. m.; Q. C., Jan. 25, 2 p. m.
Rayville, Jan. 24, 7:30 p. m.
Columbia, Jan. 31, 11 a. m.
Monroe, Gordon Ave., Jan. 31, 7:30 p. m.
Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
Winnsboro, Feb. 7, 7:30 p. m.
Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m.
Oak Grove, Feb. 17, 2 p. m.
Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Sicily Island, at Sicily Island, Jan. 24, 11 a. m. and 2 p. m.
Ferriday, Jan. 24, p. m.
Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.

Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.
W. R. HARVELL, P. E.

New Orleans Dist.—First Round

St. Mark's, Jan. 24, a. m.; 4 p. m.
Chalmette and Gentilly, at Chalmette, Jan. 24, p. m.; Jan. 19.
Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston Dist.—First Round

Hodge, at Hodge, Jan. 24, preaching, 11 a. m.; Q. C., 2:30 p. m.
Gibbsland, at Gibbsland, Jan. 24, p. m.
Haynesville, at Haynesville, Jan. 31, preaching, 11 a. m.; Q. C., 2:30 p. m.
Marion, at Marion, Feb. 7, preaching, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 7 p. m.

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions are cordially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN, P. E.

Shreveport Dist.—First Round

Mansfield, Jan. 24, a. m.; Q. C., 3 p. m.
Noel Memorial, Jan. 31, a. m.; Q. C., Jan. 26, 1:30 p. m.
First Church, Shreveport, Jan. 31, p. m.; Q. C., Jan. 27, 7:30 p. m.
Greenwood and Bethany, at Greenwood, Feb. 7, a. m.; Q. C., 3 p. m.
Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Gallman, at Bethesda, Jan. 24, 11 a. m. and 1:30 p. m.
Bayou Pierre, at Center Point, Jan. 24, 3:30 p. m. and 7 p. m.
Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.
Barlow, at Rehoboth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Bonhomie, at Bonhomie, Jan. 20, 7 p. m.
Collins, at Collins, Jan. 24, 11 a. m. and 2 p. m.
Hattiesburg, Main St., Jan. 25, 7 p. m.
Sumrall, Jan. 27, 7 p. m.
Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p. m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.
W. A. HAYS, P. E.

Jackson Dist.—First Round

Vaughan, at Vaughan, Jan. 24, 11 a. m. and 2 p. m.
Benton, at Midway, Jan. 31, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonla, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Peiahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Daleville, at Andrew Chapel, Jan. 24, 11 a. m.
Poplar Springs, at Meridian, Jan. 24, 7:30 p. m.
DeKalb, at New Hope, Jan. 31, 11 a. m.
Seventh Ave., Meridian, at Wesley Jan. 31, 7:30 p. m.
Porterville, at Union, Feb. 7, 11 a. m.
Pachuta, at Pachuta, Feb. 14, 11 a. m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.
Vimville, at Pleasant Hill, Feb. 28, 11 a. m.

T. J. O'NEIL, P. E.

Newt n Dist.—First Round.

Shiloh, at Clear Creek, Jan. 24, 11 a. m. and 2 p. m.
Raleigh, at Raleigh, Jan. 24, 7 p. m.; Jan. 25, 9:30 a. m.
Homewood, at Homewood, Jan. 31, 11 a. m. and 2 p. m.
Lake, at Lake, Jan. 31, 7 p. m.; Feb. 1, 7 p. m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a. m. and 1:30 p. m.
Philadelphia Station, Feb. 7, 11 a. m.; Feb. 8, 9 a. m.
Burnside, at Longino, Feb. 7, 2:30 p. m. and 7 p. m.
Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.
Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
Laurel, at West, Feb. 21, 7 p. m.
Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Americus, at Pleasant Hill, Jan. 24, 11 a. m.
Handsboro and Second Church, at Handsboro, Jan. 24, 7:30 p. m.
Mentorum, at Pine Grove, Jan. 31, 11 a. m.
Wiggins, at Wiggins, Jan. 31, 7:30 p. m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a. m.
Columbia and Mission, Feb. 14, 11 a. m.
Lumberton, Feb. 14, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Port Gibson, Jan. 24, 4:30 p. m. and 7 p. m.
Gloster, at Gloster, Jan. 31, 11 a. m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

HENRY G. HAWKINS, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.

Christian Advocate

NEW ORLEANS

Vol 78—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4009.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 28, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

AND THAT'S THAT

The boisterous liquorites have been insisting on a referendum or a vote of some sort. They just could not wait any longer. Of course, there was no use in it so far as the country was concerned. But the formality should be gone through with in order to give a final twist to the noses of the few who were so far behind and out of step to know that Prohibition was a dead letter. So it has come. Small matters like unemployment, tariff, international relations, and such matters could wait. They must have a vote so that all minds would be clear.

So, Brother Bingham, faithful son of wet sentiment, brings forward his resolutions with two "whereases" and one "resolved" and one "resolved further." Here they came marching into the Senate chamber piloted by Brother Bingham. Then the war started. Just look at those muddy tracks, those dirty faces. Senator Lewis, of Illinois, and "wringing wet," not wishing the imbecile members of the family to be paraded on an occasion like this, "protested that this was not the right way to attack the referendum question." But when the vote came he, with the "corporal's guard," said, "Yes, that's my baby." Joe Robinson, of Arkansas, dry as dust, said, "a patent effort to pass the buck, a pitiable portrayal of impotence and cowardice on the part of this body."

Well, let's vote. Wham! 55 against and 15 for the dirty brats that came grinning into the Senate hall. Two more who were not present to vote said, had they been there they would have voted for Brother Bingham's orphans; but six others who were not present said, had they been there, they would have helped the other boys kick them into the street.

Now, a quiet observation or two about this vote. For one thing, it seems that opponents of Prohibition have lost their sense of propriety. Members of their own ranks indicated that. Just look at the important business to be attended to! But the whole machinery must be stopped and reversed to consider these resolutions.

There seems to be a growing impatience on the part of the thoughtful in both ranks with the mutton-headed persistence with reference to the matter. Granting that it is an important issue it is completely outranked by matters of far greater importance. Furthermore, it is a fight that has had its big day. We are living on the A. D. side of the Prohibition Amendment, and are not so interested, after all, in digging at the Constitution.

Then this vote indicates that Prohibition is not a party issue. Twenty-six Republi-

(Continued on Page 8.)

LEE

It seems that when the modern "debunkers" of biography came to Robert E. Lee they found nothing with which to startle the public. In the case of a number, including Washington, they went back to the abandoned rubbish heaps of the past to find, if possible, some materials with which to shock the devotees of the great men who moulded the past. Not so with Lee of Virginia. So firmly fixed is he in the firmament of the affections of the people, and so stainless his life, they dared not lay their hands upon his name. Like his sword was his life, spotless and without the common alloys.

Set over against all that He made, the marvels of which we are just beginning to discover the beginning, stands man the greatest achievement of God. For only as the universe has been understood by and reflected in him have we acquired the appreciation that is now ours. But greater still than the creation of man, regardless of the process, the individual man of high character and balanced personality stands at the head of all the ranks of men. When God would speak himself most plainly he translated his word into a man.

In this day of mass production and uniformity of output a man who has escaped these forces that destroy and obliterate the lines of distinct and independent individuality is a wonder. So the contemplation of the life of Lee is most rewarding. Perhaps no complete analysis of his life is possible, as there is always in a really great man that which escapes critical analysis; some factor, or that something that unites all the factors into the princely person; but there are some things about Lee that are inescapable. Of course there is something to be said for the destiny-making period at which he came, but it must be noted that he had a large share in making the destiny of the period. He was not wholly made by it. He identified himself with it and became the most satisfying reflection of it.

Lee was the embodiment and symbol of what we call conviction. In his character was nothing of compromise. The elements of his life stood out distinctly as the characters on a freshly minted coin. One cannot think of him apart from the impression that what he deemed to be right was as fixed and inflexible in him as the granite of the hills.

Another translation of the word which has been so inseparably connected with his name is "loyalty." With us the word "duty" has come to be something of an unreasoning and implacable master that one can hardly love. The convictions of Lee were not merely intellectual conclusions.

THRIFT

"Make all you can, save all you can, give all you can."

Dr. Cadman announces this policy of Wesley as quite superior to that of Benjamin Franklin. Certainly it is more comprehensive and Christian. Apparently Franklin had in mind chiefly the benefit to the individual characterized by thrift.

Once more we have been called upon to observe a "week" of something. It has become a custom with us. On one occasion we observed "Law and Order Week." The trouble with us is that we feel that the matter is to have our attention merely for the week named, and then leave it until the next celebration. Why observe "Music

(Continued on Page 8.)

They were moral obligations whose voice he obeyed with the alacrity of a lover. He surrendered to them with an abandon that released him from the bondage of guessing and modification and reservation. There was a singleness in his loyalty that had no fringes.

Lee inspired this loyalty in others. During his school days this writer had the honor of meeting and talking for awhile with a lieutenant of Lee's staff. It was understood that his relation to his chief was so sensitive that he never spoke of those days and experiences unless urged to do so. They were too sacred. But this writer being a worshiper at the shrine of the great secured from him this story: Shortly after the close of the war, when the General had taken charge of Washington College, the coming of a troupe of players to Alexandria had been advertised. On the bill were some matters calculated to re-arouse the old passions of the war. The boys had determined to attend the show. Plans had been completed. But on the bulletin board of the morning of the performance the students found this notice: "It is my desire that none of the students leave the campus today. R. E. Lee." Said this man, whose diploma bore the name of Lee, "Not only did none of the boys leave the campus, but they would have made short work of anyone who had dared to do so."

But why attempt to paint the lily white? What one says of Lee will not improve this prince of men. The effort merely affords some release to his own higher desires, which, in the contemplation of Lee spring into burning admiration and affection.

Of no one can the oft quoted words of Shakespeare be more truly said, "His life was gentle; and the elements so mixed in him that Nature might stand up and say to all the world, This was a man."

What the Church Should Expect of Its Colleges

BY ERNEST L. LLOYD IN THE METHODIST LAYMAN

What should the Church expect of its colleges?

If the existence of the church college is to be justified by its efficiency as an agency of Christian education, and if Christian education is to be interpreted as "the achievement of an aware and effective Christian personality," what are the legitimate evidences of effective Christian education, which the Church may ask of its colleges?

Be Fair With the Colleges

The Church should be careful not to hamper the work of its colleges by requiring of them a type of instruction that is below the scholarship standard of other institutions. Whenever intelligent people get the idea that the Church is afraid of the truth, that the church college propagates a mixture of light and darkness, a mixture of knowledge and prejudice, a restricted scholarship, an emasculated science, that the church college substitutes authority and tradition for investigation and thought, that the church college is afraid for its pupils to think with all the available facts before them—when the intelligent people form this conception of the church college—then the church college will cease to command the respect of informed and thinking people, will cease to draw our brightest young men and young women, will cease to lead its students to the achievements of aware and effective Christian personalities, and will cease to exert a Christian influence and leadership in the world of higher education.

The church college should have the same freedom in teaching science as is enjoyed by other colleges and universities.

The church college should have the same freedom in teaching the Bible as it enjoys in teaching other forms of literature and history.

The Church should not expect that all of the young people who attend the church college for a period of four years will come to the end of the college course with exactly the same ideas of religion that they had when they entered college. The world's intellectual horizon is rapidly expanding. The young people who go to college are facing a world of new knowledge and are beginning to think in terms of the new knowledge. The college should encourage them to think rather than endeavor to repress their thinking. If a college student studies and thinks during the four years as a normal adolescent should, it is not to be expected that he will necessarily come to the end of the college course without any changes in his religious beliefs—or with exactly the same ideas concerning religion that his parents had thirty years before.

The members of the Church should not expect the church college to control absolutely the whole life of the student body. The college authorities cannot be held responsible for every foolish thing that the students do. In college life, regulations must be reduced to a minimum, and a large amount of self-government must be left to the individual student. He needs this for his own development. Young men and young women who cannot stand such a life as this—and there are some such—should not be sent to college.

The members of the Church should not expect the church college to develop every one of its students into an ideal Christian character and an enthusiastic church worker. When the college receives the student, his personality is already very largely formed. Each incoming freshman class is not a group of ideal boys and girls. They come to college with many of the same faults that their parents had before them. They come as the product of defective homes, defective Sunday

schools, and defective public schools. It is impossible for the college faculty to take the intellectual and moral mixture that it receives in each annual freshman class and, in the course of four years, transform it into a group of ideal Christian characters. In every student body there are some individuals who are positive sources of evil influence. In spite of all that the faculty and the better students may do, these evil-minded students may exert a disastrous moral influence on some members of the student body.

Looking for Results

But if the Church is careful to be fair with its colleges and not ask the impossible of them, just what does the Church have a right to expect of its colleges?

The Church should expect that the great majority of students in the church college, during their attendance on the institution, will come into a Christian faith that is clearer, more satisfying, and more effective in Christian living than the faith with which the students severally entered the institution.

The Church should expect that many of those who enter the Church college without having definitely accepted Christ as a personal Saviour and Lord will surrender to Christ and assume the obligations of church membership before the end of the college course is reached.

The Church should expect that many of the students in the church college shall, during their college courses, respond favorably to the call of God to the Christian ministry, to the work of missionary teaching, to full-time work in religious education in the local church, and to other forms of church vocation.

The Church should expect that the great majority of students in the church college, through the influence of the college, shall be led to adopt a Christian view of life, by virtue of which they shall regard a life of worthwhile service as more desirable than the achievement of wealth, power, or social leadership. In accordance with this conception, those who have received their training in the church college, as a rule, may be expected to seek earnestly to find the place in life in which they can render their greatest service, and, wherever they may be placed, to serve to the limit of their respective abilities.

The Church should expect that the great majority of students in the church college shall, at the end of the college course, be more in sympathy with the aims and the work of the local church, and more ready to play their respective parts in the work of the local church, than they were at the beginning of the college course.

The Church should expect that those who have been trained in the church college shall be prepared to render efficient service as workers in some department of the local church and as teachers of religion in the Christian home.

The Inside View

If the Church asks for these results from the work of its colleges, it will naturally look on the inside of the colleges to see if the conditions that there obtain are such as might be expected to produce the desired results. What conditions should exist within the college, if it is to be an effective agency of Christian education?

All teachers in the church college should be persons of superior intelligence, of sound scholarship in their respective fields, of outstanding teaching ability, and of intellectual maturity.

All teachers in the church college should be persons of upright life, Christian faith, vital religious experience, and earnest spirit of evangel-

ism and activity in the work of the local church.

If the church college is to be regarded as an agency of Christian education the institution should be just as careful concerning the religious qualifications of its instructors as the pastor is careful concerning the religious qualifications of the persons who teach in the Sunday school. If it is not possible to man a college faculty with competent scholars and capable instructors all of whom are earnest, active Christians, it follows that the scholarship of the Church is spiritually poverty-stricken—a truly lamentable condition.

The college professor who cannot deal helpfully and constructively with the religious doubts and questions of an adolescent and lead such adolescent in the building of an effective Christian faith should have no place in the faculty of a church college.

The teacher who does not have the spirit of evangelism, who is not deeply concerned for the religious faith and experience and lives of the students in his classes cannot possibly represent the best that there is in the Christian life. Such a person cannot help students into the achievement of an aware and effective Christian personality, and should not belong to the faculty of a church college. The college professor who is not active in the work of the local church is setting an un-Christian example before the students in the institution. He should not continue to draw a salary out of the funds of the Church that are devoted to Christian education.

Every church college should offer courses in the Bible and courses in the principles and the methods of religious education.

Every church college, by tactful supervision and leadership, should seek to cultivate a Christian "esprit de corps" in its student body. An earnest effort should be made to give the proper relative importance and relative emphasis to various college interests—studies, athletics, social pleasure, constructive literary work, religious work, etc. Precautions should be taken for the purpose of keeping the expenses of the students within reasonable limits. A spirit of democracy rather than one of snobbery should prevail. It should not be necessary for any student to join a fraternity or any other organization in order to get the proper social recognition and fellowship. Every possible effort should be put forth to make the life of the college family express the fundamental principles of the Kingdom of God.

Oklahoma City, Okla.

WHAT THE COLLEGE EXPECTS OF ITS STUDENTS

By DR. D. M. KEY, President of Millsaps College

Nothing could please a school man more than to be asked, as in a sort of day dream, to catalogue the characteristics of his ideal pupil. This delightful task is made the more easy by the contemplation of many a fine boy and girl now in his college who, in one or more of the elements of personality, have equaled or exceeded his ideals.

First of all, the college wishes in its pupils earnest and industrious application to the business of learning. It asks of its pupils as fundamental to its tasks, intelligence, lively satisfaction in ideas, curiosity about the workings of nature, and characteristics of human nature. There is needed a healthy mind and soul

reaching out for a rational comprehension of the conditions that surround it, and driven by the natural urge to exercise the full round of powers, including those highest powers of spiritual and mental communion and creative activity of mind and body.

A survey recently brought out the fact that ninety per cent of the constructive measures adopted by a certain faculty were designed and contrived to inspire and reward thorough scholarship. On the lamentable other hand, however, fully three-fourths of the actual time of deans and committeemen outside of the classroom was taken up with disciplinary dealings with matters that had no bearing whatever on the intellectual life and very largely concerned a very limited number of students. Many colleges are now rewarding the diligent and successful students by scholarships and other financial rewards. Millsaps College just announced a reduced tuition fee for all students who show the highest class of intelligence and application.

Secondly, the college expects of its students a degree of self-control that is a necessity for the young person who is leaving home and starting an independent career of his own. This stage of independent self-direction is bound to come for the young high school graduate in any case. The hour has come for him to have his own money and spend it, to have his time at his disposal and to go where he chooses. No college will administer these things for him by a prison routine, and no employer will control what he does with his pay or be responsible for his coming to work on time. If his home and school training has not prepared him to control his expenditures of money and time by a budget and schedule of his own making, he is not ready for college. The deans and professors will give him advice, counsel, and sympathetic guidance. They will bear with the errors and follies of his freshman year and help him to correct them with all the affection and understanding of a considerate parent. But they must have a degree of established character and self-control in their pupils as a condition of successful studies.

This the average college students has already acquired. His home training and duties and his elementary schooling have prepared him for independence. If a student has had the character and intelligence to prepare himself for college before he is sixteen, the anxious parent need not be apprehensive at the freedom that is his as a college man. A very careful survey of these very young freshmen in our colleges during a period of ten years showed that of fifty-one such students, thirty graduated, seventeen with honors, and sixteen with high honors, and none were dismissed or otherwise seriously disciplined. Needless to say, these achievements were far superior to the average of success in college of all students during the same period.

Finally, the college expects of its students a definite purpose of achievement for which its program of studies is recognized to be a training. A few of its students will already have decided on a life work, such as the ministry, missions, medicine, business, or engineering. These students are perhaps fortunate because their goal is clear. But it is enough that the youth have a settled purpose, an intention and a consecration that will give continuity and meaning to the college program. Without this settled purpose the college students is merely marking time. He is the child reciting lessons, playing at athletics, getting by, eagerly waiting for the Christmas and Easter holidays.

Intelligence, self-control, settled purpose, these the college expects of its students. The entire organization of the college is designed to serve the needs of such persons. Its libraries, its laboratories, its trained instructors, its provision for physical development and healthful diversion, its full round of intellectual, social, and spiritual activities are set up for one purpose—to assist

the youth to prepare himself for useful living. The record of the disasters and failures of students in college is almost totally made up of those who did not have these qualities.

Like all the other phases of the Church's activities, the Christian college is evangelistic. It brings to bear the spiritual forces of faith, love, and personal devotion to the will of God in the formation and strengthening of character. But the college is not a reformatory. Just as it requires fifteen Carnegie units for entrance, so also it expects the raw material of Christian character in the equipment of those it seeks pre-eminently to serve. The present-day church college is exceedingly limited by its financial support in the number of students it can accept. If the local congregation will make sure by encouragement, by financial assistance, if that be necessary, that its more earnest, purposeful, and intelligent young people, are led to enroll in its church colleges, it can thereby determine the moral and intellectual superiority of its institutions. The student body of the church college is now a far more steady, sane, and wholesome community than the average of the young people in the towns and villages of the country or in the larger colleges. By such definite co-operation the churches can make it much better than it is.

FUNERAL TRIBUTES OF DR. W. W. HOLMES TO DR. R. H. WYNN

On Christmas day, from the Methodist hospital in Houston, Texas, Dr. R. H. Wynn was transferred to the brotherhood of the skies and to the Heavenly Father's House, eternal over the years, where there is no superannuation, no more sickness and no more separation. His body was taken to Minden, La., in keeping with his request: "To be buried with my people." The funeral service was held in the Methodist church where he had served his last pastorate—the church which had ministered to him so affectionately during his long illness. The large auditorium and Sunday school annex were crowded to capacity. The altar was banked with most beautiful flowers. The stewards of the church acted as pall-bearers. The service was in charge of Rev. W. R. Harvell, presiding elder of the Minden district. While the large congregation was assembling and being seated, Mrs. C. M. Roberts rendered beautiful and appropriate music at the organ. The opening hymn sung by the congregation was:

"My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine."

The men's quartet of the Methodist church sang by special request one of Dr. Wynn's favorite hymns:

"When we walk with the Lord
In the light of his word,
What a glory he sheds on our way."

The old testament lesson was read by Dr. A. S. Lutz, pastor of the church. Rev. H. L. Johns, pastor of Trinity Church, Ruston, read the new testament lesson. Dr. R. E. Smith, of Centenary College, led in prayer. Dr. W. W. Holmes, pastor of Rayne Memorial, New Orleans, and Dr. George S. Sexton, president of Centenary College, gave brief addresses.

In the course of his address Dr. Holmes said: "Dr. Wynn, with his great record of achievement and holy living, was not an accident. He was born and reared in a parsonage home. He was the son of an itinerant Methodist preacher. He had back of him a long line of godly parentage. His father was known as 'the St. John of the Louisiana Conference'—a title which Dr. Wynn himself bore after his father went away. His

life was enriched by the Christian living of his brother and sisters; and further enriched by the companionship of a godly wife and dutiful children. Because of his parentage, his associates and contacts he could hardly have been other than he was—a man pre-eminent, a servant of God.

"Many men are conspicuous in some field of service and are noted for some particular trait of character. Dr. Wynn was efficient in every field where he served and possessed a well rounded character as few men do.

"He was an administrator of rare ability. As pastor, presiding elder, college president, and in the many official positions with which his church entrusted him, he was a safe counselor, and had the ability to see far into the future. He served his church in nearly every capacity. From his early years in the ministry until the time of his illness he had first place in the councils of his church. Four times he was elected to the high honor of membership in the General Conference.

"As a preacher his sermons were scholarly, spiritual, simple, direct, helpful, human. The fireplace was conspicuous in all of his messages. In them were warmth and glow.

"As a pastor, he knew the way to the human heart. He could sense spiritual need as few pastors. He knew how to comfort in sorrow and to cheer in loneliness and despondency. He knew how to bring an individual soul face to face with God.

"As a friend, he showed himself friendly. He was absolutely trustworthy. He could not betray a confidence. He was always frank and sincere. He was unselfish to a fault—always willing to sacrifice himself for his friends or for the cause he loved so well.

"As a man, he was four-square. The thing that made his administration, his preaching, his pastorate and his friendship so effective was what he was as a man—an Israelite in whom there was no guile—a man in whom piety was a passion and goodness was a goal.

"To the wife and children, to the brother and sisters, may God's comforting blessings be given in great measure. To his brethren and my brethren in the ministry let me say, the chiefest amongst us is gone. May his mantle fall on us."

Dr. Sexton gave a glowing tribute to the work done by Dr. Wynn while he was president of Centenary College. "I doubt that we would have a Centenary College today had Dr. Wynn failed to stand by it in the dark days." Continuing, Dr. Sexton said: "It must be great to go to heaven on Christmas day. While we were singing—'Joy to the world, the Lord has come,' I think the angels were singing, 'Joy in heaven for Bob has come.'"

"Earth to earth, ashes to ashes, dust to dust;
Looking for the general resurrection in the last day,

And the life of the world to come,
Through our Lord Jesus Christ,"

were the words spoken by Rev. R. W. Vaughan, superintendent of the Methodist Orphanage at Ruston, as the body of Dr. Wynn was laid to rest in the cemetery at Minden, in a grave, the love gift of a friend. The benediction was pronounced by Rev. W. R. Harvell.

Present at the funeral service were people from every walk of life and from many parts of the state and elsewhere. All the preachers of Minden were present: Revs. H. E. Kirkpatrick and W. D. Alford, Baptist; C. A. Douglas, Episcopal; and W. F. Kelly, Presbyterian.

Methodist preachers present were: Reverends Cleanth Brooks, W. W. Drake, H. W. Ledbetter, C. K. Smith, R. M. Brown, J. F. Dring, J. W. Lee, R. E. Smith, T. M. Brownlee, W. R. Harvell, A. S. Lutz, A. W. Turner, L. W. Cain, W. W. Holmes, G. A. Morgan, R. W. Vaughan, E. L. Cargill, H. L. Johns, S. L. Riggs, H. T. Carley, N. E. Joyner, H. A. Rickey, Briscoe Carter, A. T. Law, W. C. Scott, S. J. Davies, A. C. Lawton, George S. Sexton.

HIGH WATER AT MINTER CITY, MISS.

By Rev. A. R. Beasley

Inasmuch as no one has given you any facts about the high water in my section, I thought it would be of interest to you and the readers of the Advocate to learn something of the condition on my charge—Minter City, Glendora and Philipp.

Most of the farming section of my charge is under water. The resident section of those three towns are located on a ridge—the banks of the Tallahatchie, and due to that fact we do not have much water in the towns proper; but most of our plantations, where seventy-five per cent of the support for the church is received, are under water. At Minter City, we have high water in every direction, and I run a boat up Highway 49, in front of the parsonage. At Glendora, the business section has two feet of water and the merchants have moved their places of business into box cars furnished by the I. C. System. The town of Philipp is surrounded by water and has water in part of the resident section. The church at Glendora is standing in two feet of water. Church services, however, continue, but boots and boats are necessary to get the people to church. Fifteen hundred people are being fed at Glendora by the Red Cross. A larger number than this are being taken care of at Webb, Sumner and Charleston.

I am the only resident minister between Greenwood and Webb, a distance of forty miles; and Charleston and Ruleville, a distance of fifty miles. I am supposed to be the pastor of seventy-five per cent of the people in this area. Perhaps the greatest problem I have now is getting to the people. I have driven my car so long through the water it will hardly function. Most of my travel is by train and motor boat, but it is necessary to have a paddle boat to reach some people. Fortunately, I have both. Our problems are too many and perplexing for me to solve. Thousands have been made homeless and hungry, but the Red Cross is functioning in a larger way now and we are hopeful that conditions will improve soon. I know of no one that has suffered for food or shelter so far.

One may get in a boat in front of the parsonage going north and east for miles and not see land except a few ridges that will probably remain free from water. There are hundreds of people in this area who are not in refugee camps, that must be provided with food by boat. Many of these tenants cannot get to town without a motor boat, and this convenience they do not have. With all of these problems, my people are not giving up. They are still fighting and hoping for better conditions. Some of the most loyal and faithful people that I have ever served are to be found on this charge. They are taking good care of the pastor and his family.

Minter City, Miss.

"DWINDLING METHODISM"

By Hon. W. M. Lofton

I have read and re-read with increasing and growing interest the splendid editorial under the above caption appearing in the Christian Advocate of January 7, 1932. For a number of years, I have been impressed with the thoughts and conclusions set forth in this editorial, and I think that I understand the reasons for this unhappy condition. The purpose of this letter is to briefly give my views on this subject with the hope that some good may result from such discussion. And in order to do that I wish to take up an imaginary church and state how it is managed and then state its real condition.

So, for the purpose of illustration, we will say

that the Methodist church that I am going to talk about is located at Rome, Ala. If there is such a place I don't know it, but if there is, and it has a Methodist church, I certainly know nothing about that. As stated above, I am using such a church to illustrate my point.

The pastor appears on the scene. When he arrives he finds that there is also a church of another denomination at this place, and that he has engagements to preach here two Sundays out of each month, and that the pastor of the other church also has two Sundays per month, but different Sundays. So, all church-going people in Rome attend both churches, as the dates do not conflict. That is the proper spirit.

This Methodist pastor greets the people of all classes pleasantly when he meets them on the streets, but he makes practically no pastoral calls, and a large per cent of the membership feels that he is a stranger to them. He never talks to them about any difficulties that they may have in living a Christian life, and doubtless there are many who are hungering and thirsting after some comforting words along this line.

But we do not stop here. The people go out to hear their pastor. He takes his place in the pulpit, but he shows by his very manner and his every utterance that he has not studied his subject. He impresses his audience with the fact that he is now using all of his thinking faculties to consume the time allotted for a sermon, and is constantly reminding them that he will try not to run over his time, when they can plainly see that he is now fighting a battle royal in an almost hopeless effort to consume his allotted time.

The scene changes. The next Sunday they go to the other church. This pastor shows that he has carefully prepared his sermon, and is master of his subject and that his soul is on fire with his message.

When there is such a contrast, is there any wonder that we have a "Dwindling Methodism"?

Then, again, the other pastor is not constantly reminding his hearers that he will try to close on time, because he knows that if he runs a little over time they will gladly hear him to the end, as he has prepared himself, and has a real message for them.

This Methodist pastor calls his board of stewards together, or the Workers' Council, and they map out the plan of work for the year. A large per cent of the membership is not invited. And sometimes it happens at this imaginary church at Rome, Ala., that the officials, such as stewards and others supposed leaders, are taken from new members, who are hardly warm in their nest, and in one case where the party was not a member at the time, but lived in an adjoining county, moving some two months later. The same policy has been followed to some extent in the work of the Sunday school and the other activities of the church, and has been followed, in face of the fact that there are men and women in this imaginary church who have been for many years of high standing in the business and social life of Rome, of well-known probity and with brains and culture of a high order.

Now, after all this has been done, members of this church, such as I have last described, are invited to make contributions for its support, when this very church has thus ignored their presence and refused to recognize their existence. The men and women in this imaginary church at Rome, Ala., will absolutely refuse to submit to this form of taxation without representation. Is there any wonder then that they would refuse to support a church where they had been thus ecclesiastically ostracised? Under this form of church government, is there any wonder that we have a "Dwindling Methodism"?

But this is not all. When summer comes, to use an expression from your editorial, they "have grown soft and flabby in our spiritual life," and so the hour for the morning service is changed to 7 o'clock, and my information is that only a very small group came out at this unusual and

unseasonable hour. But the weather was too hot, to quote from your editorial again, for these, "the petted and spoiled children of a pampered civilization."

And I wonder what our old circuit riders of half a century ago would say about meeting at such an early hour. These men, who never dreamed of an automobile and the comforts of modern day travel over a good road, but made their way on horseback to their various appointments, and in doing so exposed themselves to the winter's chilly blast, and the scorching rays of the summer's tropical sun. Laboring under all these difficulties, they carried to a sin-cursed world a message of human happiness and human hope.

No pen, however cunningly skilled, can aptly portray their sublime self-denying sacrifice, and no tongue, though tinged and silvered with the elements that touched the holy prophet's tongue with fire, can fitly describe their exalted heroism or their wide and eternal fame. Lives like these will put new life into Methodism and will forever put the brakes upon its downward tendency.

Mendenhall, Miss.

GREENVILLE DISTRICT KINGDOM EXTENSION INSTITUTE

The Greenville District Kingdom Extension Institute, held in the Cleveland Methodist Church, January 13, was truly a great meeting. Dr. E. Nash Broyles, our genial presiding elder, was at his best, presiding with courtesy, grace and dispatch. There were no dull moments.

Rev. W. W. Jones conducted the opening devotions. The roll call of the charges revealed the presence of 15 of the 20 pastors and about 35 laymen and elect ladies of the district. There were present five preachers from the Greenwood district, and the representatives of our General and Conference Boards, Dr. A. W. Martin, of the General Commission on Benevolences; Rev. R. G. Moore, of our Conference Board of Missions; Rev. R. G. Lord, executive secretary of the board of education; Hon. S. V. Wall, district lay leader, and Mrs. H. L. Talbert, district secretary of the Woman's Missionary Society.

Our presiding elder proceeded in a very gracious way to make everybody feel at home by introducing everybody and acquainting the meeting with itself and the purposes for which they came together. Brother R. G. Moore laid upon our hearts the necessity and responsibility for getting the message of the Kingdom Extension literature to our people, sold and took orders for books and literature for the cultivation work. Rev. R. G. Lord made a stirring appeal for the enlistment and care of every individual soul for which we are responsible in our territory.

Dr. A. W. Martin warmed our hearts with a graphic portrayal of "the man behind the closed door," and a stirring call to face up to our individual responsibility to God in this Kingdom Extension program. The power and influence of this address will linger in our hearts as an inspiration to greater consecration and effort throughout the Kingdom Extension program.

The devotions for the afternoon session were led by Brother J. J. Garner. Rev. W. C. Galceran read the bishop's message. Dr. Broyles announced the district and charge goals for the Kingdom Extension offerings and conducted symposiums on "Methods used in the study of the book and literature" and on "Making the Every Member Canvass."

Resolutions of thanks for our gracious entertainment were adopted. We adjourned, feeling that we had had a fine day of inspiration, instruction and blessed fellowship.

L. P. WASSON, Sec.

RUSTON DISTRICT KINGDOM EXTENSION INSTITUTE

The Kingdom Extension Institute for the Ruston district met in the Methodist church at Clay, La., January 21, from 10 a. m. to 2 p. m. The Clay people were very hospitable. Dr. C. C. Jarrell was the chief speaker.

Dr. H. T. Carley and Rev. H. N. Brown and Rev. A. K. McLellan represented the conference boards.

It was said by those present to be the best meeting the Ruston district has had.

There were about two hundred and twenty-five present, including all the pastors of the district but one. The connectional workers said it was the best meeting they had attended in the state this year, and had the largest attendance.

The Ruston district is trying to carry out the idea of having all preachers receive a reasonable salary. To do this the following plan is being promoted: Each pastor gives one-tenth of his tithe. The laymen are asked to co-operate by taking one offering for the purpose during the year. The Sunday schools are asked to give one Sunday's offering, and the young people and the ladies are asked to take offerings for this purpose. All money thus received is placed in the hands of the presiding elder to be used where it is most needed. It is hoped to bring all salaries up in full by the aid of this supplement.

R. H. STAPLES, Sec.

MISSIONARY INSTITUTE AT WINNFIELD, LA.

The Missionary Institute for the southern end of the Minden District was held at Winnfield, La., January 20, 1932.

The devotional service was conducted by Rev. W. W. Perry, of Rochelle. Song No. 35 (C. H.) was sung; Matt. 28:16-20 was read, and prayers were offered by Revs. F. P. Moss and J. E. Hearne.

Our presiding elder, Rev. W. R. Harvell, then took charge and introduced the following visitors: Rev. H. T. Carley, D.D., presiding elder Shreveport District; Rev. C. E. Jarrell, D.D., Atlanta, Ga.; Rev. A. S. Lutz, D.D., Minden, La.; Rev. H. N. Brown, Lafayette, La.; Rev. A. K. McLellan, Extension Secretary; Rev. F. P. Moss, and Miss Ethlee Neil, of Jena, La., Young People's Secretary of the district.

After the introductions, Bro. Harvell stated the purpose of the meeting and made some pertinent remarks concerning our work. He also presented Dr. Jarrell, who brought a strong and timely message to us.

Noon hour at hand, we were invited to the basement of the church where we enjoyed a well-prepared luncheon, which was a gift of the ladies of this church. We had good fellowship and Brother McLellan called our attention to the importance of our new plans of work and the need of whole-hearted support. Miss Neil also addressed us as to her work.

A short intermission was given, and when we re-assembled hymn No. 74 was sung, and Dr. Lutz discussed the ways and methods of conducting a school of missions. A short forum was held and Revs. F. B. McCullen, W. W. Perry and J. E. Hearne told how they used our Missionary literature in their churches. Dr. Lutz further urged the use of the laymen in putting over the whole program of the church.

Mrs. Charles Frye told us of her use of the pageant to portray the Missionary lessons. Following these, Dr. H. T. Carley, Chairman of the Conference Board of Benevolences, spoke to us

concerning its claims, emphasizing the pastor's leadership, due use of the time assigned for each cause, right use of the literature furnished and to complete the tasks on time. At the conclusion of his address he distributed cards for orders to "Methodism and World Need," our study book, and sold 140 of same.

Brother Harvell then read the quotas to the various charges and urged us to earnestly try to make that our goal. We shall.

Dr. Jarrell greatly encouraged us by telling of some of the splendid achievements of different districts and charges in our church.

Five charges were represented with about forty delegates present. The day was ideal, the spirit of the meeting receptive and appreciative, and the hospitality of the preachers' host, Rev. R. T. Ware, and his people, most gracious. So we vote, it was good to be there.

Hymn No. 199 was sung and the assembly was dismissed by prayer by Dr. H. T. Carley.

W. W. PERRY, Secretary.

GREENVILLE DISTRICT KINGDOM EXTENSION INSTITUTE

With an evident desire to put first things first, and with the firm conviction that "It is important that we faithfully carry out the direction of the General Conference in the Kingdom Extension offering and the preparation therefor," pastors, laymen and laywomen came together at Cleveland, Miss., on Wednesday, January 13, at 10 o'clock a. m., for the District Kingdom Extension Institute.

The institute was carried on under the supervision of Rev. E. Nash Broyles, presiding elder, who, with his usual painstaking care, had previously arranged a most helpful and instructive program.

Fifteen pastors were present, together with several visiting brethren of the Greenwood district, namely, Revs. W. S. Shipman, A. T. Clanton, E. C. Driskell, J. C. Wasson. Many of the charges had a representation of lay members, both men and women, which ran the attendance to such a high mark as should gladden the heart of any presiding elder. Rev. W. L. Robinson, of Lake Cormorant, made a round trip of two hundred miles in order to be present, while others drove as far as one hundred and fifty miles.

It is true that Christian people are ever in need of greater zeal and a deeper love for the things of Christ and His Church, but is it not more true that at such a time as this we need to have our hearts cleansed and our lips purged with a live coal from off the altar? All this we experienced as we listened to the representative of the General Board of Christian Education, Dr. A. W. Martin, who delivered two addresses during the day. This truly great man and speaker showed us most clearly our duty to those who are behind the "closed door," at which Jesus continues to knock, and filled us with a desire to help open these doors and let Jesus come in. All who heard these appeals will not soon forget the messages nor the messenger.

Rev. R. G. Moore, Conference Missionary Secretary, was present, explaining the use of the literature sent to the pastors, taking orders for the text-book, "Methodism and World Need," and giving helpful suggestions as to how to make the best possible use of the period of cultivation.

Rev. R. G. Lord, Executive Secretary of the Conference Board of Christian Education, was on hand to lend aid in making the day a most gratifying success.

The two devotional periods, led by Revs. W. W. Jones and J. J. Garner, were helpful, the congregational singing, directed by Mr. R. E. Davis, with Miss Pearl Pearman, of Cleveland, Miss., at the

piano, was stirring and heartening; while the social features, including a delicious lunch, furnished by the Board of Lay Activities, under the direction of Mr. S. V. Wall, District Lay Leader, were all that could have been desired.

All in all, it was a great day, for which we are very largely indebted to our presiding elder, Brother Broyles, who never leaves anything undone, and who does not spare time or expense to make meetings of this character worthwhile to all who attend.

J. J. BAIRD.

DOINGS OF YOUNG LOUISIANA METHODISTS

The annual meeting of the conference officers and Union presidents of the Young People's Division, Louisiana Conference, was held January 16 and 17, at the Rapides Hotel, Alexandria. This was preceded by a meeting of the assembly program committee on Friday.

The meeting opened Saturday at 4 p. m. with a devotional led by Rev. J. B. Grambling. Introductions were made, President Charles N. White in the chair. Followed reports of district secretaries. All eight of these officers being present. Conference Treasurer F. Harold Riggs then made his statistical report.

After supper, served by the Gleaners' Missionary Society, at the First Methodist Church, the group met in the church office for the evening program. Devotional was led by Pauline Rodgers. Miss Elizabeth Langford led in a discussion of our new literature and record books. Rev. A. K. McLellan spoke on the Young People's Missionary Enterprise, stressing making and paying Missionary pledges systematically. Chas. N. White spoke of the duties of the district secretaries, stating that the success or failure of the program rests upon the district secretaries, and the spirit they put into the work.

At 9 o'clock, all adjourned to the new "White House" for fun and fellowship. This was thoroughly enjoyed by everyone.

Opening devotional by Mary Searles started the Sunday program, at 8:45 a. m. Miss Lillie Mae McQuaid spoke on the "Relationship of the Union to the Local Church and to the District." A discussion followed, on the training program of the Young People's Division, led by Miss Langford and Rev. McLellan. Mr. Riggs spoke on our financial program for 1932, stressing a good observance of Anniversary Day, March 13, to stress the new-program. The goal for offering was set at \$2,000 for Louisiana Conference.

At 11 o'clock, the group attended morning worship in a body, a fine sermon being delivered by Dr. A. W. Turner, of Shreveport.

Dinner at the Bentley Hotel was a feature of the day's program, a fine spirit of Christian fellowship prevailing.

At 2 p. m., Miss Elsie Whitman gave the devotional. Announcements were made regarding the two summer assemblies, by Miss Langford and Miss Anna Pharr Turner. The meeting closed with an inspiring talk on "Reaching the Unreached," by Chas. White, challenging each one present to individual effort as well as group activity.

Devotional leaders stressed the need for continued faith and industrious work for the Master, if the interests of His Kingdom are to advance through this conference.

The group pledged their support of the prohibition cause, as represented by Dr. Turner. Other constructive plans were made.

All conference officers, district secretaries, and ten Union presidents were present in addition to a number of visitors, making a total of about forty.

MARY SEARLES, Pub. Supt.

SHREVEPORT JUBILEE INN,

By Mrs. Geo. S. Sexton, Jr.

(The editor is so much impressed by this most noteworthy project of our Methodist women that he requested permission to publish the following report which was read before the session of Conference at Monroe, La.)

We greatly appreciate this opportunity of enlisting your interest in a project which you've probably thought of as "woman's work." It's not woman's work; it's Christian work, and we need your co-operation.

For a good many years there was a growing conviction in Shreveport that the boarding houses near the business district were hardly safe places for young girls to live, and that a boarding home with a wholesome Christian atmosphere was a very definite need. You see, our Y. W. C. A. has no place of this kind and while it has purchased property, their board expects to make no effort for a building until it is paid out, a matter of several years. After a quiet, but thorough investigation, the Methodist women were convinced that Shreveport needed a "home for the girl away from home." So about four years ago a city Mission board was organized from the auxiliaries of the seven Methodist churches and this work was undertaken. At that time we leased a large house splendidly located within walking distance of town and with the help of local merchants fitted it up to accommodate thirty girls. On September 20, 1923, "Jubilee Inn," an outgrowth of the Jubilee Mission Year, was opened with appropriate ceremonies. Deaconess Mary Nichols was appointed by the Woman's Council as head resident and has proven a great help and inspiration to the girls.

Our efforts have been greatly blessed. Over a hundred girls have had an attractive place to live at minimum cost, and last year, with the help of interested business men of the city, we were able to purchase this valuable piece of property and are now paying it out in the Building and Loan Association. As an old negro told a friend of mine, "I guess you's done heard about this here depression." Well, in spite of "this here depression," the City Mission Board is finishing the year with a clean slate, the sacrifices of the women making it possible to meet every item of our budget.

Jubilee Inn is not an institution. It's truly a home for the girl away from home. It welcomes the young woman coming into Shreveport for business school or to work, and surrounds her with those things which are helpful rather than hurtful. We need your interest. Will you remember that the Methodist women have established this boarding home? That young girls of any denomination are welcomed? And will you recommend it to those girls from your community who plan to seek their fortunes in Shreveport?

What the New Year will bring we can not say, but with your prayers and His help we'll pledge to carry on.

SAFETY SIGNALS

By Rev. S. J. Davies

From a newspaper report, we learn that the Pope has invited Protestants to the Romish Church to share with the Romanists the unity of a common Christendom. But at the same time we are given conditions of accepting his invitation that are contrary to the very essence of Protestantism. We are told in the first place that Christ was human and divine. With a few exceptions, all Christians have accepted this doctrine. And the divine-human Christ was mystically united in one person. This also belongs to the great body of our faith. He then forthwith de-

clares the Virgin Mary the Mother of God and bids us all to enter his fold on the basis of worshipping her.

Has the reverend father forgotten history or is he ignorant of Protestant theology? Mariolatry was one of the decisive factors as well as worship of saints, in the times of the Reformation, and many years thereafter. We also are reminded that when Pius the Ninth proclaimed the doctrine of the immaculate conception of the virgin Mary a large number of his Church refused to accept it. Again if the virgin is divine, mother of God, where did Christ get his human nature? We believe he was born of the virgin Mary, conceived by the Holy Ghost and worship him but not his mother. She never died on the cross and made atonement for the sin of the world. We are willing to honor her as the mother of our blessed Lord and give to her respect due all virtuous and sacred mothers; but Romanism and Protestantism can not and will not unite on the basis of according divine honors to her.

Another dogma of the Roman Church stands in the way of accepting the preferred terms. This is the assumption of Mary. That is the tenet that her body was literally translated to heaven and assumed a place of honor and majesty. But as Bishop Mouzon says, we have "no stones to throw at the Catholics." The greater part of their doctrine is orthodox or in conformity to the accepted teachings of Christianity. It is only the superfluities which we cannot accept, upon which we cannot unite.

* * *

The apostle Paul on a certain occasion wished to tell the Church at Corinth what to teach, preach and believe. So in his epistle to this church, the first he left on record, a deathless resume of the gospel, the fifteenth chapter. It is a marvelous credal statement of the essential principles of the gospel: a crucified, risen Savior and Redeemer, valid witnesses of these facts, then life eternal and immortality by virtue of union of faith in Him. We have heard the wonderful prose poem of resurrection and immortality read so often as part of the burial service, that we almost forget the great fundamentals of our faith stated at the beginning of the chapter. But the closing exhortation to faithfulness and steadfastness in the work of the Lord, shows that the mind of the writer embraced all the teachings of the chapter. Read the sublime bit of scripture apart from the thought of the place of sorrow and mourning, read it for its beauty, its light that it sheds on the real meaning and value of life, and all that life means. It is more than a bridge across a chasm, it is a divine highway leading up to God.

THE PERFECT PREACHER

He is never too long, either in his sermons or prayers. He never forgets anything that he ought to remember, and he never remembers anything that he ought to forget. He knows just when to speak and when to keep silent. His laughter is always well-timed, and his tears are always shed at the precise moment of psychological correctness. His sermons are always well prepared, well delivered and appropriate. He is educated enough to be college president, and unassuming enough for an humble beginner. He never has any financial embarrassments as he always manages to live comfortably on the smallest salary. He never quarrels and yet he is always outspoken and courageous. He is at once an ideal visitor and an ideal student. He is a real leader of Israel's hosts and yet even his enemies speak well of him. His wife is absolutely without fault and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him, as any appointment is glad to get him, and he is always

willing to sacrifice himself for the good of his brethren.

Unfortunately for us we have never met this brother. We have heard of him; we have listened wonderingly to the tales of his perfection; and we have hoped to meet him; but, always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But, meanwhile, we have some thousands of good men in our ministry who are carrying on the work. They are not perfect and they know it; and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to build up the kingdom of God. And it may be that we shall say of them by and by, with great depth of sincerity, "of such is the kingdom of Heaven." If your congregation is looking for a perfect preacher, we don't want to discourage them; keep on looking; but take our advice and don't wait until you find him, but pick on some brother nearby who has a score of faults, but who, after all, is loyal to his Master and who will be loyal to you.—Christian Guardian.

A STATEMENT

Through some oversight the treasurer's report of the North Mississippi Conference Board of Christian Education was not printed in the minutes. In justice to our treasurer, W. E. Jackson, of Grenada, Miss., we wish to state that he filed with our Board a most excellent detailed report. We regret that the Conference membership misses the information given in this report. It is our opinion that this likely did not get into the hands of our efficient Conference secretary. Milton M. Bascom, certified public accountant, who audited the books of the treasurer says, "You are to be complimented on the systematic manner in which you have handled these accounts."

J. E. STEPHENS, Chairman,
W. R. LOTT, Secretary.

CONVENTION OF EVANGELISTS

The greatest convention of evangelists and gospel singers in history has just closed at Memphis, Tenn., where it was held from December 27 through January 3 at the City Auditorium, seating 12,000 people.

Among the speakers on the program were Billy Sunday, Bob Jones, W. E. Beiderwolf, Paul Rader, Homer Rodeheaver, Burke Culpepper, Elmer C. Miller, George T. Stephens, Harry W. Von Bruch, Chas. Reign Scoville, Robt. G. Lee, H. D. Knickerbocker, Ben Cox, Chas. E. Weigle, Roy L. Brown, Luther Bridgers, Lou Hill, Harry M. Lintz, Dr. T. K. Young, Dr. J. J. Walker, Allen Moore, Lovick P. Law, Andrew Johnson, John A. Davis, and a number of others.

Great emphasis was placed in the sermons and discussions on the imperative need of another historic revival, one that will stir the nation into fervent religious action and that this must start in the Church and among her leadership. The consensus of reports from all quarters was that the people generally want a revival and feel no other force can lift the depression that has engulfed us. People are depressed spiritually as well as materially and the spiritual depression must be replaced with a new vision and hope and energy, which can only come from a new baptism of power from above. Many evangelists are reporting a floodtide of calls for revivals in all parts of the country and all indications are that the much-prayed-for movement is close at hand.

The convention, which was very largely attended, was directed by the Interdenominational Evangelistic Association, of Winona Lake, Ind., with the International Federation of Christian Workers, John Brown, president, of Siloam Springs, Arkansas, and the Southern Methodist Evangelistic Association co-operating.

The Home Circle

THE UNSUNG SOLDIERS

By Wilson McDonald

I sing of the unsung soldiers of the world,
Who carry no sword or gun or any device of death;
But who lift among men the magnificent weapons
of toil.

Come walk with me, comrade, down the cool
aisles of the wind,
And you shall behold with me these great armies
of earth—
The armies that kill not, the armies that march
to give life.

I see the strong firemen leap up from their indolent chairs
And put on the garment of flame as a cloak;
No band plays them music, no maidens throw
flowers at their feet;
They go to meet death in all the sweet moments
of life.

I behold a magnificent army that walk by the sea,
Their garments of oilcloth and rubber adrip in
the rain.
They dare the white fury of waters to save mortal
men,
Whom the seas would devour. To them now I
sing.

I sing of the widows of earth: no soldier is braver,
The shrapnel of life falls on them with a pitiless
force.
They are choked by the gases of fate; the machine-
guns
Of poverty, sickness and death play upon them.
The sword-thrust of loneliness stabs at their breasts
For ever and ever.

I sing of that army who banished the winter of
earth:
With faces of carbon they come from the bowels
of the world—
The miners—all splendid in blackness of coal dust.
More lovely to me are they than a richly-gowned
woman;
Their coal dust is fairer to God than a jewel.

I sing of the farmers, who toss from their earth-
bruised hands
Gold kernels of corn, that fall in the blackness
of loam

Like sunlight on darkness. These are the heroes
Of silence; their toil is a postlude of dark
And a prelude of dawn; we tread them to dust
To feed the mad lips of our toil-hating towns;
Heroic are they, and heroic they ever have been.

There are countless other armies of which I
might sing:
Women in factories weaving their souls in a
shroud,
Men on sky-scrapers wearing the clouds like a
beard,
Old men sweeping streets under the scorn of the
town.

I sing of all the soldiers of the world
Who march unto death to give life.

—Exchange.

A LITTLE BOY

A Thought for Fathers and Future Fathers
(Author Unknown)

Listen, son: I am saying this to you, as you lie
asleep, one little paw crumpled under your cheek
and the blonde curls stickily wet on your damp
forehead. I have stolen into your room alone.
Just a few minutes ago, as I sat reading my paper
in the library, a hot, stifling, wave of remorse

swept over me. I could not resist it. Guiltily I
came to your bedside.

These are the things I was thinking, son: I
had been cross to you. I scolded you as you were
dressing for school because you gave your face
merely a dab with a towel. I took you to task
for not cleaning your shoes. I called out angrily
when I found you had thrown some of your things
on the floor.

At breakfast I found fault, too. You spilled
things. You gulped down your food. You put
your elbows on the table. You spread butter too
thick on your bread. And as you started off to
play and I made for my train, you turned and
waved a little hand and called, "Good-bye, Daddy!"
and I frowned, and said in reply, "Hold your
shoulders back!"

Then it began all over again in the late after-
noon. As I came up the hill I spied you, down on
your knees playing marbles. There were holes
in your stockings. I humiliated you before your
boy friends by making you march ahead of me
back to the house.

Do you remember later, when I was reading in
the library, how you came in, softly, timidly, with
a sort of hurt, hunted look in your eyes? When
I glanced up over my paper, impatient at the in-
terruption, you hesitated at the door.

"What is it that you want?" I snapped.

You said nothing, but ran across in one tem-
pestuous plunge, and threw your arms around my
neck and kissed me, again and again, and your
small arms tightened with an affection that God
had set blooming in your heart and which even
neglect could not wither.

Well, son, it was shortly afterwards that my
paper slipped from my hands and a terrible,
sickening fear came over me. Suddenly I saw
myself as I really was, in all my horrible selfish-
ness, and I felt sick at heart.

What had habit been doing to me? The habit
of complaining, of finding fault, of reprimanding
—all of these were my rewards to you for being
a boy. It was not that I did not love you; it was
that I expected so much of youth. It was measur-
ing you by the yardstick of my own years.

And there was so much that was good, and
fine, and true in your character. You did not de-
serve my treatment of you, son. The little heart
of you was as big as the dawn itself over the
wide hills. All this was shown by your spontane-
ous impulse to rush in and kiss me goodnight.
I have come to your bedside in the darkness, and
I have knelt here, choking with emotion, and so
ashamed!

It is a feeble atonement, yet I must say what
I am saying. I must burn sacrificial fires, alone,
here in your bedroom, and make free confession.

I have prayed God to strengthen me in my new
resolve. Tomorrow I will be a real daddy!

I am afraid I have visualized you as a man.
Yet as I see you now, son, crumpled and weary
in your cot, I see that you are still a baby. I have
asked too much, too much!

Dear boy! A penitent kneels at your infant
shrine. I kiss the little fingers, and the yellow
curls; and, if it were not for waking you, I would
snatch you up, and crush you to my breast.

Tears came, and heartache, and remorse, and
—I think—a greater, deeper love, when you ran
through the library door and wanted to kiss me!
—The Southwestern.

EVA GOES TO A NEW YEAR PARTY

Twelve-year-old Eva Dentler looked frowningly
at the cream-colored dress her mother was
pressing so carefully.

"Must I wear that old dress again to Bertha
Spagler's New Year party?" asked Eva, pucker-
ing up her lips.

"Yes, dear," answered her mother. "I had hoped
so much to have been able to have got you a new
dress for the holidays anyway; but you know I

have had less sewing to do this winter than ever,
and things are higher, so I've tried to brighten
up this old dress again. It's real good yet, Eva;
even if it was first made three years ago out of
your grandmother's dress. You see, I could fix
it to be in the latest style, and that is something."

"I wish grandmother hadn't had so many good
things," grumbled Eva, "and then maybe I would
get some new things. I've just a good notion not
to go to the party, but I want to see that rich
Mrs. Petzel, who is visiting Bertha's aunt. They
say she is such a grand dresser?"

"But you've never been to a New Year's party
before," protested her mother, "and your dress
will look quite pretty. At least it fits you, and
I have tried to make it look as nice as I could,
and some of the girls' dresses don't do that."

Eva knew that her mother spoke the truth, for
even she was aware that Leon Craig's new pencil
blue silk dress did not fit her nicely, although
Madame Le Singe had made it. And she had heard
Opal Stanley's mother that very morning fussing
about the dress she had got for her daughter
from Chicago because it did not hang right.

That night Eva's mother dressed her little
daughter with greater care than usual; and when
at last the little girl looked at herself in the
mirror, she had to admit her dress fitted nicely.
"But O if I could only have another colored dress
for once, or something else!" she sighed.

Most of the guests had already gathered at Ber-
tha's house when Eva arrived; but seeing many
familiar faces, Eva was not afraid, and by and by
Mrs. Spagler came to her and began to talk.

"Why, there is Eva Dentler with that old dress
of her grandmother's on again!" laughed Opal,
and, overhearing the remark, tears came into
Eva's eyes.

"Come here, Mrs. Petzel, I want you to meet the
sweetest little girl," called Mrs. Spagler hoping
that Eva had not heard the unkind remark.

"I'd stay home if I didn't have anything nicer
to wear," returned Leon pulling at the ruffle of
her pencil blue silk dress which kept creeping
up her arm.

"Why, my dear!" smiled Mrs. Petzel, and put
her hand in Eva's while the other girls looked on
enviously.

Eva tried to keep back the tears, but at the
kindly smile she began to cry.

"Why, my dear little girl, why are crying so?"
asked Mrs. Petzel, and without waiting to be
urged more Eva told about the dress and the un-
kind remarks she had overheard.

Mrs. Petzel took the little girl on her knee,
seeming not to care if she crushed her smart,
smoothly pressed gown. "Why," she began, "do
you know I am ever so glad you wore that dress
and—and I met you, for you see I have decided
to stay here the rest of the winter and spring,
and I have ever so many clothes to be made, and
I just can't stand Madame LeSinge's sewing. Why,
your dress is just darling and is made the very
nicest of any gown here. Do you think your
mother would sew for me?"

"O, yes, I know she would!" exclaimed Eva,
"for she hasn't had much to do, and now I'm ever
so glad I came to the party and wore this dress.
It will be a real New Year all year now if you
help us."

"Yes," agreed Mrs. Petzel, thinking of the many
pretty things she would get for this little girl
who was brave enough to help her mother in this
way.—Lena C. Akless in Christian Advocate.

CHUCKLE BURS

"How can I keep my mince pies free from juve-
nile raids?" asked the mother of a large family.
"Lock the pantry door and place the key under
the soap in the boys' bedroom, is my advice."—
Exchange.

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Editorial

BISHOP CANNON ACCLAIMED BY LEAGUE

Bishop Cannon was given liberal praise by speakers at the recent convention of the Anti-Saloon League in Washington, D. C. By one he was called "A great champion of freedom of conscience and intellect—a protector of the franchise." O. S. Poland, of Boston, is quoted as saying, "He stands between thousands of independent voters and social ostracism, financial ruin, serious physical harm. He is not trying to protect himself by refusing information. He is protecting many who worked with or for him."

Without doubt, very much of the opposition to Bishop Cannon develops in the camp of the wets. For his heroic and self-sacrificing fight against these powers the entire country is indebted.

LOUISIANA—POLITICS—MISSISSIPPI

"The tumult and the shouting dies;
The captains and the kings depart."

The war is over for the season. The battle of ballots has closed. We may now sweep up the rubbish, lay away our trumpets for a while, and talk over "how it was done."

On the same day Louisiana elects a governor and Mississippi inaugurates one. The affairs of the two commonwealths whose histories have been so closely connected move on. The people will abide the decision at the polls. In the main they will back the men in office and there will be no serious breakdown in the government. Our people are not lacking in the elements of good sportsmanship.

After all, it is not primarily the men or women whom we elect to office. It is the man or woman with the ballot. A democratic form of government is the only government that has a future. It is the only type that expresses faith in humanity's possibilities of development. Hence, it must always be in the "experimental stage." Conditions change. The quality of the government must always depend upon the character, intelligence and interest of the voter.

How will the voter regard his ballot? He may regard it as a matter of barter or as a sacred trust. He may cast it as pay for some proffered good to himself; he may cast it as an effort to maintain a high quality of government for all concerned.

Mississippi begins a new era. For a long season she has wallowed in a slough of politics run down and made cheap. If the citizenship has had enough of that they may now take the upward climb toward a greater day for the state.

The minister and Christian citizen cannot ignore their political responsibilities. Having seriously placed their ballots on the day of election it becomes their duty to support by their prayers and influence the administration in all efforts to improve conditions.

The people of surrounding states will watch with great interest and concern the progress of Mississippi under the governorship of "Mike" Conner. They trust he will be able to preserve and supplement the values symbolized by such high names as J. Z. George, L. Q. C. Lamar and Bishop Galloway.

Apparently Louisiana has elected a ticket pledged to the completion of a large program of development. The eyes of the country are upon this state also.

KINGDOM EXTENSION

Once more the "cultivation period" is with us. Reports of the Institutes are coming in from all the districts. We face the danger of overlooking the significance of the opportunity afforded the church. The great causes of Missions, Christian Education, Hospitals and Church Extension call for out thought and action. Because this work is becoming something of a matter of routine there is danger of loss.

In addition to doing what is expected of us, we should begin to restudy the entire program of the local church. Are we following the best methods and principles? Are we keeping things in focus and right proportion? Does our study take us beyond the surface? Are we getting at the fundamental motive for the expansion of our work? What changes should be made in our perspective? Does our plan of finance command our deeper loyalties? Are we substituting plans and programs for an intelligent and compelling motive?

THRIFT

(Continued From Page 1.)

Week" if we are going to "jazz" it for the balance of the year? "Thrift Week" is intended to call our attention to the matter in order that we may acquire the permanent practice of thrift.

Surely, at a time like this, it might be advisable for us to take seriously the matter of thrift. Now "thrift" occupies that zone half-way between the Scylla of stinginess on the one hand and the Charybdis of extravagance and wastefulness on the other. It is a wise and effective use of money or material used in exchange for desired values. We have been extremely slow in recognizing the spiritual significance of money. Stinginess and extravagance both dissipate and destroy its spiritual meaning. Money surely is concentrated human energy and life. Released in the right direction with the right control, the good to be achieved is the same as that done by a person who gives his effort to unselfish and social constructiveness. As a matter of fact, money provides opportunity for one of the most creative and constructive endeavors of a man.

It should be observed that those with wealth are not more at liberty to waste it or hoard it than the pauper. It is a sacred trust, to be discharged only in terms of stewardship regardless of the amount possessed.

Perhaps few people observe an orderly and intelligent method in the use of money. Few are quite aware of the amount received, and it is a chorus in which many join, "I don't-know what

goes with it." That is to be expected if one who neither takes note of how it is acquired and how much, nor how it may be most effectively used.

The practice of tithing has been the beginning with many of a more dependable and intelligent method in the use of money.

Say what we may for returning prosperity, with the majority of us, unless we learn the more intelligent method of thrift, it will amount to little after all. Therefore, let us as individuals and as parents, since this represents the main business with most of us, adopt a simple budget and control our expenditures and expenses as far as possible. Some interesting surprises await those who do.

"Make all you can, save all you can, give all you can."

AND THAT'S THAT

(Continued From Page 1.)

cans voted against the resolutions with 28 Democrats. Eight Republicans voted for the resolutions, and seven Democrats. Of those not voting, but favoring the resolutions, one was a Republican and one was a Democrat. Those not voting but opposed to the resolutions, three were Democrats and three Republicans.

The vote may be interpreted as something of a prophecy of what the future holds regarding the matter of referendum.

It may be that the cause of the anti-prohibitionists is like the turtle whose head had been severed but insisted on kicking still. The well known verdict was: "He is dead, but doesn't know it."

But let Prohibitionists remember that their fight is not a partisan fight. It is a fight for humanity against an ancient foe condemned by science and morality and outlawed by the country. Its victories are not to be celebrated as victories of a party but achievements in the realm of human betterment.

PERSONAL AND OTHER NOTES

The Rotary Club of Biloxi, Miss., recently had the privilege of hearing Rev. L. J. Power, pastor of First Church.

Rev. J. L. Neill, Gulfport, Miss., recently delivered a message to the four Adult Women's classes of his Sunday school.

Bishop Hoyt M. Dobbs is scheduled to preach at First Church, Lake Charles, La., next Sunday morning. Don't you wish you could attend?

Mr. Thomas C. Liles, 70 years of age, a member of First Church, Gulfport, Miss., passed away a short while ago. Rev. J. L. Neill conducted the funeral.

We thank all those who furnished us with a copy of the poem, "The Land of Beginning Again." The influence of the poem is indicated by the number of copies received.

Rev. W. T. Griffin, en route from his holiday visit to his daughter, Mrs. C. P. Nolte, of Jacksonville, Fla., stopped for a night with another daughter, Mrs. Fred Skellie, of Long Beach, Miss.

"Everything goes well at Ponchatoula and we are looking for a splendid year," writes the very energetic and enterprising pastor, Rev. J. H. Bowdon. We know him well enough to expect what he prophesies.

The educational work of the North Mississippi Conference goes forward under the busy hands of Rev. R. G. Lord. He is being cordially received at the many points throughout the Conference where he is meeting with the pastors and people.

Rev. R. S. Williams, senior bishop of the Colored Methodist Episcopal Church, died on the 13th.

Bishop Williams was born in Caddo Parish, La., and was made a bishop in 1894. We sympathize with our colored brethren in the going of their senior bishop.

Mrs. W. H. Cheairs, of Michigan City, Miss., says, "I have read the Advocate many years and enjoy it. My father and mother took it as far back as I can remember. They are gone. I am 72 and have never been without it." Yes, her renewal was with this letter.

Speaking of the poem, "The Land of Beginning Again," Mrs. J. H. Brown, of Sallis, Miss., who sent a copy along with her renewal, says, "I read it when I was a child. Now that I am an old woman I should feel very lonely without it." It was a favorite of Rev. R. W. Tucker.

Rev. Paul H. Grice, pastor at Madison, Miss., who has been seriously ill at the Baptist Hospital in Jackson, was able to return home last week. Brother Grice had begun his third year under encouraging circumstances and we trust that he will be able to resume his work at an early date.

Of course, all of this copy is good, but read the articles on the second page as soon as you get the paper, and don't overlook Mrs. Sexton's article on Jubilee Inn. And you dads, too, don't overlook that first story on Home Circle page. Be careful with those youngsters. They get grown mighty fast.

The friends of Mrs. T. H. Lipscomb will regret to hear of her misfortune of having a leg broken in a fall. She was visiting her son, Edward, at Gulfport when she received the injury. Rev. T. H. Lipscomb was, until his death four years ago, an active minister of the North Mississippi Conference.

A copy of the Bulletin of Central Church, Meridian, Miss., indicates that Dr. L. L. Cowen, the pastor, is keeping up his reputation in that city also. "We received forty-four new members into Central Church last Sunday. Our work starts off well here and we have been most cordially received. The year looks promising to us."

Dr. Decatur P. Butler, of McCall Creek, Miss., passed away on the thirteenth of this month. Dr. Butler was for many years a practicing physician in that community and nearby territory. He served two terms in the State legislature as representative, and had just taken his seat as State Senator. He was a steward in our church at McCalls. He will be greatly missed.

Rev. B. C. Taylor, pastor at Natchitoches, La., and contributing editor to the Advocate, writes: "I like the 'Journey to Easter' idea. Send me one of the daily meditation booklets." We are glad to welcome Bro. Taylor as a member of our party. The whole tone of the letter from the Natchitoches pastor indicates that he is scheduled for a most effective pastorate there.

Rev. R. T. Hollingsworth, pastor of the Nettleton, Miss., charge, is busy about his work since Conference. There was the largest attendance at the first quarterly meeting that they have had in a number of years. He has gotten out a letter in which he gives the detailed items of financial work for every church on his charge. Such intelligent zeal will certainly bring forth good results.

From the Purple and White, student paper of Millsaps College, we learn that Dr. Sullivan, who was in a car accident seven weeks ago, is still undergoing repairs. He is cheerful and receives friends at his room. He is able to referee the difficulties of his students but will not be back in the class room for some time yet. The Advocate wishes him speed in recovery, and flowers on the way.

The tornado which swept parts of Monroe County, Mississippi, a few days ago began its destructive path only a few yards from the handsome new brick Methodist church. The Sunday following the disaster the largest congregation gathered

to hear the pastor, Rev. W. C. Galceran, Jr., preach. Such disasters bring to the minds of the people the true source of strength that is found in the message the church affords.

On Tuesday, the 19th., the Board of Trustees of the Mississippi Methodist Orphanage elected Mr. Fred McDonnell, a layman from Okolona, Miss., as Superintendent. Mr. McDonnell is one of the leading laymen of the North Mississippi Conference and comes highly recommended. We join the Mississippi Methodists in their plans for this most valuable institution, hoping that all achievements thus far may be conserved and further augmented.

Dr. J. L. Decell, former editor of the Advocate, and now pastor of Galloway Memorial Methodist Church, Jackson, Miss., and Dr. Benjamin L. Sutherland, presiding elder of the Brookhaven District, Mississippi Conference, were appreciated callers at the Advocate office last Monday. They were in New Orleans in the interest of the Seashore Methodist Assembly. Both gave encouraging reports of the work in their respective fields of service.

H. C. Norsworthy, Church Lay Leader of Broad Street Church, Hattiesburg, Miss., says: "We are moving along very well at Broad Street. Brother Clegg is serving his second year and is in favor with the people. We heard the new editor speak at Columbia and were impressed with his talk and appearance, and wish him and his force success." There may be some jealousy on the part of editors with reference to that item, "appearance," so don't anybody tell them.

"The second year of our pastorate here has begun most auspiciously and happily with every indication pointing to a good year. Sunday schools are more largely attended, congregations are increasing from Sunday to Sunday, with a most optimistic spirit prevailing." Who said that? Rev. J. J. Baird, Shaw, Miss. And he had a birthday the other day, too. To keep him from aging too rapidly the men of the church gave him a radio. Congratulations to everybody concerned.

Lest you forget—March has been designated as "New Orleans Christian Advocate Month" by the three patronizing Conferences, during which time a canvass of the membership of every church is to be made in an effort to increase the number of readers of the Conference organ. The pastor has no better assistant than the Church paper, and no Methodist home is complete without a copy. Literature outlining the plan as adopted will be mailed to each pastor in the near future.

The material to be found in the Whitworth Whistle, official journal of the student body of Whitworth College, bespeaks a wide-awake group in that college. Many of them are "modern youth," modern enough to know that a great Disarmament Conference is shortly to assemble and are having their teachers tell them about it. Who cares if they do crop their hair as long as that is the case? And what does it matter whether they crop it or not if they are not interested in such things as this? Go on, Whitworth!

Rev. W. S. Selman, pastor of the Smithville charge, North Mississippi Conference, reports that he is preaching to the largest congregations that he has seen gathered at regular preaching services in several years. In the territory where his charge is, North Monroe County, there are more white people than any other section of rural Mississippi. Fine consolidated schools are gathering these people in for education so the church must keep rank with the schools in presenting the message of the Christian truth.

Kirby Page, editor of "The World To-morrow," well known New York monthly magazine, spoke at Southern Methodist University recently under the auspices of the Y. W. and the Y. M. C. A.'s. His talks were on such vital subjects as "The Reconstruction of Society," "The Race Between War

and Peace," etc. Mr. Page favors the formation of a new political party that has Christian motives, he said. He believes in applying Christianity, that is, in bringing our economic system into harmony with the principles of the Kingdom of God.

The membership of the Centenary Methodist Church, of McComb, Miss., is rejoicing over the fact that the final installment has been paid on the pipe organ. The Cecilian Circle, a woman's organization, has raised over ten thousand dollars in the past five years in paying for the magnificent organ. To the women belong the credit for the achievement of clearing the debt on the organ. The Cecilian Circle will continue its great work by actively co-operating with the board of stewards in paying the debt on the new church. Mrs. Guy Norton is the president of the Cecilian Circle. There are one hundred members of the Circle.

We are indebted to Miss Virgie Fore, of Natchez, Miss., for a clipping from the local paper giving an account of the lovely reception tendered Rev. H. A. Gatlin and Mrs. Gatlin by the church. To give you some idea of the affair, just peep in: "The affair was given in the sub-story of the church amid much beauty of decorations of colorful spring flowers all about the spacious rooms. At either end of the room were artistically decorated punch tables. There was a large gathering of members of the church and prominent representatives of other churches attending this lovely event." Well, with the imp of envy creeping up behind, we congratulate pastor and people.

YOUNG PEOPLE'S ANNIVERSARY DAY

Please Remember the Date, March 13

Goal for Louisiana, observance in every church. Offering—\$2,000.

We can do it! Watch for further information in this page, and in the Epworth Highroad.

PROGRAM, MEETING OF PASTORS OF GRENADA DISTRICT

March 8, 1932

10-11 a. m.—(1) "The Personal Religious Life of the Minister," Rev. N. J. Golding. (2) "Secrets of Failure in the Ministry," Rev. W. B. Baker.

11 a. m.—Sermon—"Easter Message," Rev. J. D. Wroten. Recess.

1:30 p. m.—(1) "The Pastor as a Shepherd Among His Flock," Rev. J. D. Simpson. (2) "The Preacher and Social Justice," Rev. J. E. Stephens. Open discussion to follow each topic.

W. H. MOUNGER, Committee.
J. R. COUNTISS,
G. C. SCHWARTZ,

TO THE PASTORS OF MISSISSIPPI CONFERENCE

In the distribution of the study books, "Methodism and World Need," at the Kingdom Extension Institutes, there were some of the books that were not disposed of, and should you need more than you received at your institute, kindly order them from me and I will have them mailed from the nearest point. Some have already put in their second order; be sure to use all of the books possible. The information contained in them is needed by our people. Please remember if you need more than you have, just order them from me.

I trust that this will be a joyful and profitable cultivation period, with the greatest results of any year.

Yours very sincerely,
W. D. HAWKINS,
Secretary, Conference Com. on Benevolences.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On December 17, 1931, BROTHER W. L. HALEMTON suddenly passed to his reward. He was 79 year old. He had been more than fifty years a steward of the Methodist church, and Sunday school superintendent when he died. This writer had no better friend. He loved his church and his Maker as well. He was true to his church; had a strong faith; was able in prayer.

Bro. Hamelton was a consecrated Christian. He was devoted to his family, and they to him. To know him was to love him. He loved and was loved by everyone that knew him. He said to me just a few weeks before he died, "I have run my course; I have kept the faith; I have fought a good fight; I am now ready to go." He leaves five children and a host of grandchildren, and friends to mourn his going. Our sympathy and prayers go out to them. The church has lost a great stay, the community a good citizen.

R. C. NANNEY.

On Saturday evening, January 8, at sunset, the spirit of DR. EARLY CLEMENT LUCAS took its flight, returning to the God who gave it. Dr. Lucas was born at Macon, Miss., February 11, 1861. His father, Dr. Walter B. Lucas, being a member of one of the most prominent families in the state, and could trace his ancestry back to the crowned heads of Europe. His mother, Mrs. Eliza Longstreet Lucas, was born in Georgia and was a member of one of oldest and

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most prominent families of that state.

Dr. Lucas was a member of the first graduating class of A. and M. College, Starkville, Miss. He then began the study of medicine, studying in New York City for quite a while. He served as interne in some of the finest hospitals in the country. He located at Ebenezer some forty years ago. He practiced his profession among all classes, helping the helpless, befriending the friendless. He was a member of the Methodist Episcopal Church, South, practically all his life. He loved and served his church, being an official member of the Ebenezer Methodist Church at his death. He was a subscriber and reader of the New Orleans Christian Advocate for a long number of years.

Dr. Lucas is survived by four children: Mrs. Will Burnell, Ebenezer; John and E. C. Lucas, Jr., Ebenezer; Walter Lucas, Lexington. Friends from all parts of Halmer county attended the funeral services, Sunday afternoon, at Ebenezer Methodist Church, conducted by the pastor. We are in sympathy with the family in their grief and sorrow, and thanks be to God for such a great life.

S. B. POTTS.

MISS SOPHIA HARMAN was born April 12, 1842, in Attala county, Miss. She was the daughter of Rev. Frederick Harman, a pioneer member of the Mississippi Conference of the Methodist Episcopal Church. Being a daughter of the parsonage, she was converted and joined the church at an early age. Her educational qualifications were excellent for the age in which she came up. She attended school at Kosciusko, Miss. After graduating from school, she taught for forty years and was loved by all who knew her. About thirty years ago, she quit teaching school. Since then, she had made her home with her nieces, Mrs. E. N. Vinyard, of Ponchatoula, La., and Mrs. Turnipseed, of Kosciusko, Miss. The writer of this article knew her during the sunset period of her long life. She was a devoted and loyal Christian, ever an inspiration to her pastor and a benediction to all who knew her. She died on Christmas day and was buried from the home of her niece, Mrs. E. N. Vinyard, Rev. J. H. Bowdon officiating. It was the season of giving and this community gave to the kingdom of God one of its choicest gifts—"Aunt Sophia."

J. HENRY BOWDON, P. C.

THRIFT AND SAVING

"Sharing is the great and imperative need of our time," stated Dr. Stephen S. Wise, Rabbi of the Free Synagogue of New York City, in a recent statement to the National Thrift Committee endorsing "Share With Others" day, (Sunday, January 17), which inaugurates the Fifteenth Annual National Thrift Week, commemorating the birth of Benjamin Franklin.

"An unshared life," declared Dr. Wise, "is not living. He who shares does not lessen, but greatens, his life, especially if sharing be done not formally nor conventionally, but with such heartiness as springs out of an

understanding of the meaning of the religion of sharing."

C. N. Wonacott, treasurer of the Presbyterian Board of National Missions; Mrs. Philip A. Brennan, president of the International Federation of Catholic Alumnae, and other prominent religious leaders, have joined with Dr. Wise in voicing their approval of "Share With Others" day, as the moral motive that should prompt the American people to give more thought to the better management of their incomes.

"Not all of us can share," wrote Dr. Wise, "but even fewer among us can share without saving. It is thrift for the most part that makes it possible for me to weather the storms of today and to lend a helping hand to others."

"It is not the purpose of the National Thrift Committee, by sponsoring 'Share With Others' day, to call nation-wide attention to the formal and conventional sharing," reads the official statement, "but rather to revive the neighborly fashion of extending a helping hand to the unemployed of the various communities by the creation of work wherever it is possible. By modernizing one's home and buildings, and making long-needed improvements or repairs much can be done to relieve the present unemployment situation."

"Thrift is an element in character development that affects a whole nation," C. N. Wonacott wrote in his endorsement. "It accompanies the growth of consciousness for responsibility that each has for the needs of the less fortunate members of his community as well as for his own affairs. The will to share with others becomes the strengthening of the thrift habit and a beginning of wisdom and control in the planning of the personal budget."

Quoting the words of Jesus, "Give to him that asketh of thee, and from him that would borrow of thee turn not away," Mrs. Philip A. Brennan, president of International Federation of Catholic Alumnae, gave her endorsement of the committee's work. "In this phase," she said, "is embodied the highest principles of Christian philosophy; love of God and obedience to His commands; love of neighbor for God's sake; faith in the Fatherhood of God to supply to the generous of heart the means needed to meet the demands He puts upon us; the thrifty spirit that insures, through careful stewardship of resources, the readiness to cope with every emergency."

"It gives me pleasure as president of the International Federation of Catholic Alumnae," said Mrs. Brennan, "to co-operate to the utmost in the endeavor of the National Thrift Committee to create a widespread feeling of confidence in our great country and its marvelous resources, and a complete sense of security and belief in the re-adjustment of the nations to their plan of normal functioning."

Outstanding economists, business, social, and religious leaders are co-operating with the National Thrift Committee sponsoring National Thrift Week, inaugurating an educational program to stimulate the American public in the more efficient handling

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of income. Fifty national organizations are co-operating. Tomorrow (January 17) opens the week, and each of the following days has been designated to serve some special personal economic purpose.

The balance of the week is divided into the following days: Monday, National Thrift Day; Tuesday, National Budget Day; Wednesday, National Make a Will Day; Thursday, National Life Insurance Day; Friday, Own Your Home Day; and Saturday, Safe Investment Day.—National Thrift Committee.

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Children

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Anne Lee Taylor, Mer Rouge, La.

Arlette Marie Pool, Wisner, La.

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Children

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Children

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Guy Morgan Hicks, Jr., Mansfield, La.

James William Peyton, IV, Shreveport, La.

Lewis Edwin Wright, Dixie, La.

George Walton Dameron, Jr.

Martha Ann Moore, Shreveport, La.

James Foster Dykes, Shreveport, La.

James Kenneth Wells, Harmon, La.

JANUARY—1932

Theme: "Not Mine But Thine."

Meditation

Have I consecrated all that I have to God's own use? Do I look upon my possessions as a trust? Do I think more of the blessing that I receive for my gift than my own benevolence? Do I find peace and comfort in the strength that goes out of me in my giving rather than what I myself receive? Am I more interested in humanity than I am in things? Am I willing to give gladly, generously, and believingly? Is there anything that my imagination desires that I can relinquish?—Yearbook.

THE A B C OF STEWARDSHIP

A—As ye would that men do to you, do ye also to them likewise.

B—Bring ye all the tithes into the storehouse.

C—Cast gifts into the treasury.

D—Distribute to the poor.

E—Endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus.

F—For unto whomsoever much is given, of him shall much be required.

G—Greater love hath no man than this, that a man lay down his life for his friends.

H—He that layeth up treasure for himself is not rich toward God.

I—Inasmuch as ye did it unto the least of these, ye did it unto me.

J—Jesus said unto him, Go thou and preach the kingdom of God.

K—Knowledge puffeth up, but charity edifieth.

L—Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

M—Moreover it is required in stewards that a man be found faithful.

N—Naked and ye clothe me; sick, and ye visited me.

O—Obtain mercy and find grace to help.

P—Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Q—Quit you like men, be strong.

R—Render all their dues.

S—Sell that you have and give alms.

T—Teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost.

U—Upon the first day of the week let every one of you lay by him in store as God hath prospered him.

V—Visit the fatherless and widows in their affliction.

W—Wherein have we robbed thee? In tithes and offerings.

X—Execute righteousness and judgment.

Y—Ye are God's husbandry.

Z—Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.

MRS. T. B. COTTRELL.

INFORMATION REGARDING THE STUDY BOOK FOR THE CULTIVATION PERIOD

"The classes of woman's missionary societies studying this book will be given credit for it provided the study is taken as a part of the cultivation plan by the pastor for his congregation as a whole during that period. If he teaches it himself at some such time as the regular Wednesday night prayer meetin, or, if it is taken in the Sunday school as an elective study at his recommendation, or if a class of women as one of the number of classes is offered by his suggestion, the study can be counted toward the standard of excellence for the woman's missionary society and a Council certificate will be given if the work comes up to the

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"When I became in a run-down state of health thru being overtaxed at my work of nursing, I took Dr. Pierce's Golden Medical Discovery and the 'Favorite Prescription' in alternate doses. These medicines strengthened my nerves and body and their tonic effect was very noticeable from the first week. These are blood-building and health-giving remedies that I know to be reliable."—Mrs. Mary Watson, Route 2.



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standard required for that. It cannot be counted if it is taken simply as a woman's missionary society study. It must be by some direction of the pastor as a part of the church cultivation as a whole.

MRS. B. W. LIPSCOMB,
Council Organization Secretary.

CONFERENCE NEWS

Louisiana

Two Louisiana girls and one from Mississippi who are now in the foreign mission field, have been honored by having circles of the Woman's Missionary Society of First Church, Baton Rouge, named for them. Each

(Continued on Page 14.)

Was Tired . . . Every Morning!

"Wouldn't be
without
a Bottle"

"WHEN I got up in the morning I would be as tired as when I went to bed at night.

"I was rundown and weak. I also suffered as women do. A friend praised Lydia E. Pinkham's Vegetable Compound so highly that I decided to take it.

"Now I would not be without a bottle on the shelf. Two of my girl friends have found great relief by taking it.

"I will answer letters if I can help some other person."—Mrs. Jesse Fletcher, writer of this letter lives at 701 Sherman St., Litchfield, Ill.



This is Mrs. Jesse Fletcher...write her if you want to hear more about this famous Vegetable Compound.

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MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

I had the opportunity of visiting Petal and looking over their church plant. They have been working on an annex to their building for several years and getting more and more of it finished. Brother Allums has adopted the plan of letting each Sunday school class finish its own room. The whole church will finish the halls and kitchen and pastor's study.

They are ceiling the rooms, doing the work themselves, and buying the lumber as they are able. Mr. W. S. F. Tatum has given them the flooring. They have not put it down because all the windows and doors have not been put in. The men's Bible class has gotten all its windows in but one and they will have it soon. One or two of the rooms are almost complete. They have ample room for expansion and when the building is complete the Mississippi Conference will be proud of it.

We were privileged to visit the Forest Hill church and preach for them the third Sunday night. We found an Epworth League of thirty members and all were present. The program was very refreshing and helpful. A large congregation greeted us and made our hearts very happy.

Brother Downer is surely rendering a large service to this church. We visited the Forest Hill school and found a wonderful spirit among both students and teachers. A great plant and a most usable one.

Glendale church reported the third Sunday morning that all but fourteen of its students were present. This is a wonderful record. There was a good congregation and a good service. Brother Barry is seeking to enlist all of his church in the work and is getting good responses.

Monday night the Jackson Elementary Council met at Glendale church, the meeting being presided over by Mrs. Edwards, the president. A program on worship was presented. Several took part and a most helpful paper was read. Every town with more than one church ought to have a council meeting for its children's workers. Many helpful suggestions come from these meetings.

Wednesday night it was our good fortune to be with the good people at Grace Church. After the prayer service they had Brother and Sister Schultz go on a treasure hunt. The first found the staff of life a loaf of bread; then a savor of life, a box of salt; then the cleansing of life, a bar of soap; the sweetness of life, a jar of honey, and then the support of life, which was a pounding which looked like the good old days before the war.

Do not forget the Home and Foreign Mission Enterprise. The cause of Christ throughout the world depends upon our offerings at this point.

We trust that every church will send in an offering for this cause this month. We are in great need, as you know, and every dollar will be a helping hand.

Be sure to observe College Day the fifth Sunday. You will find your program in The Church School Magazine.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Visited

On last Sunday we visited the Starkville church, of which Dr. H. F. Brooks is pastor. During the Sunday school hour the general superintendent, Mr. W. W. Hull, aided us in an inspection of the fine work being done by the school. Brother Hull has a splendid organization which is working in an adequate building. It was our pleasure to speak to the congregation at the morning preaching hour. In the afternoon we held a workers' conference, which was attended by about fifty of the workers of the local church, including members of the local church board of Christian Education. This church, led by Dr. Brooks, has a full organization in all of the departments of the church.

At the evening hour last Sunday we attended the meeting of the young people's organization in the church at Artesia and spoke to the congregation at the preaching hour. The young people presented one of the best programs that we have had the pleasure of attending at any time. Every part was well prepared and presented in a most inspiring manner. Rev. W. L. Pearson, the pastor, is a great friend to the young people as well as the entire program of the church. He has recently organized the young people at Shaefer's Chapel, the other church on his charge.

It was a real pleasure to be present and conduct the noon-day prayer meeting for the Wesley Foundation at M. S. C. W. on Monday. These young ladies meet daily at 1:30 for a brief prayer service and devotional program. Miss Anna Ruth Nuttall, student worker, and the fine council, presided over by Miss Beatrice Johnson, are doing many wonderful things for the students at this great old college.

Monday evening we met with the Workers' Council of the Sunday school of First Church, Columbus. Mr. D. C. Badger is the general superintendent of this large school and there are few to be found who serve so effectively. It was decided to conduct a standard training school at this church in April. Rev. J. W. Ward is planning definitely for the effective organization and functioning of the local church board of Christian education. A citywide survey is being made and plans effected for correctly following up this survey.

The Standard Class

The standard class is rapidly coming into use in our church as a training agency. What is such a class? When a group of workers organize for the study of one of the courses in standard leadership training work and are taught by an accredited instructor for that course, meeting all the requirements for study, attendance, reading and written work, this is a standard class. The work is just as high character as that done in a standard school and the same credit is received for it. This will enable many smaller churches to have training work done that are not able to support a standard school which must have at least three classes. We are in position to make it possible for a church to have a standard training class at a very low cost. Let us know if you wish such a class.

Pray for us and the success of the work of the Kingdom.

R. G. LORD.

EDUCATIONAL TRAVEL

The most recent development in travel is the expansion program projected by educational interests of the South in co-operation with the Travel Service Bureau at 810 Broadway, Nashville, Tenn. This organization has been formed because of the demand by students and friends of educational institutions for safe and comfortable travel under trained leadership.

To provide the kind of travel that will appeal to a discriminating clientele, men of national and collegiate prominence have been chosen to constitute an Educational Council. These men have been selected because of their knowledge of organized travel and their ability to supervise its administration.

Arrangements for 1932 are being made to operate travel groups to Europe, the Holy Land, the Orient, and South America. Popular-priced travel will be featured.

Advice is also available to individuals considering independent travel, including service of all kinds, steamship, hotels, and sightseeing.

The personnel of the Educational Council of the Travel Service Bureau is: Dr. George R. Mayfield, chairman, Vanderbilt University; Dr. William M. Alexander, secretary, department of schools and colleges, Board of Christian Education, Methodist Episcopal Church, South; Dr. Harvey W. Cox, president, Emory University; Dr. William Preston Few, president, Duke University; Dr. Charles E. Little, George Peabody College for Teachers; Dr. G. N. Mayhew, Vanderbilt University; Dr. Edwin Mims, Vanderbilt University; Bishop Arthur J. Moore, Episcopal Superintendent Pacific Coast; Dr. Wm. F. Quillian, General Secretary Board of Christian Education, Methodist Episcopal Church, South; Dr. Alfred I. Roehm, George Peabody College for Teachers; Dr. Guy E. Snavely, president, Birmingham-Southern; Dr. Charles C. Selecman, president, Southern Methodist University.

Serving as officers of the Travel Service Bureau are: Prof. George S. Dutch, director, George Peabody Col-

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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lege for Teachers; Rev. W. M. Cassetty, Jr., executive secretary, Transportation Bureau, Methodist Episcopal Church, South.

JEW-CATHOLIC-PROTESTANT

Five hundred of the nation's lay and clerical religious leaders among Catholics, Jews, and Protestants will convene in Washington, March 7-9, 1932, to discuss the theme of "Religious Liberty and Mutual Understanding," it has been announced by Hon. Newton D. Baker, Professor Carlton J. H. Hayes, and Mr. Roger W. Straus, co-chairmen of the National Conference of Jews and Christians, with headquarters in New York.

The time, place, and theme of the national seminar of leaders were chosen because of the Washington bicentennial celebration, which the nation will begin on February 22, 1932. The original suggestion that this seminar be held came from Mr. Michael Williams, a leading Catholic layman.

The National Committee of sponsors of the seminar include, among others, Nicholas Murray Butler, Cleveland E. Dodge, Dorothy Canfield Fisher, Arthur Curtiss James, Frederick P. Koppel, James MacDonald, Mrs. John D. Rockefeller, Jr., Bernard J. Rothwell, Alfred E. Smith, Harold H. Swift, Paul M. Warburg, and William Allen White.

Addresses will be made by Mr. Baker (of Cleveland), Mr. Straus (of New York), and Professor Hakes, of Columbia University. Other speakers will be: Rt. Rev. James E. Freeman, bishop of the diocese of Washington of the Protestant Episcopal Church; Professor Evarts B. Greene, recently president of the American Historical Association, who will have the topic of "The American Experience with Religious Freedom"; and Dr. Cyrus Adler, president of the American Jewish Committee, who will speak on "A Minority Group Views the American Religious Scene".

Professor William H. Kilpatrick, of Teachers' College, Columbia University, will be the chairman of the round table discussions of the seminar. A large group of specialists in religious education and the social sciences will assist.

An interesting feature of the seminar will be two U-Tables, the first two evenings. Five leaders of Protestantism, five of Catholicism, and five of Judaism, will discuss the three most troublesome questions raised by the seminar each of those days. These men will face each other at a horseshoe shaped table on a raised platform, with the entire conference auditing their discussions.

Opening with a frank discussion of prejudices, discriminations, and other difficulties between Protestants, Cath-

666

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Most Speedy Remedies Known

olics, and Jews, in various parts of the United States, the round tables will move on the second and third days to consideration of ways to improve inter-group co-operation. Section meetings the third day will include national women's organizations, religious workers in colleges and universities, preparatory and high school leaders, students and faculty of theological seminaries, the religious press, clergy, civic groups, and religious educators.

One luncheon meeting will be arranged on the topic of "The Part of the Press in the Movement for Improving Inter-Group Relations." Speakers announced are Michael Williams, editor of The Commonweal; Robert B. Ashworth, editor of The Baptist, and Alfred M. Cohen, editor of B'nai B'rith.

"The national Conference of Jews and Christians," according to Mr. Newton D. Baker, "associates a number of thoughtful and earnest people in the effort to analyze and allay the prejudices which exist between Protestants, Catholics and Jews. The Conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited and which disfigures and distorts our business, social political relations."

ALWAYS HAS READ THE ADVOCATE

Dear Editor: I will be 75 years old March 5. I am the youngest daughter of an old Methodist, S. R. Corkern, of St. Helena parish. I read the Advocate in my childhood home. It was the first paper I remember reading. After the death of my father I went to live with my brother, James Corkern, in Franklin parish. And the first homey thing I saw there was a new copy of the Advocate.

After the death of my brother at the age of 18 I came to Webster county, Miss., to live with my sister, who was the wife of Rev. T. W. Castle. And here I found the Advocate. In 1879, I was married to N. C. Endy, and in a short time we subscribed for the Advocate and it has been coming most of the time since. The children and the grandchildren call it "Bib Mama's" paper.

I am happy to say that I still read it sometimes without glasses. It is always good, better and best. I hope that the Advocate may prove as great a blessing to many others as it has to me.

MRS. N. C. ENDY.

Eupora, Miss.

A RELIGIOUS BOOK

From my point of view every great book is a religious book. Literature is the lasting expression in words of the meaning of life, and any book that tries to tell us what life means and what it is worth is a religious book. Religion and life are one, or neither is of great value.

For many years I have been greatly interested in the reading, in the reviewing, and in the writing of religious books. During that time I have seen extraordinary changes, all for the good. There are more religious books now than ever before.

They are better books. They are better written. At last we have discovered that it is not a sin for a preacher to be interesting. Our religious books are written more vividly and more picturesquely than ever before, and they are more widely read.—Dr. Joseph Fort Newton.

TRAVELOGUE NO. 6

By Rev. J. L. Sells

Going out on a side road one day, I came to a Japanese designed public school building, two long one-story frame houses, about 40 feet wide by 300 long. At one end, on the outside, but under cover, was a large number of narrow shelves, one above the other, where the children had to leave their shoes. During school hours they either wear light slippers or stay in their stocking feet. A corridor about 5 feet wide ran the entire length of the buildings, with doors entering each room. Large play grounds are close by and as I passed, one teacher and her class of girls were out exercising and when I came back another teacher with an older class of girls were going through the physical culture drills and keeping time in song, making sweet melody. It would seem that a brighter day must soon come to Korea, because of the schools they now have. Our Mission schools in the larger towns are well attended and it seems true that the parents are making every effort to send their children to some school.

Going out one day with Earl to explore Chulwon more thoroughly, we came to a small foundry, where they were molding brass bowls and spoons, and we stopped to watch the process, and found it very interesting. The room was only about twelve feet square and everything in it of the crudest fashion imaginable. On one side was the furnace, built of mud, and a bellows to blow the flame, when melting the ore. A frame that may have been two feet long and one foot wide, held the mixture of sand and other material in which the mold was made for the metal. Another similar frame was clamped on the first one, then the metal was poured into the mold. As we watched this process time and again, we could not but wonder how they knew when enough metal had been poured in, as they had no measure of any kind, but they seemed to

know exactly. After the metal had cooled, the clamps were taken apart and out would come a perfect spoon, only needing polishing and smoothing to be a thing of beauty.

Going eastward from there we came to a spring of water. Here it was said came a woman, who was almost blind, stopping to bathe her eyes in the spring, soon her blindness was gone, hence this became known as a spirit spring. And on the bush overhanging the spring were many strips of cloth hanging, put there by persons who came to ask this spirit for needed help. On up the hill about a half-mile further was a tree, with a large pile of rocks about it and many strips of cloth hanging from it. A spirit was supposed to live in this tree and passers by would put a stone there or a piece of cloth to please the spirit. Our hearts went out in pity for a people so woefully ignorant. About a mile further on we came to a small Buddhist temple and saw that the priest was about to begin his morning worship. We stood at some distance away and respectfully watched him. He first bowed before the image of Buddha, till his head touched the floor three times. Then, with a small bowl in his left hand and a mallet in his right hand, he began chanting his prayer, I suppose. Between his chanting, he would strike the bowl, two or three times, then resume his praying. This he kept up for maybe ten minutes. The only other person in the temple was a woman who was kneeling, with her head touching the floor all the time the priest was in prayer. She had brought one or two large bowls of cooked rice as her offering. When the service was over this rice was taken over to the priest's house nearby. The priest beckoned for us to come and see the inside of the temple, which we did.

The Buddha was the shape of a half figure of a man, resting on a pedestal. It was of gold color and may have been covered with gold plate, but we could not tell. Near by was a volume of script that we supposed was a part of the Buddhist teaching. The priest told us that the temple was several hundred years old. He said that many years ago, it was agreed to move this Buddha to a more central place, to be near more people. The men came at the time appointed and carried the Buddha for some miles, when they stopped to rest and went to sleep. When they awoke the Buddha was gone and they could not find him any-

where, till going back to the temple they came from, they found him there in his old place. So it was agreed not to try to move him any more.

Another day we went out to the western edge of the town and climbed two mountains that were known as signal mountains. In the days when the kings of Korea were in power, it was the custom for the king never to retire at night till he knew that all was well in his kingdom. It had been arranged that in all Korea that from the north to the south and from east to the west, signal fires would burn on certain mountains, if all was well. When the king saw these signals flashing, then he could retire in peace. When we had reached the top of these mountains, we could see why they had been chosen as signal places. One higher than the others sent the signal southward and the other eastward. The view was most inspiring as range after range of mountains could be seen, many of them miles and miles away.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Baker, at Baker, Jan. 31, a. m.
Istrouma, Jan. 31, p. m.
Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p. m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a. m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—First Round Last Half

Sulphur, Jan. 31, 7:30 p. m.
Leesville, Feb. 7.
Many, Feb. 14, 11 a. m.
Hornbeck, at Hornbeck, Feb. 14, 7:30 p. m.

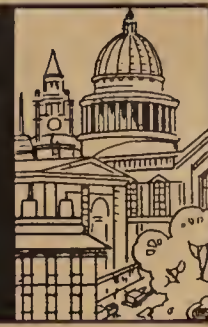
District Kingdom Extension set up meeting will be held at Lake Charles January 15, at 10 a. m. All pastors, lay leaders, superintendents, stewards members of missionary committees, and all interested are cordially invited. Lunch will be served at noon.

W. WINANS DRAKE, P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.



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HEARTENING A DISCOURAGED WORLD

If society is to be held steadfast to the old integrities of character, the Church must hold them. If men are to be kept from despair and destructiveness, the Church has the word that will keep them. If the social order is to progress toward a more brotherly



IN "79" HE MET HER

THEY were married in "eighty-one." And every day of their fifty years of married life was a sweetheart day. Today she is a dear, silver-haired little grandmother. She's here in person. But her heart is "over there" with her sweetheart.

Very often on cold, stormy nights she is thankful to the one who suggested the CLARK Metal Vault at the time of their parting. She knows that within its walls of impermeable, waterproof metal is a sanctuary into which outside elements may not intrude.

It is our high privilege to bring this comforting assurance to those who "carry on." For we, in truth, serve those who remain—as well as those who have departed.

We make the CLARK Vault of specially processed rustproofed metal, with double welded joints, because this construction is completely immune to water and to crumbling. We guarantee it to serve unfailingly for 50 years.

CLARK Special Vaults of solid copper are guaranteed for 150 years—our De Luxe copper models are guaranteed forever.

Any funeral director will provide a CLARK Vault upon request. Nine appropriate finishes are offered, including Cadmium Plating by the Udylite Process. Prices are reasonable.

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and more equitable operation, instead of plunging into accentuated class strife, the Church must enunciate the principles of brotherhood and justice.

Without entering at all into a discussion of the vast and pressing problems that squarely confront the whole world, I wish merely to suggest that this is obviously the opportunity of the Christian Church to speak, clearly and constantly, her Master's word of counsel and comfort. Week by week every pulpit in the land should find place for some message that will put courage and confidence into hearers who are bearing unusual burdens.

All sorts of anti-Christian and anti-social agencies are showing themselves quick and resourceful in utilizing the world-wide depression for their propaganda purposes. Shall the Church be less efficient? She may not cry, "Peace! peace! when there is no peace"; but she may, and should, bring to bear all her mighty resources to stabilize panicky thinking; to discover a divine design in this upheaval; and to help men and women to stand fast by the qualities of character which should survive all changes of condition.

The Church has the word for the hour. If she speaks it, bruised and baffled hearts will throng to her temples, to learn life's deeper lessons in the light of eternity. "Comfort ye! comfort ye My people."—William T. Ellis.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

year this auxiliary names its six circles for a different group of Missionaries, each circle keeping in touch with its missionary during the year. It has been a peculiar privilege to name three circles for these, our own missionaries. They are the Ava Morton circle, the Berta Hertzler circle and the Urania Pyron circle. Miss Morton's home is in Cotton Valley, Miss Hertzler's in Kenner, both in the Louisiana Conference; Miss Pyron's home is in the Methodist Orphanage, in Jackson, Miss. Miss Morton is stationed at Soochow Hospital, Soochow, China; Miss Hertzler is in Korea, and Miss Pyron in charge of the women's work in Warsaw, Poland.

Mississippi

Following is a letter received by Mrs. T. B. Cottrell, president of the Mississippi Conference, from Eluida Hoffpauir, one of the Mississippi girls at Scarritt:

"Can you picture to yourself the loveliest, happiest, most joyous scene? Do so, and you have our Scarritt family as we have lived together these marvelous days in which we celebrate the birth of Jesus. I am glad I did stay, for I have gained much and have been able to share much with my Scarritt sisters.

"Every day is a source of much gladness to me. But why not? Scarritt, with all of its beauty, all of its glory encircles you in her bosom and there is no reason why a mortal should be otherwise.

"I wonder just how much you dear folks know what your generosity has done for me. I am so thankful for the privilege of remaining at Scarritt. I am so indebted to you, my conference women. May I be able in some small way to repay you for your aid. It does help so much to feel that there are folks who really care and who really believe in you—that to me, is one of the strongest incentives for success in life.

"I know that nowhere is there a finer group of instructors than at Scarritt. And, each is a blessing in himself or herself. Each has meant so much to me by the very lives they live before us day by day, setting the very best example. I only wish that all of the girls could have contact with Scarritt during some period of their lives.

"I have each of you in my heart always and feel your guiding hand as I go about my task from day to day. May the new year bring renewed courage and renewed strength to the 'folks back home.'

"It saddened my heart to hear of the death of Brother Lewis. My deepest sympathy is for dear Mrs. Lewis."

Recently the Fayette auxiliary, Vicksburg district, lost a valuable member, Mrs. J. S. McDonald. The following resolutions were adopted:

Whereas God, in His wisdom, has removed from our midst Mrs. J. S. McDonald, a devoted member of the Fayette Methodist church, and a beloved member of the Woman's Missionary Society; therefore be it resolved:

First, That, while we shall greatly miss her presence and genial spirit, we bow in humble submission to the Divine will, realizing that He doeth all things well, and that our loss is her eternal gain;

Second, That she will be missed not only by the church and Missionary Society, but by the community at large, and especially by the young people to whom she was very much devoted;

Third, That we extend our deepest sympathy to her devoted husband, her sisters and brother, and other relatives, praying that His grace which is sufficient may sustain them in this sad hour;

Fourth, That a copy of these resolutions be spread on the minutes of the society, a copy sent to the city paper, and to the New Orleans Christian Advocate for publication, and a copy be tendered the bereaved husband.

MRS. A. C. PUFFER,
MRS. I. E. MONTGOMERY,
MRS. T. B. COTTRELL.

The auxiliary at Hazlehurst, Brookhaven district, sustained a great loss in the passing of Mrs. Laura Peets McKee. The following resolutions were adopted:

Resolved, first, That we bow in humble submission to the will of our Heavenly Father.

Resolved, second, That we miss her gracious presence, her helpful counsel, her warm friendship, and her courageous example.

Night Coughs

require something more than ordinary remedies. Piso's is especially good for night coughs. Clings to your throat better than a gargle. Checks the cough spasm, opens the air passages and you get a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

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SIZES

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Resolved, third, That we extend to the bereaved family our heartfelt sympathies, and we pray that the peace of God that passeth all understanding may abide with them and that His mercy may rest upon them.

"Then be content, poor heart; God's plans, like lilies, pure and white unfold;

We must not tear the close-shut leaves apart,

Time will reveal the calyxes of gold:

And, if through patient toil, we reach the land

Where tired feet, with sandals loosened, may rest,

Where we shall clearly know and understand,

I think we shall say, 'God knew best'."

Resolved, fourth, That a copy of these resolutions be sent to the family, and a copy be placed in the minutes of the Missionary Society.

Respectfully submitted,

MRS. W. J. WILSON,
MRS. G. I. RAGSDALE,
MRS. NELSON GOULDMAN.



Made specially for BABIES and CHILDREN

Physicians tell us that one condition is nearly always present when a child has a digestive upset, a starting cold or other little ailment. Constipation. The first step towards relief is to rid the body of impure wastes. And for this nothing is better than genuine Castoria! Castoria is a pure vegetable preparation made specially for babies and children. This means it is mild and gentle; that it contains no harsh drugs, no narcotics. Yet it always gets results! You never have to coax children to take Castoria. Real Castoria always bears the name:

Chas. H. Fletcher

CASTORIA

CHILDREN CRY FOR IT

FROM BROTHER W. T. GRIFFIN

Dear Advocate: The Bonhomie churches and the Tatum Co. mill continue to "function"; not normally, but in a good way, and the people seem satisfied and try to make the best of the depressing situation. Sunday school and church attendance are good, and the prayer meetings are unusually good. The annual community Christmas tree, given by the company, brought cheer to the heart of every child and many grown ups in the community. There was no limit to the numbers and the presents were all something of value. So good cheer prevailed.

Just before conference Bro. A. S. Oliver preached during a ten-day meeting, and many were blessed, five uniting with the church. He is good help always, a man of much prayer.

The Advocate reaches a number of our families, and shall reach more. We have read it for forty-three years and shall unto the "end of the way."

W. T. GRIFFIN.

Hattiesburg, Miss.

SHOTS AT THE LIQUOR TRAFFIC

All any criminal asks is to be let alone.

Prohibition prohibits all too well to suit the brewer.

Science has driven her javelin through the skull of alcohol.

The same actions of a drunken man that you are laughing at, someone else is crying over.

No "boozer" ever takes more than one drink at a time.

Do not call it a "blind pig," but a skunk, an animal that dispenses strong liquor without license.

The steady drinker soon becomes an unsteady drinker.

The man who says he can "drink or let it alone," always drinks; and the man who just "takes one now and then" takes more now than he did then.

Luxury may be taxed, but vice must be prohibited.

To advertise the liquor traffic you never use an exhibit marked "before and after taking."

Civilized man makes liquor, and liquor makes savages.

If you have a good law and a poor officer, repeal the officer, not the law.

To license an evil is to put the stamp of public approval upon it.

In just what business can a drinking man be trusted?

Water quenches thirst; alcohol creates thirst.

In time of riot, which does the mayor close, the churches or the bootleg joints?

Joy juice does not go well with gasoline, even when one is in the driver and the other in the tank.

The speakeasy is ashamed of its best customers.

If you get the best whiskey, it will get the best of you.

Liquor causes suicides, homicides, sorrowcides, and burnt-out insides.

If more liquor is sold under prohibition why do the brewers oppose it?

If conditions are bad under prohibition, then what you want is not more whiskey, but less.

To plead for modification of prohibition because liquor is being sold illegally, is to put a premium on lawlessness.

The saloon slays its best friends.

The family income is cut off at both ends when the father drinks; he spends more and cannot earn as much.

If beer is a food, why do you see a man begging for something to eat after he has been on a three-day's drunk?

Prohibition makes liquor hard to get, wrong to sell, and bad to drink.

Water is the strongest drink; lions and horses use it, and Samson never drank anything else.—Selected.

A radio announcer, says Our Hope, not knowing his Bible, told his audience a big treat was in store for them. Dr. S. Parkes Cadman would speak. "I want you to know that of all the radio speakers, Dr. Cadman is the prince of the power of the air."

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round

preaching and Q. C., Jan. 31, a.m. Macon Ct., at Prairie, preaching and Q. C., Jan. 31, p.m.

High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a.m. Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p.m.

Weir and M., at McCool, preaching and Q. C., Feb. 14, a.m.

Longview Ct., at Longview, preaching and Q. C., Feb. 14, p.m.

V. C. CURTIS, P. E.

Greenwood Dist.—First Round

Belzoni, Jan. 31, a. m.

Indianola, Jan. 31, p. m.

W. N. DUNCAN, P. E.

Greenville Dist.—First Round

Gunnison and Hilhouse, at Gunnison, preaching, Jan. 31, a. m.; Q. C., p. m.

Merigold and Sherars, at Merigold, preaching, Jan. 31, p. m.; Q. C., after service.

Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Alexandria, preaching, Jan. 31, a.m.

Pineville, preaching, Jan. 31, p. m.

Lecompte, Feb. 3, p. m.

Boyce, Q. C., Feb. 4, p. m.

Elizabeth, Feb. 6-7.

Bunkie, Feb. 10.

Melder, at Melder, Feb. 13-14.

Alexandria, Q. C., Feb. 15 p. m.

Pineville, Q. C., Feb. 16, p. m.

Alco, Feb. 20-21.

Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

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TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

In my first pastorate at Washington Street (now Monument) Church, Richmond, Va., old Brother T— used to begin his prayers, "Lord, we come to thee on the knees of our fast decaying bodies," etc. And I used to think, "My, my, he must be in bad shape." Old Brother M— used to begin, "Here we are, Lord, in thy church on our flowery beds of ease," and he was kneeling on an uncarpeted floor and had just risen from his seat on a hard bench.

Prayer by Megaphone

Some people still think the Lord is deaf, or on a journey or hunting. The louder a prayer is yelled at Him, the greater petition it seems to them. As presiding elder of the Richmond District, I got off the Chesapeake and Ohio train to go to New York to hold a "quarterly meeting." Old Brother O— met me. As we drove along in his buggy behind old Dobbin, I asked, "and how did your revival meeting go off?"

With great enthusiasm he replied, "Oh, Brother Bennett, we had a great meeting. Brother Charley C— preached for us." (Brother C. was large and healthy and had a voice like a fog horn.) "And, oh, Brother Bennett, I wish you could just a heeard a prar Brother Charleey prayed. It was the biggest prar I ever heeard. I think you could a heeard him a mile." I could imagine it, one of those roars that are supposed to storm an unwilling heaven. Brother Charley would take all the prizes in the hog calling contests, if they had been put on in his day.

Catch the Lord Napping

Many prayers seem to try to catch the Lord napping, and give Him some gossip He hasn't heard. Now and then they admit some knowledge of events by the Allwise. "Lord, as thou hast seen in the morning paper," one brother began.

At the North Georgia Methodist Conference in Atlanta some years ago, Brother N— T— furnished the Almighty with a summary of the events of the Conference week, especially the speeches of visiting brethren, "Lord, we thank thee for Bishop Lambuth, who has carried the cross around the world. Lord, we thank thee for Bishop Cannon. He, too, has penetrated the African wilds. Lord, we thank thee for Bishop DuBose (a mighty rhetorician) whose devotion is equivalent to his vocabulary.

Don't Tell the Lord I'm Here
When the movement was on for

woman's suffrage Dr. S. A. Steel (who was opposed to the movement) dropped in at a meeting held in the interest of woman's suffrage in the city of Columbia, S. C., and took a seat in the rear pew. When the time came to end the meeting, the chairman said, "we will be adjourned with prayer. Will Dr. Steel lead us?" "I shall have to ask you to excuse me, madam," said the Doctor, "I don't want the Lord to know that I am at any such meeting."

Twin Prayers.

I had the rare experience in a Richmond church of having twin prayers delivered together. When the time arrived for a prayer I looked in the right "Amen Corner" in which sat a deaf man who prayed in public. I then looked in the other "Amen Corner" and called on a brother there to lead us. "He knew I had called on him and began and continued his prayer, conscious that he was acting by authority. The deaf man thought I had called on him. He could not hear the other man's prayer. So we had a prayer duet. But I doubt the devotion of the tickled congregation. It was a comical affair.

"Couldn't Hear Nobody Pray."

My South Carolina friend tells of a young preacher at his first service in a new pastorate. Not being acquainted he approached a prominent looking gentleman in the "Amen Corner" before beginning the service. From his high seat in the synagogue, he took the distinguished looking gentleman for one of the saints, and asked, "Brother, is there some one here today who prays in public?" The old reprobate arose and looked all over the congregation searchingly and finally said, "No, sir, not a d— one." Let us hope the preacher had liberty as he led the prayer himself.

Lander College, Greenwood, S. C.

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We think it a help, and in fact a great need."

How welcome her letter when it reaches our sanctum!

How it makes our pulse throb; how it makes our heart hop!

We inwardly bless her, we outwardly thank her—

The steady subscriber who never says, "Stop!"

—Exchange.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—First Round

Columbia, Jan. 31, 11 a. m.
Monroe, Gordon Ave., Jan. 31, 7:30 p. m.
Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
Winnsboro, Feb. 7, 7:30 p. m.
Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m.
Oak Grove, Feb. 17, 2 p. m.
Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Jonesville, at Jonesville, Jan. 31, 11 a. m. and 2 p. m.
Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Second Church, Jan. 31, a. m.; Feb. 10.
Rayne Memorial, Jan. 31, a. m.; Jan. 5.
Algiers, Jan. 31, p. m.; Jan. 27.
St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston Dist.—First Round

Haynesville, at Haynesville, Jan. 31, preaching, 11 a. m.; Q. C., 2:30 p. m.
Marion, at Marion, Feb. 7, preaching, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 7 p. m.

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions are cordially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN, P. E.

Shreveport Dist.—First Round

Noel Memorial, Jan. 31, a. m.; Q. C., Jan. 26, 7:30 p. m.
First Church, Shreveport, Jan. 31, p. m.; Q. C., Jan. 27, 7:30 p. m.
Greenwood and Bethany, at Greenwood, Feb. 7, a. m.; Q. C., 3 p. m.
Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Monticello, at Monticello, Jan. 31, 11 a. m. and 2 p. m.

Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Ellisville, at Ellisville, Jan. 31, 11 a. m. and 2 p. m.
New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p. m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

DeKalb, at New Hope, Jan. 31, 11 a. m.
Seventh Ave., Meridian, at Wesley Jan. 31, 7:30 p. m.
Porterville, at Union, Feb. 7, 11 a. m.
Pachuta at Pachuta, Feb. 14, 11 a. m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.
Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Homewood, at Homewood, Jan. 31, 11 a. m. and 2 p. m.
Lake, at Lake, Jan. 31, 7 p. m.; Feb. 1, 7 p. m.
Philadelphia Circuit, at Sandtown, Feb. 6, 11 a. m. and 1:30 p. m.
Philadelphia Station, Feb. 7, 11 a. m.; Feb. 8, 9 a. m.
Burnside, at Longino, Feb. 7, 2:30 p. m. and 7 p. m.
Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.
Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
Laurel, at West, Feb. 21, 7 p. m.
Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Mentorum, at Pine Grove, Jan. 31, 11 a. m.
Wiggins, at Wiggins, Jan. 31, 7:30 p. m.
Brooklyn and Bond, at McLaurin, Feb. 7, 11 a. m.
Columbia and Mission, Feb. 14, 11 a. m.
Lumberton, Feb. 14, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Gloster, at Gloster, Jan. 31, 11 a. m. and 2:30 p. m.
Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

HENRY G. HAWKINS, P. E.

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NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 4, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

"HELLO, AMERICA"

I was turning the button on my radio trying to "tune in," but having nowhere in particular in mind; just fishing around in the ether sea, seeing if I could "get a bite." Suddenly I was wrenched out of this casual casting by the words, "Hello, America! This is Berlin." It was the announcer in Berlin, Germany, telling America that one of their leading orchestras was shortly to entertain us with some of the best music of the old German masters.

I called to mind that I had met with some difficulty in locating Berlin on the map of my little geography in the little school of the "glory days" now gone. It was not so difficult for me to recall that a dozen short years ago we, along with some few other nations whose names we have not forgot, were struggling toward the city of Berlin, hot with hate, determined to blow the city into smithereens. We were not going to Berlin to attend a concert, either. We did not want anything Germany had or that was marked, "Made in Germany." We wanted her scalp, at least that of the Kaiser.

Last night I was casting about again as I sat under the old beech tree on this ledge called "America." This time I hooked a whale. Again, "Hello, America. This is Mukden. General Honju, commander in chief of the Japanese forces in Manchuria, wishes to speak to you. He is sitting right here and will step to the 'mike' in a minute." It was the voice of Floyd Gibbons speaking with his usual machine-gun tempo.

Then General Honju, in Mukden, more than 7,000 miles away, began his speech to America. Not being familiar with the Japanese language I was unable to make out anything but the fervor with which he spoke. It appeared to surpass the normal speed limit for human speech, but when he had finished, in about one-fifth the time he had used, Floyd Gibbons, the newspaper correspondent, gave the English version of the speech. The translation indicated that with one hand, so to speak, the general was trying to justify Japan's invasion of Manchuria, and with the other he was trying to keep the friendship of America and the esteem of the world by making heavy claims as to her friendly intentions and interest in world peace.

Of course I am interested in what came over the ether waves from both Berlin and Mukden, but that was not the matter which I felt was of greatest meaning. If America ever had a comfortable isolation and freedom from foreign entanglements that matter is now history or a myth so far as this age is concerned. In our town

HUNGER MARCHES ON WASHINGTON

Early in this month an army of more than 12,000 hungry and unemployed men, under the generalship of Rev. James R. Cox, a Catholic priest, marched for some miles into the Washington, D. C., to lay their case before President Hoover and Congress. On the way at one point Rev. O. B. Poulson, a Methodist pastor and his congregation, served them coffee and sandwiches. Then on through the rain, mud and sleet they marched. "Last night they tossed on carpets, shreds of worn-out tents and stones and boards at the Fair Grounds just outside of town. Some found a haven in the pavilions, some slept in cars and trucks, others, weary from the long trek, were satisfied to seek sleep beneath a string of freight cars or in cattle stalls and sheds on the grounds."

Under this declaration of the Constitution they came: "Congress shall make no law . . . abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances." There were no threats, no red flags; just an army of unemployed and hungry men seeking a "redress of grievances."

It is easy for us at this distance to objectify our country as Uncle Sam, or let President Hoover represent him; and thus escape the tragic meaning of this dramatic portrayal of a sad condition prevailing at this time. A country that boasts of its wealth and progress should take time to consider its army of unemployed and ask the reasons for it.

It might help the situation if each citizen would imagine that army of hungry men marching straight to his door to spend the night with him. It might help us to find a way to correct such a situation. A country as great as ours is great enough to solve the problem.

we are close enough to hear Schubert's "Serenade" played in our neighbor's parlor and feel the mosquitoes that were born in his rain barrel. And that is now true of the nations of the world. I sit in my room and enjoy Berlin's best orchestra, and suffer Japan's latest move toward the goal for which she has set out. And I cannot be oblivious of either.

Another thing about the situation: the director of the Berlin orchestra sought to share with us one of his country's finest productions. Japan was anxious for us to keep friendly with her, reminding us that she was doing just about what Amer-

(Continued on Page 8.)

THE ART OF ENCOURAGEMENT

A sailor, in the olden days, was called upon to climb to a rather dizzy height in the rigging to do a piece of repair work. The sea was in no humor for the undertaking, but the task had to be done regardless of the risk. A few interested by terrified friends gathered below gazing up at the climbing man whose strength seemed to be failing. From the company below there went up to him this chorus, "Ah, he can't make it, he can't make it. Look! He is about to fall. He'll never get there." His hands were weakening and his strength waning when an old sailor appeared on the scene below. "Hush!" he yelled to that group of calamity howlers. "Why, sure he will make it. Go on, John, go on, John. You'll make it," he cried and began to clap for him. New strength came into his tired and strained hands, and soon he was completing the job and ready to descend.

During the World War dark days had settled down along the Western Front. Steadily those strong Prussian Guards were pushing the Allies toward the Channel. Then there landed on the soil of France those strong, sturdy, snappy fellows from America, the land of youth. A sector of the long sinuous line was turned over to them. Word went up and down the line to those tired, half-dead men, already bled white, that Uncle Sam had taken a hand. The report was equivalent to adding many more men than made up our sector. It meant new life. And pretty soon Prussian Guards were being pressed toward Berlin, and the day was saved.

The situation in the early Christian church was not so encouraging. A little band of peasants with a new faith were battling against the fearful odds of the bitter criticism and opposition of both the Jews and the Romans. Problems in their own ranks were rising and complaints were developing. What could be done? According to Dr. Goodspeed's translation, Joseph, a Levite, whom the apostles had named Barnabas, which means Son of Encouragement, appeared on the scene. "Son of Encouragement," what a nickname. He didn't deliver a great sermon, or claim some big place of prominent leadership. No, he just came along with the heartening word and the courageous deed. And we are indebted to him for the Apostle Paul. They needed a great leader at Antioch. The situation was at a standstill. The young church had reached the limit of its leadership resources. Barnabas said, "Wait a bit. Be steady. I shall be back in a few days." They waited feeling that

(Continued on Page 8.)

The True Riches

By REV. L. M. LIPSCOMB

Perhaps, as Wordsworth so beautifully indicates, "The little, nameless, unremembered acts of kindness and of love make up that best portion of a good man's life" Those who think they are not doing anything often do more than others by being something. Many really succeed in time who never know it. Physical inability coupled with prayer, sincerity, love and faith, build the pillars of the temple until righteousness has become consolidated into character and that kind of character is the basis of well being and the noblest destiny.

Greatness is not limited to health, nor youth, nor physical prowess; but to insight, vision and oneness with the Eternal in love and living. "One crowded hour of glorious life is worth an age without a name," says a great philosopher. It is also worth an age of indolence and apathy. This is the thought of Tennyson, "Better fifty years of Europe than a cycle of Cathay." Not genius, nor toil, nor wealth, nor knowledge is life's richest fruitage nor destined goal, but rather character which has builded into itself purity, goodness and love. This is the only thing guaranteed by the universe of change and challenge to be guarded and kept while every material vestige forfeits its value and passes to the dust of pomp and power that have been.

Knowledge is not power of any definite and final worth save as it grapples and incorporates into itself the central facts the moral and spiritual essence on which God's world is fundamentally centered. Otherwise no matter how big or learned or high or wise men may be their life story is not a poem of inspiration, but only a rough date of the almanac. They are mere bourbons of existence, the waifs of time, the hermit crabs of a salt sea, denizens beneath the surface of light and opportunity, encrusted with the useless shells, that the crustaceans cast off.

The wealth they aspire to is simply more luggage. It does not pass into them as a source of growth, does not nurture nor enlarge the man, because it has no vital contact with any inner purpose or motive, but like the barnacles of the sea only collect on the bottom of the tub. To such there is nothing holy or sacred in fatherhood or motherhood, nothing in faith, love, duty, generosity; nothing Divine in a glorious sunrise, the swell and threnody of the ocean, the silent pageantry of the skies, the heaven-lit smile of infancy, the sacred aureole of a mother's love and care, the patriot's blood or the martyr's faith, the prophet's ken or the Christian's hope. All is mere utility, comet's tail and tiger's claws, monkey ooze and baboon antics—All cold, frozen, unsympathetic, orderless, purposeless "concourse of atoms"—the cosmos is but a wraith of vapor or smoke-screen or morbid putrescence thrown up by some unknown varuna disporting in inane activities and using the whole thing as a vacuum cleaner. Such used to be called science—not now. Let anyone read the lives of the real scientists, the story of Copernicus, of Kepler, of Newton, the men, one of whom said, "I am thinking God's thoughts after him." Note the religious awe that filled their spirits as the realms of nature and truth opened to them. All knowledge is of God. There is no true knowledge which does not increase our liberty, our strength, our power of moral purpose, our capacity for joy,

happiness and usefulness in the sphere of living.

We are not here for the purpose of heaping riches, buying and cultivating lands, disporting ourselves in society, but to make a life. Ruskin's great governing proposition is, "There's no wealth but life." The proposition is self-evident. A career whether of 25 or 40 or 80 years is in its final analysis the sum of its thoughts, its feelings, its deeds. To get the best in these is truly to live. To secure these things in the largest degree for the family of men is the one worthy aim of the teacher, preacher and leader of men. Nothing lifts society like accurate spiritual envisioning of the powers and ends of being, the clean, unafraid moral stamina to stay by the highest. Nothing can truly be counted

"THE DISARMAMENT CONFERENCE—1932"

Lord God of Hosts. Our Sun and Shield!
To whom we loving service yield,
Stretch forth Thy mighty arm of power,
And aid us in this fateful hour!

Thou who dost break in twain the bow,
Thou who the deadly spear lay low,
Thou who the chariot burns with fire,
Cause now to cease the nations' ire!

That they no more may madly race,
And build and arm to each outpace,
But with a heart for human weal,
May limit weapons made of steel!

'Tis LOVE that conquers, not mailed FIST;
Oh! grant the peoples may learn this,
And as they gather from afar,
May vow to end the curse of War?

—Lee G. Crutchfield.

wealth that does not minister to or further this only good that lies in human perspective.

Then to be poor is to be destitute of God, faith in the best and highest, love for truth and righteousness, devoid of the insight and foresight, the concentration of mind and self with joy, and fervor upon the noblest purposes yet revealed from heaven or our innermost natures. For the most part, men seek riches because they covet power and pleasure. For a brief time money may and does purchase both, but in a very limited and meagre degree. Real wealth is an inner property. It can never come from without. Money nor power nor intrigue can purchase it. It is a personal thing, in no sense material or exchangeable.

And on the other hand, happiness does not rise from pleasure, self-indulgence, dissipation like fog from a pond; but rather is achieved by a wisely and well ordered life wrought in the fiat of self-control, centered on the highest moral perception of soul one can possibly have.

This is God's world as men have found out who have passed down the ages. And all who come after are destined to find out the self-same truth. Men cannot use or abuse it in any way that was not intended and get away with it.

But, alas, alack, the waste of life, the blight of the richest and sweetest flowers ever known, the loss of hope, happiness, and peace before they think or know what is going on.

"DWINDLING METHODISM"

By Rev. S. F. Harkey, Assistant Secretary,
Mississippi Conference

Several articles under this title have appeared in both our Conference and General Organs, and yet none of them have seemed to the writer to touch the real cause of the apparent losses in membership. I do not believe that Methodism is dwindling. I do not believe that we have had a real loss in membership. I have been working with the Conference statistics for seventeen years and have found that most of our so-called losses may be attributed to either loose book-keeping or careless reporting of the statistics. This looseness may be put in two general classes: First, those who start with the wrong number for the "number of members reported last year," and, second, those who have a mania for dismissing members who have moved away but have not been "lost sight of."

For several years the first totals of our Mississippi Conference, that is those which have been reached by the Statistical Secretaries at the seat of Conference, have shown a loss. A careful checking of the reports of the pastors each year after Conference has in every case except this year changed that loss into a gain. If I had adopted the same policy this year as before, our Conference would have shown a gain instead of a loss. More than a fourth of the pastors start with the wrong number in the first column, thus throwing away any gain that may have been made during the previous year. It has been our custom to charge each of these careless men with the proper number, add the two items of "members added," and then take away their "dismissals" and reach a "present total membership." This year, under the new system of reporting by churches rather than by charges, this system was not so easy to follow. We took for granted that each pastor had actually counted the names on his registers. (A very rash supposition, judging by the way they have made out the reports in previous years). We changed his first figure to correspond with the totals of last year, added his "additions on profession of faith," and changed either his "otherwise additions" or "dismissals" enough to leave his totals unchanged. This caused the Conference to show a loss where, if there had been an actual careful counting of names there would have been an increase.

Our Conference is not alone in this predicament, for the General Minutes will show that in most cases the membership tables of the Conferences will not "balance" as they should. Why should we ask our young men to work for a week on statistics that are not in anywise correct? We deprive them of the opportunity of enjoying the sessions of the Conference in order that they may tabulate a lot of figures that we pastors have guessed at and which do not represent the facts. After Conference this year, the writer worked for ten days on the tables and made a

little over fifteen hundred corrections on them in order that they might be made to balance. I do not object to doing this work, but do not think it fair to be asked to do this extra work when a little more carefulness and intelligence on the part of the pastors making out the reports would render it unnecessary. Most of the Conferences do not audit their tables, and, therefore, they do not balance. They ought to balance, and, as long as I work with them, they will balance before being turned over to the printer. Why not make them out correctly in the first place? A man who cannot make out his own report correctly can find some one in his charge who knows enough about business methods to assist him and get them correct before he turns them over to the auditors.

The other item which causes a loss is the wholesale revision of rolls, in which we mark off the names of the members who have been absent for several years, and who have not sent in any contributions for the support of the local churches. Often these names are dropped without any session of the Church Conference. This is contrary to the law of our Church, and is really an act of dishonesty. These men and women have a right to leave their membership in their old places of residence, though this is not the best, of course. We have absolutely no grounds for taking their names off, unless we hold a trial and turn them out for lying because they have not kept their solemn vow to support the institutions of the Church. These revisions are falsifying our statistics and giving us a large constituency of "detached Methodists" who are still members of our great Church, but who are not counted on our rolls at all. Since I became a pastor I have found six stewards, four trustees, one Sunday school superintendent, and dozens of members who supposed that their names were on the roll, but who were not being reported in our totals, for their names had been carelessly omitted at some time in the past. I have found five small rural churches at which services had been discontinued, but where the rolls had not been transferred and the membership had not been counted. If we will be more careful with the names charged to our care, and will correctly make out our reports, we will not need a dozen theoretical reasons for "dwindling Methodism."

FROM THE PELICAN PINES

By Rev. S. A. Steel, D. D.

What are the five books I have recently read? Well, it so happens that none of them are religious books. I am unable to buy books; so the new books I get are books sent me for review. I'm a "forgotten man" to the Cokesbury folks; but Houghton, Mifflin Co., and Macmillan Company, and Bobbs-Merrill, and other publishing houses, keep me in some mighty good books, and I tell about them in the Sunday Memphis Commercial Appeal, writing under the head of "Creole Gumbo." The last number was 287; so I have been making this literary soup for some time. The last five books—well here is one, "The Story of the Confederacy," by Henry. It is the best one-volume history of the great struggle of the South for independence that I know. Mr. Henry is a Nashville man, a Southerner, yet fair and lucid in his narrative. He is easier with some folks than I could be, for I have not yet attained to "perfect love." But Mr. Henry's book should be in every man's library. Another one of the five is "Varina Howell, Wife of Jefferson Davis," second volume, by Mrs. Eron Rowland. This is an intensely interesting book, and gives one a vivid picture of the closing days of the war "when the white folks fit the Yankees"—that is what the old darky called the war. Mrs. Rowland writes without bitterness and her two books are a valuable contribution to American history. This is a Macmillan book. Another one of the

five is "George Washington," by Sears. This is a T. Y. Crowell book, and a good one. It is a full length portrait of the immortal George. Washington's religion appears to better advantage in Dr. Sears' book than it does in Bernard Fay's life of Washington, also a recent book. Fay is a Frenchman and Sears an American. That makes a difference. Another of these five books is "Crowded Years," an autobiography of William G. McAdoo, a Houghton-Mifflin book. Now, there's a book for you. It gives a vivid inside view of Wilson's administration.

Milady and I laughed our sides sore at some of McAdoo's stories. A good deal of the book is devoted to finance, which is natural, as McAdoo was Secretary of the Treasury and had to finance the biggest war anyone ever tackled; but he has a humor that makes his book snappy, and his photographs of many of the prominent people of that time are provokingly funny. I have learned more about the way national politics are run from this book than I ever knew before. There is no danger of its being offered me, but after reading this book and seeing what a President has to do, I wouldn't have the presidency of the United States if it was handed to me on a silver waiter, with a Kimberly diamond thrown in. No, sir; excuse me.

The last of these five books is a Bobbs-Merrill book, "Russia, My Home," by Madame Emma C. Ponafidine. Madame Ponafidine was the wife of a Russian nobleman, and her book is a narrative of her experience before, during, and after the Bolshevik revolution in Russia. If you want to know what Communism is, you will find it described here to a dot, and may the good Lord deliver us from it! Madame Ponafidine was the daughter of an American missionary in Persia. She was educated in the United States, and returned to be her father's assistant. Ponafidine was Consul-General for Russia in Tabriz, and was a real nobleman in his character. He had a fine estate in central Russia, but the mad Bolsheviks confiscated it, and something worse than what Sherman said war is wrecked everything. Every American ought to read this book to learn what the leveling process of Communism does for a people.

A sixth book would be a life of "Wellington," by Guedalla. This is a Harper and Brothers book. It has just come, but I find it so interesting that I am nearly through it. I never liked Wellington. I like him less the more I know him. He married Kitty Pakenham, the sister of the General Pakenham who was killed at the battle of New Orleans. He was a shrewd politician, went to India and grew rich, fought Napoleon at Waterloo and, by a combination of circumstances, defeated him. Two foes, however, more formidable than the "Iron Duke" defeated Napoleon at Waterloo—treachery and mud. Napoleon's plan of the battle was admirable, so military critics say; but some of his main men went back on him, and his cannon sank to the hubs in stiff Belgium mud.

But enough about books. Since you left, I have nobody to discuss books with. Milady is my only associate. But she says everything has four sides, my side, your side, the right side, and the bright side, and she is always on the bright side. No matter how dark the day may be, she says the sun is shining above the clouds, and they will roll away. So I have no chance to grumble when she is around, thank the Lord.

Mansfield, La.

The Huchow Institutional Church, Huchow, China, reports for 1931 a total of 130 church members and 120 probationers; one regular Sunday school with 140 enrolled and three afternoon Sunday schools with an enrollment of 120; eight revival evangelistic meetings were held and three short-term Bible schools with over 300 attending. The Rev. H. L. Sone is superintendent of the institutional features at this church.

SAFETY SIGNALS

By Rev. S. J. Davies

Louisiana is just convalescing from a virulent attack of political storms, upheavals and social disturbances. Men who under ordinary circumstances are fairly good citizens, are not thieves, criminals nor disturbers of the peace, accuse one another of crimes and misdemeanors worthy of the chain gang or penitentiary. And today after the election, I think some of the winners of office must feel tired and cheap, and the losers are counting the cost of such vain expenditure of brainfag and energy. These periodic brainstorms are really an affliction and detriment to manliness and the higher, nobler qualities of life and conduct.

This rating of men, underrating, overrating and berating, reminds me of an old story. Old stories are the best stories. At least I find no new ones better, or more useful and pertinent for illustration.

Two negro boys were standing in a dusty path. One was pouring forth a stream of vituperation and invective upon the other, berating his birth, breed and ancestry. The victim was busy digging his toes into the sand and casting furtive glances on his accuser, the while listening patiently to the abuse. After exhausting his supply of vile epithets the accuser ceased. Looking up the victim said, "All dem things you say I is, you am." So with the political brew. It boils and bubbles worse than Macbeth's witches pot. What a prince, oh, my countrymen and women of government! Yet I feel assured under divine guidance, despite the passions, greed and ambition of some, the ship of state will sail onward. For we are all aboard and whether the power be wind, steam or gas, we are simply bound to voyage onward, on the great ocean of time with a haven ahead.

Jean Ingelow, poetess of tender thought and exquisite word painting, writing of the dividing stream of the past from the present, and all vain hope of recalling the vanished, left this on record:

"No backward path; ah, no returning;
No second crossing that ripples flow."

Surely if this stream of the author's imagery, once flowed onward calm and peaceful under dappled skies amid woodland copses, in these latter days it has become a dashing torrent, roaring in cascades and cataracts over rocks and precipitous heights. We are living—did I say living?—rather struggling, many dying, fearing, despairing, mourning for the peaceful days now gone forever, and wondering if the future holds any surcease from the everlasting tumult of time and things. Many men and women are apparently striving and reaching after everything else save God's eternal truths. Materialism has a deadly grip on a large part of the human race, and the idealistic or fairer qualities become so merged with this system of life that it sometimes requires a microscopic vision to distinguish the spiritual from the material. Now, beloved, however useful money and the things money brings may be, money is not and never can be sacramental, and right here is where the deadly issue lies. There is entirely too much glorifying of material comforts and pleasures, and too little of spiritual values, which, after all, are the real, because they are eternal. Sometime after having preached a sermon on faith and service, some one says, "I enjoyed that sermon," and I reply, "Let's try to live that way." So, I am trying, and will you try still to live, with the peace of God in your heart? "Peace I leave with you," etc. This is the benediction. Amen.

628 Kings Highway, Shreveport, La.

MORE ABOUT "DWINGLING METHODISM"

By Rev. Del Longgear

The original editorial caught my eye, and while I was still thinking about it, here came the brother from "Rome, Ala.," and he caused the wheels of memory to turn back a bit. I, too, visited that church over there at "Rome." And I found quite a bit that might explain some "Dwindling Methodism."

It is true that the new pastor arrived, just as the former writer imagined. When the pastor got on the ground he met one of the officials, and the first thing he noticed was an odor that did not come from cloves. He further found that the official had not been to church for more than a year because at the previous election he had been defeated for office and blamed the church with it. He never came around to hear his pastor, took every occasion to criticise him, and on the few occasions when he did deign to "honor" the church with his presence he slipped in at the back door, took a back seat and sometimes did not even know whether his song book was right side up or not. When the congregation was considering building a new house he always stayed away from their meetings. He never attended quarterly conferences. About all he did was to find fault with the preacher. He even fell back on the expedient of criticising the length of the sermons. The other church in town got his praise, and if he contributed any means anywhere it went to the other church, for his own church treasurer never received any of it.

This man's family did not attend church because of his attitude; the faithful pastor and officials were disheartened, and the church was injured in the opinion of the public. And that is why there was a "Dwindling Methodism" at "Rome, Ala."

THE CORINTH DISTRICT—A DIGEST

By Rev. James H. Felts, P. E.

Figures do not tell the whole truth. While ashamed of the report of last year, I am not unmindful of the fact that this district made a record. First, in the per cent. paid on the benevolences, second in the actual amount paid, first in additions on profession of faith, third, in additions by letter and otherwise, first in number of adults baptized, second in number of infants baptized; the largest membership found in any district in the Conference, the largest number of local preachers; third in number of church papers taken, but first in number of Sunday schools, second in number of officers and teachers, third in total enrollment in all departments, first in number of pupils joining the church, third in number taking training courses, sixth in amount raised for missions, and sixth in amount raised for all other purposes. In the amount paid to pastors only two districts paid a larger per cent, hardly sufficiently larger to count. While the presiding elder was paid less than any of the others the amount paid to the benevolences more than makes up for the difference. See Minutes. The presiding elder drove 1,800 miles last year in the bounds of the district. He will have much smaller mileage this year. Necessity is the mother of many things. Lest comparisons should become odious, not to say embarrassing, let this suffice.

This is strictly hill country. Four of the five stations paid in full last year. All of them will pay out this year. Not so much as one circuit failed to make some kind of report on missions. Some of them were not encouraging, but they did

something. That is better than some of the stations of the Conference did.

If there is a friction point in the district I have no knowledge of it. If there is a pastor sufficiently discouraged to "slow down" it has not come to me. If there is a layman who has "thrown up his job" it has not been reported. The first round, finished before Christmas, was nearly one thousand dollars short of reports made last year. Discouraging? Not so you can notice it. Our people are not unmindful of pastors or presiding elder. They are dividing their food products generously. More than one hundred pints and quarts, of delightful "canned goods" adorn the district parsonage. Hams, eggs, chickens, meal, potatoes, and sundry other "eatables" are not wanting. If there is a pastor with "money to burn" I have not made his acquaintance. If there is one short of substantial food products he is sure keeping quiet. If there is an unhappy man among us smiles hide the evidence.

Our hearts go out to our delta brethren, and here and there our people are not forgetting. Truck loads of provisions are heading towards the water-swept section with becoming regularity. Even a little money is going in the same direction. "So mote it be."

The "hill brethren" are blessed these days, whether they know it or not. I trust that we may show our appreciation and gratitude by increased loyalty and renewed energy and overcoming courage. Faith and courage are so closely related that one is all but the counterpart of the other.

I am convinced of one thing: The necessity for "starting all over again" in our spending, way of living, manner of doing business, even church work.

Corinth, Miss.

BROOKHAVEN DISTRICT KINGDOM EXTENSION INSTITUTE

An enthusiastic gathering of pastors and church officials of the Brookhaven district, Mississippi Conference, convened on Thursday, January 7, at the Hazlehurst church to formulate and discuss plans for the Kingdom Extension program.

Rev. B. L. Sutherland, the presiding elder of the district, directed the business of the sessions and made several inspirational talks on subjects related to the cause of Kingdom extension.

Other speakers of the day were: Dr. C. W. Crisler, of Brookhaven, who conducted the morning devotional, and Rev. C. A. Schultz, of Grace Church, Jackson, who conducted the afternoon devotionals; Dr. C. C. Jarrell, of the General Hospital Board, representing the General Commission on Benevolences; Rev. J. T. Leggett, presiding elder of the Jackson district, on behalf of the Orphanage; Dr. J. L. Decell, pastor of Galloway Memorial, Jackson, on behalf of the New Orleans Christian Advocate and other Christian literature; Dr. J. A. Smith, of Capitol Street Church, Jackson, on "Suggested Methods of Presenting the Kingdom Extension Program to the Congregation"; W. D. Hawkins, chairman of the Mississippi Conference Commission on Benevolences, who introduced the literature to be used in the campaign and received the orders for literature from the pastors; Curtis Youngblood, district lay leader, who spoke of the task from the layman's standpoint; Mrs. L. W. Alford, of McComb, on behalf of the Missionary Voice, and Rev. J. E. Gray, of Crystal Springs, and Rev. B. M. Hunt, of Centenary Church, McComb, who led in closing prayers morning and afternoon, respectively.

The Institute was well attended by pastors and laymen from all parts of the district, and all went away with renewed faith and zeal to do the work which needs so badly to be done.

J. W. MOORE, Secretary.

NEWTON DISTRICT KINGDOM EXTENSION INSTITUTE.

The Kingdom Extension Institute for the Newton District was held in the Methodist church at Montrose, January 14, 1932, at 10 a.m.

Most all the charges were represented and all present were interested in the cause.

The meeting was called to order by Rev. W. M. Sullivan, P. E.

Brother Sullivan stated the purpose of the meeting and Brother W. B. Jones conducted the devotional, reading the Second Psalm.

Rev. J. L. Sells, pastor at Port Gibson, spoke on his trip to the East and gave some real information as to the needs of Korea.

W. D. Hawkins spoke on the Benevolences and Kingdom Extension.

A delicious lunch was served at noon by the ladies of the Montrose Methodist church.

The afternoon session was opened with a song and prayer by Rev. H. E. Raley.

Brother W. D. Hawkins spoke concerning the Missionary Voice and other literature of the Church.

The Kingdom Extension books were handed out for the study period.

The apportionment of the Mission Special for this District was made for each charge the same as last year.

J. W. THOMPSON, Sec.

MINDEN DISTRICT AND KINGDOM EXTENSION

The northern half of the Minden district held its Kingdom Extension Institute, in the First Methodist Church of Minden, Tuesday, January 26, 1932. Rev. J. F. Dring, pastor at Haughton and Doyline, led the devotional, after which Bro. Harvell commented on the purpose and importance of the program of Kingdom Extension.

If the splendid way in which our institute was held, and the fine spirit which characterized it is any indication of the manner in which our presiding elder and his preachers are going to put over this Cultivation Period and Kingdom Extension offering, this district will score a great victory. First, the institute was postponed a week, from Jan. 19 to Jan. 26, on account of election day being on Jan. 19. This prevented Dr. Jarrell from being with us, as he could not remain over a week to be with us. Dr. Angie Smith, of Shreveport, was invited to bring us the inspirational message of the day. Monday morning word came that Dr. Smith was sick and could not be with us. Tuesday morning when we met at the church, we noted the presence of a visitor. He was immediately asked to make some remarks appropriate to the occasion. And when the speaker had launched into his address we soon forgot about Dr. Jarrell and Dr. Smith, because before us stood a man clothed in the Spirit delivering what each one felt was indeed a God-sent message. He interpreted the cause of the Kingdom Extension in terms of the great purpose of the church as exemplified in the life of Jesus Christ. I refer to the address brought to us by Dr. Briscoe Carter, presiding elder of the Alexandria district. His message was not only appropriate but most spiritually and fervently delivered. We are very grateful to Dr. Carter for this spiritual feast.

Dr. A. S. Lutz, the pastor-host, discussed the "Methods of Carrying on the Kingdom Extension Enterprise." He made a fervent appeal for a thorough and conscientious presentation of the different interests represented in the Kingdom Extension program.

The district lay-leader, F. G. Philips, was present and spoke to the members of the Institute on the "Relation of Kingdom Extension and the Benevolences." He stressed the fact that results

and accomplishments were the important things in this offering, and that this can be brought about only by personal contact with every member.

Dr. H. T. Carley, chairman of the Conference Commission on Benevolences, urged the prompt collection of the offering as ordered by the Church. He stressed the fact that it is mandatory upon the pastor that the people be given a chance to make a free will offering at the close of the cultivation period. It is the preacher's responsibility to see that the program is executed in every church.

Distribution of the books and literature, and the acceptance of quotas finished the business of the morning. The next feature of the meeting was held in the adjoining room of the church, where the good ladies of Minden Church served a most enjoyable chicken dinner. The meeting was dismissed with prayer by Rev. J. B. Williams, of Plain Dealing.

Every charge of the northern half of the district was represented except two, who could not come on account of high water. The attendance was around forty. A good spirit of optimism prevailed among those present.

EDGAR C. DUFRESNE, Sec.

JANUARY MEETING, COLUMBUS DISTRICT PREACHERS ASSOCIATION

On January 12, a number of preachers of the Columbus District together with several of the preachers' wives met in Starkville for their monthly meeting which was a very profitable one to all who attended.

Rev. H. D. Suydam led the devotional in the morning service; after which a business session was held with our president, Rev. J. A. George, presiding.

At eleven o'clock, Dr. V. C. Curtis, our presiding elder, preached, bringing us a most helpful message, emphasizing the fundamentals of the Christian religion.

Rev. S. S. Cates, a local preacher of the Macon Circuit, conducted the devotional in the afternoon, after which the subject, "The Preacher's Attitude Toward Prohibition," was discussed, which was led by Rev. J. A. George and Rev. J. B. Burns; then the meeting was thrown open for round table discussion, with a number of preachers joining in this discussion. Then we adjourned.

Our next meeting will be held Tuesday, February 16 at Starkville, with the following program:

Sermon, 11 a.m., Rev. J. W. Gibson.

Subject for discussion in the afternoon: "The Unified Program in the Local Church," by Dr. H. F. Brooks.

Local Board of Christiana Education, by Dr. H. F. Brooks.

Consolidation of Epworth League and Sunday School in the Young People's Division, by Rev. J. O. Dowdle.

Place of Organized Adult Classes in the Unified Program, by Rev. S. L. Pope.

Closed with round table discussion.

J. O. DOWDLE, Corresponding Secty.

REPORT OF FINDINGS COMMITTEE, GREENVILLE DISTRICT

Our hearts have been made to burn within us as we have learned of the tragic situation confronting our connectional boards, particularly our Board of Missions. Realizing that immediate relief must be given if we are to avert a calamity to our connectional work, which has been built up out of the blood, tears, prayers and sacrifices of our fathers, that will be the reproach of the

church through centuries to come and mean the loss of thousands of precious souls;

And realizing further, that, in view of the economic and financial distress of our people, it will require the best efforts and contribution of every member of our church to meet the minimum requirements of our connectional boards that they may continue to operate the institutions and hold the lines set up at such costly sacrifices:

We, therefore, pledge ourselves, a reconsecration to God, and to the task of laying these great causes upon the hearts of our people and carrying out the cultivation program ordered by the General Conference and making the every-member canvass for voluntary Kingdom Extension offerings.

We feel that though large gifts may not be made, except in rare instances, yet, if all our people will do what they can in the spirit of real sacrificial giving, our work will not only be maintained, but greatly advanced. As long as our people continue to pour out their offerings to the gods of lust, pride, worldly pleasure and self-indulgence, we have no apology for calling upon them to make sacrifices for the church in this hour of great need and opportunity.

It is sincerely hoped that each pastor will enter into the cultivation period with a deep consciousness of the need and with a determination to give every member of the church an opportunity to make a free-will offering.

We call the attention of our people to the most earnest appeal which has come to us from our Chief Pastors, the Bishops of the Church. We are facing an unusual opportunity for service. May our Father, who has so bountifully blessed us, give us the wisdom and courage to do what should be done. Who knows but that we have come to the Kingdom for such a time as this?

T. M. BRADLEY,

H. P. LEWIS,

E. E. McKEITHEN,

L. P. WASSON,

C. A. NORTHINGTON,

WM. L. ROBINSON.

CHAPLAIN D. B. BODDIE'S ANNUAL REPORT

The Hospital is two and one-half miles from Pineville.

One of our hardest problems is with the wives of patients who come from distant places to be at the bedside of their husbands. Many wives with small children come to be close to their husbands. They either live in apartments or in small rent houses, or in many cases they build a small house and move into it. And in most cases their compensation is small, perhaps \$40.00 per month. Sometimes they have no income at all and hope to get work.

The government discourages this and wisely so, but still they come.

The distance being from 2 1-2 to 3 miles makes it impossible for them to attend Sunday School and church. We are partially solving this by Mr. J. I. Barron, General Superintendent of Sunday School, going out there every Sunday morning with his delivery truck from his store and also his family car and bringing about 25 of the children to Sunday School.

The service to the patients in the hospital is more easily handled but when they move out into these little houses they become a problem.

I find that the men are very appreciative of the service that our Church is rendering them.

I make it my business to try to visit in the wards at least once a week but I answer all emergency calls that come in addition. These calls come from the doctors, patients, wives or friends in cases of extreme illness or death.

The Hospital authorities are unusually cour-

teous to me. I have an open gate at all hours of day or night.

The attendance upon my preaching is good, both in the auditorium and over the "mike." Each bed has a radio connection that is hooked up with our services.

Our greatest problem in these services is the lack of hymn books. We need 200 good song books. I would suggest the old Cokesbury for their use.

With the aid of the American Bible Society I am able to furnish Bibles with large type to all who want them. Many pay for their own but I give to all who are not able to pay for their's who ask for them. I always have one or more religious patients on the wards who keep me posted as to who wants a Bible and whether or not he is able to pay for it. These religious patients read the Bible to those who cannot read. I have one patient in a T. B. ward who was converted by me more than a year ago, who has been instrumental in bringing several others to Christ, and he is constantly reading the Scriptures to those who cannot read. This patient will never be well again.

The brethren over the Church could greatly assist me in serving these men if they would notify me when one of their laymen enters the Hospital, but very few of them do.

I am happy in this work. I am ministering to several men, who have been in bed for nine years, and the fact that they are so cheerful and look forward to my visit with such keen anticipation makes the work very fascinating. They look forward to my visits like children. And these men are Catholic, Jews, Baptists, and in fact of all creeds and no creed.

D. B. BODDIE,

SEASHORE METHODIST ASSEMBLY PASTORS' SCHOOL

There will be held at the Seashore Camp Ground at Biloxi, June 27 to July 8, the first Seashore Methodist Assembly Pastors' School. The following conferences are co-operating in this school: Mississippi, North Mississippi, Alabama, North Alabama and Louisiana. The first meeting of the board of managers of this pastors' school was held January 26, at the Camp Ground. Dr. W. M. Alexander, representing the General Board of Christian Education, was present and assisted in the planning of the school. Eight courses for pastors will be offered. These will be announced a little later.

Work for undergraduates will be offered. This will be done on the required basis. The student must read and outline the book before coming to the school. Three courses for each year will be offered. They are as follows:

First Year

"Making and Meaning of the New Testament" Snowden
 "Wesley and His Century" Fitchett
 "Christian Doctrine" Dale

Second Year

"The Christian Faith" Curtis
 "Logic" Minto
 "History of the Christian Church" Fisher

Third Year

"The Virgin Birth of Christ" Orr
 "Elements of Ethics" Davis
 "Evidence of Christian Experience" Stearns

Fourth Year

"Grounds of Theistic Belief" Fisher
 "The Resurrection of Our Lord" Milligan
 "The Manual of the Discipline"

The names of the courses listed above are the names of the books that you will use. Make your plans to attend, secure your books now, read them and outline them before attending the school.

R. G. LORD,
 Sec., Board of Managers.

CHRISTIAN EDUCATION INSTITUTES, MISSISSIPPI ANNUAL CONFERENCE

The announcement of the Christian Education Institutes is as follows:

February 4, Lauderdale, Miss., Meridian District Institute. All who attend are to bring their own lunch.

February 5, Richton, Miss., Hattiesburg District Institute.

February 9, Newton, Miss., Newton District Institute. All who attend are to bring their own lunch.

February 10, Millsaps Memorial, Jackson, Miss., Jackson District Institute.

February 11, Crystal Springs, Miss., Brookhaven District Institute. All who attend are to bring their own lunch.

February 16, First Church, Gulfport, Miss., Seashore District Institute. All who attend are to bring their own lunch.

February 18, Fayette, Miss., Vicksburg District Institute.

All the institutes begin at 9:30 a.m. All institutes are to close at 3 p.m. There will be one group for all workers. Every church worker should come and take part. Pray that God will honor these meetings with his presence.

JOHN C CHAMBERS,

Executive Secretary, Board of Christian Education, Mississippi Conference.

PARAGRAPHS

By Rev. W. F. Henderson, Jr.

Shake, Brother S. S. Bogan, on your article, "When Is a Superannuate." Let's ask another question, for up to date nobody but the Discipline seems to have answered yours. "Why is a Superannuate?" And another, "How Are the Superannuates?" The REAL superannuates? The funds for them, and the endowment, seem to have been sidetracked, until their cause is lacking. And then to pile them up, as seems to have been done. It reacts in this way: An elect lady, who is usually very liberal in her views and with her money, said, "If Brother Blank is a superannuated man, I will have to withhold my money for this cause, or give it direct to one who I know is one."

Which reminds me: What about the folk in each community where a superannuate lives, led by the pastor, giving him an old-fashioned pounding? The funds were short this year, but folk everywhere, in the country especially, have plenty to eat, if they do not have much money, and most of the time the Old Brother is well worthwhile in the church and community. Think about it and if a former pastor is a superannuate, go to see him and take him some of your canned goods, etc:

I have been reading much since Conference. It has rained continually, so I have put in good time this way. I have had access to an Old Preacher's Library, and have read some books 50 and 60 years old: Spurgeon's Sermons, Haygood's "Man of Galilee," and others. There was no "Modernism" or chaff in some of those days; they knew what they believed and wrote and said it as if they meant it. I have never enjoyed rainy days as I have with these old books. I am saying this to the young brethren: Get books from these preachers' libraries, read them, preach them, live them. I do not believe there is any old preacher that would not be glad for you to have a goodly number of his books, perhaps give them to you, lend them or sell them at a reasonable price; for some of them will never be able to use them again. God bless them.

I have sat at the feet of some of these older brethren, and learned more about the Master and have been saved from many pitfalls by their guiding hand.

I heard of a Methodist preacher who during the year 1931, at one of his churches, did not have a revival meeting, nor did he extend an invitation for decision, nor open the doors of the church. I wonder how many of that kind there are and if that is the reason that we had a loss of more than 13,000 members in our Southern Church. If the preacher does not believe in the gospel he preaches of course he cannot expect anyone else to do so.

There ought not to be just the "Big meeting" to win souls. May we resolve ourselves into a soul winning society, that no service during 1932 will be held, that we do not have accessions to the Church, conversions, Sunday school teachers and leaders, Epworth Leaguers, Missionary societies, prayer meetings, board meetings, every kind of meeting and workers, should give attention to this. Let's work together with God that kingdom may come. If we do, some how I feel sure that all the finances for all the causes and purposes will be in full.

Is it too much to try? Let us pray.

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The twenty-second annual meeting of the Woman's Missionary Council will be held in St. Mark's Methodist Episcopal Church, South, Atlanta, Ga., March 9-15, 1932.

Hotel headquarters will be at the Atlanta Biltmore.

The schedule of meetings for March 9 and 10 are as follows:

Wednesday, March 9 at 9 a. m.—Executive Committee Meeting.

Wednesday, 2 p. m.—Sessions Committee Meetings.

Wednesday, 8 p. m.—First public session—Missionaries' evening.

Thursday, 8 a. m.—The celebration of the Holy Communion.

Thursday, 9 a. m.—First business session.

Bishop John M. Moore will preach the annual sermon Sunday morning, and consecrate the candidates Monday evening; and Dr. Forney Hutchinson will have charge of the noon worship period. Other speakers will be Dr. Luther A. Weigle, of Yale University, and Dr. Fletcher S. Brockman of the committee to promote friendship between America and the Far East.

Reduced railway rates according to the certificate plan have been granted. This means that a full one-way fare of not less than sixty-seven (67) cents must be paid for a ticket to Atlanta, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred (100) regularly issued and properly dated certificates are presented in time to be counted and duly validated. Each person when purchasing a going ticket must request a certificate, and as soon as possible after arrival in Atlanta, turn the certificate over to the secretary of the Council or her representative, to be counted and properly endorsed.

The required number of certificates (100) properly signed by the Council secretary, must be in hand before the railway agent can validate one. When conditions are met, he will validate a certificate any day from March 9 to 15, except Sunday.

The date of sale of tickets, except from the more remote points, are March 5-11, inclusive. From the more remote points the dates will be early enough for the purchaser to reach Atlanta

in time for the meeting. The final date of honoring certificates is March 18.

The return ticket must be purchased not later than March 18, but its limit is thirty days in addition to the date of sale of the going ticket, as stamped on the certificate.

Publicity agents are requested to take note of these dates, and to urge all who are to attend, to purchase tickets to Atlanta on the proper selling dates; also to urge those who attend, to travel by rail that there may be no shortage in attendance. If the number of tickets purchased may as nearly as practicable reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

MRS. J. W. PERRY, President;
MRS. F. S. PARKER, Rec. Sec.

ADVANCE INFORMATION ABOUT THE SUMMER ASSEMBLIES

Louisiana—At Mansfield, La., Young People's Assembly for persons 16 to 23 years of age, June 8-14.

Christian Adventure Assembly, for ages of 12 to 15, inclusive, June 15-21.

Other information will appear from time to time in these columns.

MARY SEARLES, Pub. Supt.

APPRECIATION IS DUE (MISSISSIPPI CONFERENCE)

By Rev. H. G. Hawkins, Vicksburg, Miss.

Rev. W. R. Lott, contributing editor, in the January 21 issue of the Advocate, gives an interesting account, expressing appreciation of the seven stations and two other churches of the North Mississippi Conference which, for the last Conference year, paid in full their assessment for General and Conference work. He rightly calls attention to the fact that but for the heroic accomplishment of these nine churches, the financial situation of the North Mississippi Conference would have been distressing.

Brother Lott's article has caused us to do a little research into the Journal of the Mississippi Conference; and we find that for the same reason appreciation is due eight stations and six other churches of the Mississippi Conference, making in all fourteen that paid in full their assessment for Conference and general work. The eight stations, with names of pastors and amounts assessed and paid, are: Centenary (McComb), Rev. B. M. Hunt, \$2,364; Capital St. (Jackson), Rev. J. A. Smith, \$4,208; Galloway Memorial (Jackson), Rev. L. L. Cowen, \$5,597; Grace (Jackson), Rev. C. A. Schultz, \$532; Millsaps Memorial (Jackson), Rev. T. O. Prewitt, \$195; Central (Meridian), Rev. B. L. Sutherland, \$2,900; East End (Meridian), Rev. P. M. Caraway, \$1,775; Lumberton, Rev. M. L. McCormack, \$1,118. The six churches belonging to charges that are not stations and paying their assessments in full are: Bethesda, of Scotland charge, Rev. Wesley Ezell, \$84; Raymond, of Bolton and Raymond, Rev. F. L. Applewhite, \$245; Greenfield, of Clinton charge, Rev. J. W. Leggett, Jr., \$15; Carter, of Yazoo circuit, Rev. E. W. Ulmer, \$20; Lintonia, of Yazoo circuit, Rev. E. W. Ulmer, \$7; Forest, of Forest and Morton, Rev. J. B. Cain, \$852.

There are twenty-seven other churches that paid over fifty per cent of their assessments for General and Conference work: Brookhaven, Quentin, Bethel (Scotland Ct.), Bassfield, Plave, Bolton, Clinton, Ridgeland, Drake's Chapel, Fannin, Florence, Thornton, Fletcher's Chapel, Electric

Mills, Stonewall, Meehan, Morton, Epworth, Columbia, Logtown, Pearlinton, Gloster, Port Gibson, Cary, Woodville, Andrew Chapel (Clarke Co.), and Shubuta.

The following, and possibly others, though not paying in full, deserve commendation: Port Gibson, Woodville, Gloster, Logtown, Shubuta, Brookhaven. Lauderdale lacked \$2 of paying 50 per cent.

AN EARNEST APPEAL

Dear Editor: I have always enjoyed eulogizing people of prominence, of whom Ellis A. Yost, chief examiner of the Federal Radio Commission, and Rev. R. P. (Bob) Shuler are two who are worthy of more than mere mention. Bob will enter the 1932 political race as a candidate for United States Senator, and I expect to help burn up the track as a candidate for Congressman.

The Federal Radio Commission overruled the fair decision of their chief examiner, Ellis A. Yost, who asked to have Shuler's radio license renewed, and their reversal abridged the right of free speech. One of the Commission's grounds for action was that Bob's addresses had promoted religious antagonism. Christ was crucified for the same reason, and, if he were on earth now, his preaching would have that effect, too.

But Shuler's opponents were more interested because he broadcasted facts as published in a leading Los Angeles daily, which reads in part as follows: "\$100,000,000 has been fraudulently taken from old folks and orphans in this city, and Bob Shuler is the only one who warned the innocent of their danger." Then 124,000,000 Americans were told by five Commission members that they could not listen to him over Station KGEF, which is conclusive evidence that free speech was denied.

Vigorous protests are being written to President Hoover, Congressmen and United States Senators while asking for a rigid investigation of the perfidy imposed on Shuler and his 144,000 former listeners who have already filed written protests. Readers of this earnest appeal should do likewise. We have enjoyed many redeeming features of the good old U. S. A., but not one of them is suppression of free speech or a free press.

Brotherhood and intelligence are leading cures for the world's ills today, but, through omission of these main requisites we have all been made to pay.

O. A. McKELVIE,

Attorney, Publisher, Taxpayer, Voter.

Box 182, Huntington Park, Calif.

HOW ADEQUATE IS OUR WORSHIP?

A group of workers in a local church set themselves to study the total worship program of their church. The group included the minister, his church committee on worship, the departmental superintendents, some of the teachers of the church school, and leaders of young people's devotional societies. These questions engaged their attention for several months:

Have we developed the most satisfactory and effective public service of worship for the morning church service? What changes in form, content, leadership might improve it?

What percentage of intermediate, senior, and young people in our church attend regularly? How may this percentage be increased? Do the leaders of young people attend regularly? What is the attitude of the young people toward attendance?

What training is provided for adults that they may worship with profit and satisfaction? How may more training be given them?

Are the young people being given any syste-

matic training in the nature and content of worship?

Are junior age children expected to attend the church service of worship? If so, is the service adapted to their interests and needs? If not, are they being provided with a genuine worship experience in their Sunday school hour? Is their program of worship and training in worship such as to guarantee that they will grow up in the disposition and ability to worship? Are the best of materials and leadership provided for them?

Are beginner and primary children provided with the richest worship experience and training the church can afford? Are their worship rooms suitable? Is their leadership trained and resourceful? Are the best of materials in the form of books, magazines, and suggestions made available to the leaders?

To what extent can we honestly say that we have a complete, effective, integrated worship program for our entire constituency?—Pittsburg Christian Advocate.

CONCERNING DISARMAMENT

... World peace can no longer be called a coward's plea—it becomes clearer every day that it is the cry of self-preservation, of compassion, of an ever-increasing spiritual awakening which has reached from one pole to the other and is fast girdling this great globe of ours.—Viborg (S.D.) Enterprise, Nov. 11, 1931.

* * *

... If America wishes a warless world, arms reduction and the rest, she and the other powers must be willing to pay the price, Europeans declare, and the price is cooperation to make the Kellogg pact effective.—William Philip Simms, Scripps-Howard Foreign Editor, in the San Francisco News, August 21, 1931.

* * *

"... Let us testify that a world disarmed would be a world secure; that a world secure would be a world prosperous. They say that God gives every generation one chance. Verily, this is going to be ours."—Gerald Bailey in The Peace Review, Sept.-Oct., 1931.

* * *

War is the world's chief collective sin.—Federal Council of Churches.

The Home Circle

THE SOWER

By Rev. James William Sells

A sower went forth to sow—
All bound round by creeds,
And in straight fine lines
Carefully dropped his seeds.

A sower went forth to sow—
His mind not filled with creeds,
With a lavish hand he strewed
High thoughts and courageous deeds.

A sower goes forth to sow—
Shall he think
Of inherent creeds
Or others needs?

Ocean Springs, Miss.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

Big Feet

"Tong le! Tong le!" (It hurts; it hurts.) The whimpering cry comes in the baby voice of little Sixth Sister, and nearly breaks the heart of Do Ah Koo (Eldest Brother), who stands outside a closed door in a prosperous Chinese home in Shanghai. He knows well what is happening on

the other side of that door, for he has heard similar cries from Fifth Sister. He knows, too, that baby sister's tears are not the only ones shed, for his mother weeps silently as she wraps tighter and tighter around the feet and ankles of her tiny daughter the long, narrow, torturing bandages which will insure for her the desirable small feet and likewise guarantee, in the future, a good husband.

Unbinding the feet of Chinese girls deserves to be accounted a major romance of modern missions, but a still greater romance is the freedom given to Chinese women today as a result of Christian missions—freedom of mind, as well as body, and opportunities of training and education.

Ordinarily Do Ah Koo would have run away so as not to be disturbed by the cries. But ever since attending the mission school he covets for his best loved sister the freedom and independence he sees the missionary teachers enjoy. And Do Ah Koo does a very bold thing. He opens the door, snatches the baby from the not unwilling arms of the mother, and flees with her to the mission school, where he is enrolled as a student. Here she stays all day, cared for by the missionaries. When evening comes and he must take the baby home, it is a frightened and trembling boy who faces his father and mother; for he has done something no dutiful Chinese son is supposed to do; he has defied his honorable parents. Nevertheless, he is determined to do all he can to save the little girl from bound feet. And he even dreams of school for her, too!

So Do Ah Koo makes a bargain with his mother. She agrees to discontinue the foot-binding, provided he will promise to support his sister if, on account of her big feet, she should fail to secure a proper husband. Do Ah Koo promises. And that is how it happened that Kwe Yuin Kiang went to school and her mind grew and expanded even faster than did her feet.

In the mission schools in China, in Peabody College at Nashville, Tenn., and again at Columbia University, New York City, Kwe Yuin (Honorable White Cloud) became known as the "girl who always leads," whether in the classroom or on the playground. For those feet which so narrowly escaped binding were swift on the athletic field, and they likewise carried the dainty little Chinese girl proudly and confidently at the head of the academic procession. So well did they serve her that one day not long ago, when the new Nationalist government of China decreed that all schools must have native Chinese as principals, the missionary who had been principal of Laura Haygood School, Soochow, where Kwe Yuin had been a student and was then a teacher, was glad to turn over the presidency to her, serenely confident of her ability, both as to character and scholarship.

And the kind elder brother? He, too, is an important factor in this romance, for, like Kwe Yuin's feet, he kept on growing. He grew physically, mentally and spiritually, until today the Rev. Z. T. Kiang is one of the outstanding leaders in the Chinese republic. More than any one person, probably, he is responsible for the conversion of President Chiang Kai-shek to the Christian faith. It was he who baptized the President and received him into membership in the Allen Memorial Methodist Church at Shanghai. And his Buddhist mother also was converted to Christianity under his ministry.

"Pastor Kiang," as he is called, would gladly keep the promise he made his mother to support his sister in case she did not secure a husband, but it is not necessary, for big feet are no longer a disgrace to a Chinese woman or a bar to matrimony. For the present, Kwe Yuin finds it sufficient to be the best college president she knows how. But she is still a young woman, and those free feet of hers may yet keep time to the wedding march up the aisle of her brother's church. Who knows?

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Editorial

"HELLO, AMERICA"

(Continued From Page 1.)

ica would do under similar circumstances. It is this matter of sharing, international sharing.

Hello, Germany and Japan. Let's turn over our rain barrels and tune up our orchestras and see if we can't get this international situation "tuned up" and "toned up" as well as "tuned in." After the entertainment we shall be able to talk over our problems a bit more amicably.

THE ART OF ENCOURAGEMENT

(Continued from Page 1)

the situation had been made darker by the departure of Barnabas. Then in a few days he arrived with Saul of Tarsus, who set the new faith in the middle of the world's stage and claimed the world and future ages and continents for Christ.

The Son of Encouragement may not be able to lead out of the situation, but he is never baffled by it and always knows where to find the one who can lead the way out. He finds amid the most dismal circumstances a gleaming opportunity.

Comfort ye, comfort ye my people, was the word of the prophet in an earlier period of depression.

I have a friend. He has met many heavy issues in life, and his own heart has carried its loads. But he has perfected the art of encouragement. He is busy. From his walk you would conclude that he had received an emergency call. Surely he has no time to be writing letters. Still he is a "Son of Encouragement," a brother of Barnabas. How does he practice his art? He will snatch a scrap of paper and pen a few lines hot from his heart, stick it in an envelope and mail it. Or he will find a great warm statement in a book or paper, and here it will come. He seems to utilize those little margins, gaps and parentheses of time in practicing the art. After he has forgotten about it that other busy man receives it at his mail box. In a half

minute he has read it. The corners of his mouth start for the corners of his eyes, his step quickens. It's like a tonic. The clouds roll back and the sun is out. Rainbows twinkle in the rain-drops hanging from the honeysuckle vine, and the mocking bird is out on the main twig sifting down his lilting melody. "Sure, I can make it all right now. It doesn't look so bad anyhow."

People need encouragement. They need heart. Let us all join the brotherhood of Barnabas.

PERSONAL AND OTHER NOTES

The Van Valkenburghs, P. O. Box 36, Galesburg, Kansas, were among those who sent copies of the poem, "The Land of Beginning Again."

Mrs. S. A. Montgomery, Centenary College, Shreveport, La., renews her subscription and tells us that she has been a reader for 38 years.

Rev. H. Mellard, Anguilla, Miss., reports a splendid sermon preached his people by the presiding elder, Rev. H. G. Hawkins. Who said a presiding elder couldn't preach?

Rev. R. F. Witt, Meridian, Miss., renews his subscription saying he has been reading the Advocate for 49 years. May he be granted many more days to scan its pages.

Who would have thought it? Quite a large number have signed up for the "Easter Pilgrimage." Some names will be published along about the date of "sailing," Feb. 10. Better join us.

Mrs. Eleanor Perry Meilen, the widow of Rev. Thomas Lewis Mellen a member of the Mississippi Conference for years, passed away in Enid, Okla., where she has lived for the past two years.

"I will be 76 and I learned my A, B, Cs, from the New Orleans Christian Advocate," writes Mrs. L. F. Jones of Black Hawk, Miss. That is a most interesting testimonial. Who can beat it?

Rev. A. L. Davenport, Tyro, Miss., is getting ready for the Advocate Campaign. Are you? Just for fun let us make a great game of it and win many more readers for the Conference organ.

Rev. Jeff. H. Havens writes that the Advocate has been coming to his home since 1880. "We look forward to its coming as a letter from our friends," he says. Brother Havens lives at Vancleave, Miss.

Rev. C. B. White, our pastor at Wisner, La., is doing well. His Young Peoples Division is working nicely. "Uncle Van" Carter has been with him for a very fine meeting for a week. This helps to explain the interest of his young people.

Brother Pastor, turn to page one of this issue and read the streamer across the top of the page. Now, begin making your preparation for the canvass of your membership for subscriptions at once. The Advocate needs you and you need the Advocate.

Did you see that "Postal Service" church bulletin published by Rayne Memorial Church, New Orleans? Well, now, I call that a very unique type of church publicity. Want to see one? Inquire of Dr. W. W. Holmes, pastor Rayne Memorial Church, New Orleans.

A good subscriber suggests that the Methodists of Mississippi and Louisiana lay aside their tobacco for one year and put the amount saved on our depleted budgets and watch for results at the end of the year. Funeral expenses might counterbalance the savings.

Rev. L. P. Wasson, pastor of First Church, Clarksdale, Miss., reports that the work is getting under way in splendid shape and says, "I

feel that we are going to make real progress here this year. Had 60 at prayer-meeting last week." Yes, that is making a good start.

Say, you Young Peoples Divisions in the three Conferences: Why not select a reporter in each Conference to whom you can send items of news interest? They, in turn, can send it on to the Advocate. When you are doing things that are big and good it will help others to know about them.

Rev. Wm. L. Robinson, of Lake Cormorant, Miss., writes most encouragingly of his work saying that prospects for a good year are bright. He says that if the way the people have been pounding him is any indication of the condition of the community the people really do not know anything about the depression.

The church will be grieved to hear of the illness of Mr. George J. Leftwich of Aberdeen, Miss. This splendid layman has for more than forty years taken an active part in all the lay work of the North Mississippi Conference. For a number of years he was chairman of the Conference Sunday school Board and was three times elected a delegate to the General Conference.

Dr. Benjamin F. Rogers, pastor of the Carrollton Avenue Church, this city, continues to grow in favor with his people and is preaching to capacity crowds each week. Dr. Rogers has been delivering a series of novel sermons on Sunday evenings which has proved most interesting to the young people. A few of the subjects in the series are: "What Is Your Name?" "Where Do You Live?" "How Old Are You?" "What Is Your Business?"

Rev. S. M. Yancy, Superintendent of Mt. Sequoyah, our Western Methodist Assembly at Fayetteville, Ark., spent last Sunday in the city of New Orleans, worshipping with the people and making announcements regarding our work at Mt. Sequoyah. Brother Yancy promises a great program for the summer. Hadn't we better figure it in on our schedule? Kill two birds with one swipe by taking your vacation at Mount Sequoyah: rest and study.

"Please send me a list of the subscribers to the Advocate at Franklinton and I will make a personal canvass to secure new and renewal subscribers," is the way Rev. F. N. Sweeney, of Franklinton, La., writes about the work of the Advocate. By the way, is there any better way of doing the thing? The interest in the Advocate grows out of what is to be found in this further statement: "The Advocate has been coming to my home since I can remember. It is a paper I dearly love."

Some of our people throughout the church have been disturbed by exaggerated statements appearing in the daily press concerning the revised edition of the Methodist Hymnal which is being arranged. Our leaders can be trusted to keep before the church those hymns and tunes which have been most used and helpful by our people. It is our opinion that the Methodist Hymnal which is now being arranged by the three Hymnal Commissions will be an improvement on the excellent one we are now using.

"Our church is moving along nicely," writes Dr. Henry Felgar Brooks, pastor of our great church at Starkville, Miss. "Every department of the church is organized as per Disciplinary directions and suggestions. The attendance at the means of grace is fine, large crowds attending the preaching of the word." And in this tone he continues for a long paragraph. Then he closes the letter with an invitation to the editor to make him a visit. This the editor steadfastly hopes to do.

The sad news of the death of Rev. C. C. Alexander, pastor at Clinton, N. C., bring regrets to many people in the North Mississippi Conference, especially in and around Tupelo, where he was

pastor for three years. Dr. Alexander filled out the year after the death of Rev. J. A. Hall, at Tupelo, and although a young man just out of college, he was appointed to that church for two more years, leaving to become a professor in the Department of Religious Education at Birmingham Southern College. He was thirty-nine years of age.

The School of Music of S. M. U. was admitted to membership in the National Association of Schools of Music at the Eighth Annual Meeting of the Association held in Detroit, Michigan, Dec. 28 and 29, 1931, according to President Chas. C. Seletman. Mr. Bernet C. Tuthill, Examiner and Secretary of the Association, inspected the S. M. U. School of Music in November. Membership in this association improves the standing of the school and stimulates the students and faculty to work of a higher quality, according to Dr. Paul Van Katwijk, Dean of the School of Music at S. M. U.

A committee on "relief for college boys who must work or go home," composed of prominent business men of the city of Shreveport, was formed last week to assist over fifty boys attending Centenary College to find jobs so that they may be able to remain in college for the rest of the college year. This committee has canvassed the entire city and to date about 25 boys have been placed in part time employment. Centenary College is carrying the remainder of these boys without expense until the work of the committee is complete. A heroic effort is being made by all concerned to keep these boys in college.

Enterprise, Ala., recently enjoyed a good revival under the leadership of Rev. W. E. Thomas, one of our general evangelists, whose home is in Nashville, Tenn. During his trip through this section of the country Brother Thomas visited Vashti School at Thomasville, Ga. He reports most enthusiastically of the work of this very valuable institution of our church. Brother Thomas was in New Orleans for twelve years, and is very much enjoying a short visit with Dr. J. G. Snelling of this city. He is open for engagements to hold meetings during the month of February. Anyone interested may reach him at Nashville, Tenn.

The beautiful church auditorium at Aberdeen, Miss., recognized as one of the most artistic and worshipful in the entire church, has recently been much improved by the correction of a very disagreeable acoustical defect. This was done by silencing resounding flat spaces over the three entrance doors by the use of "Celotex." The cost was very little and the benefit to the speakers, singers and hearers is beyond measure. Our churches where there are echoes and reverberations should take notice of what this church has done and make these inexpensive corrections in their auditoriums. In this day of sound absorbent materials all auditoriums can be easily made to have perfect and easy speaking qualities.

Bishop Hoyt M. Dobbs made an address before the students and faculty of Centenary College recently which was characterized by Dr. George S. Sexton, president, as "one of the most important messages you will ever hear, in your whole life." Speaking on the subject, "The Elements of Success," Bishop Dobbs said everyone who would be successful must have character, ability and influence. Character, he said, was that part of a man or woman that survived after death; ability is more will than anything else; influence being the quality of "giving oneself well." While these elements of success are difficult to measure, they, nevertheless, should elicit our serious thinking, he said.

That the work of our church at Carrollton, Miss., North Mississippi Conference, is progressing under the capable leadership of Rev. J. W. York, who is serving his second year as pastor

of this fine congregation, is indicated by the following, taken from "The Conservative": "The local Methodist church is this week undergoing a change in its appearance. Rev. J. W. York and R. H. Hansbrough are in active charge of the work. The two doors at each side of the front have been made into one in the center with a window on each side. This gives adequate room for two class rooms, one on each side of the passageway into the church. It is also planned later to build two class rooms on a balcony in the ante-room."

The many friends of Rev. Henry Ahrens in Louisiana and Mississippi will be glad to hear that he has improved somewhat in health in the last year, although he is still under the care of specialists for a heart affliction. "Henry Ahrens," as he is familiarly known to hundreds of our readers, came back to this city a number of years ago after serving the Southern Methodist Church as Circulation Manager for all its publications, and being connected with the Centenary Movement of our General Missionary Board as publicity manager, and returned to his connection with a local paper until his health failed, when he retired on a pension. His home in Millaudon Street is a shrine often visited by many prominent connectional Methodists when they are passing through this city.

At the quarterly conferences held January 17 at Washington, Miss., and Natchez, Miss., committees were elected to co-operate with the committee appointed by the Mississippi Conference Historical Society in making arrangements for the occasion of the unveiling of the monument to be erected at Washington, Miss., on the site where once stood the little Methodist church in which met for thirty-eight days of 1817 the Constitutional Convention that organized the State of Mississippi. The Committee of the Historical Society is composed of the presiding elder of the Vicksburg District, Rev. H. G. Hawkins; the pastor of Natchez, Rev. H. A. Gatlin; the Washington pastor, Rev. F. J. Jones. The date of erection and unveiling is not yet fixed, for the committee is still soliciting funds. Send contributions in any amount, from one dollar up, to any member of the committee. The Natchez names added to the committee are: W. J. Kaiser, Mrs. Annie Junkin, Charles Head. The Washington names added are: W. Magruder Drake, Maj. H. J. Chapman, Mrs. George McNeil.

THE BASIC PROBLEM

By Ernest H. Cherrington

One of the most interesting characteristics of the organized opposition to national prohibition is the tendency toward evasion of what is really involved in the principal controversy between wets and drys. Almost every conceivable evil which characterizes the social order is heralded by the wets as evidence of the failure of American prohibition. Every violation of the law is cited to indicate that prohibition is breaking down respect for law. Every crime which in the old days was chargeable to alcohol is now charged to prohibition. Such wholesale condemnation of this particular policy of government adds to the confusion in the public mind as to what are the real issues involved.

More important than the questions as to whether the law is being observed and enforced and whether the Eighteenth Amendment is different from other provisions of the constitution, are the vital questions as to whether, regardless of that difference, the amendment is a wholesome provision and whether the law should be observed and should be enforced. More important than the question as to just how much practical benefit has thus far been derived from the operation of the prohibition law is the question as to whether that law is in reality based upon sound principles.

More important than the question as to how well and to what degree the objectives of the law have thus far been realized is the question as to whether the prohibition of a social evil such as the liquor traffic is economically, socially, politically and morally right.

In other words, the fundamental question is not, how long will it take for the purpose back of the prohibition policy to be adequately worked out, but rather whether that purpose is right and whether prohibition is a move in the right direction.

The vital factor in the so-called prohibition problem is the problem of the nature and effect of alcohol as a beverage and the social consequences involved therein. No phase of the problem presented by the Eighteenth Amendment can adequately be considered without keeping constantly in the foreground of one's thinking the beverage alcohol problem itself, with all its significant implications, by reason of which the prohibition policy has been made a necessity in modern civilization.—The American Issue.

ATTENTION, LOUISIANA PREACHERS

From time to time you have members coming to Charity Hospital, New Orleans, for treatment. They need the attention of a pastor. Rev. J. T. Harris, 1818 Chestnut Street, New Orleans; phone, Jackson, 1753, is the Methodist chaplain at the Charity Hospital, by appointment of the Bishop. Notify him when you have members coming to the hospital.

IMPORTANT ANNOUNCEMENT

Beginning January 1, 1932, the Luzianne Profit Sharing Certificate packed with every pound of Luzianne Coffee and Luzianne Tea will be worth 4 Octagon coupons, redeemable separately or in combination with coupons from Octagon soap and Magnolia milk at Luzianne-Octagon premium stores and agencies or by mail.

For churches, institutions, schools, and clubs we have a special arrangement. If your organization is desirous of adding to its equipment or getting some new furnishings, write to Grace C. Lee, care of Premium Department, 17 Sussex St., Jersey City, N. J., for further information.

The Baptists of Alabama are raising 20,000,000 coupons. The Methodists of Mississippi are raising 8,000,000 coupons for their orphanage. The Methodists of Louisiana are raising 3,000,000 coupons for their orphanage.

There are hundreds of others. No matter what equipment you need our plan will help you get it.

Yours truly,

Wm. B. REILY & CO., INC.

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One village with Christian services to ten without is the proportion in that section of Korea around Wonsan, according to the Rev. D. Swinney. Mr. Swinney believes that the time has come for the Church to branch out and carry the gospel to the people in those non-Christian villages, many of whom have never had an opportunity to hear it. On a recent visit to a non-Christian village about twenty miles from Wonsan, he found there was not a Bible or a song book in the entire village, and that only one man had ever heard a sermon. Nearly every house in the village sold strong drinks, even the house in which the missionaries stayed. The young men attending the services asked many questions, and forty indicated a desire to learn more about Christianity. "It was never easier to get a crowd of non-Christians to preach to in Korea than right now," says Mr. Swinney. "We ought to leave the beaten pathway and go out into the by-ways and preach the gospel."

In Memoriam

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A devoted husband and father has been called home in the death of Mr. W. H. McREE, who departed this life November 9, 1931. Brother McRee was born at Manassa, Miss., January 14, 1850, and at his death was 81 years old. He was married to Miss Nancy Elizabeth Brooks in early life, and to their union nine children were born: Mrs. J. H. Thead, Mrs. J. A. Thead, Mrs. A. E. Fleming, Mrs. M. M. McKenzle, and Mr. J. E. McRee, all of Crandall, Miss.; and J. N. McRee, of Monroe, La. Two brothers are living: R. M. McRee, Pachuta, Miss., and F. L. McRee, of New Augusta, Miss. Four brothers and two sisters passed on before him.

Brother McRee had been a member of the Methodist Church for 57 years, a steward for 50 years, and constant supporter of the church all his life. He will be missed by all who knew him.

J. H. FLEMING.

Just as the sun had set for the last time on the old year 1931, one of God's noble Christians passed to his heavenly reward. MR. W. M. POTTS (Uncle Dock) had just celebrated his 77th birthday and died December 31, at the home of his niece, Mrs. Pick Marshall, Pope, Miss., with whom he had made his home for many years.

In the passing of Uncle Dock we have lost a valuable citizen. He never tried to make any show of his life work, but those who knew him best, knew his worth, and knew he was at his post of duty. He never married, but helped rear two families of children: Mrs. Will and Pick Marshall, daughter of his sister, and Mrs. Floyd Dorr and Mrs. John Trotter, daughter of his widowed brother.

Funeral services were conducted by Brother Neblette and Brother Roberson, and his remains laid at old Shiloh Cemetery beside his parents and other relatives.

A friend, neighbor and Christian brother has gone to rest, and we shall try to meet him where partings are no more.

A niece,
MRS. WILL MARSHALL.



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A tribute to our friend, MRS. STELLA CURRIE NORWOOD, who was born Dec. 3, 1862, in McNair, Miss., Franklin Co., was married to Mr. George Thomas Norwood, Clinton, La., December 13, 1887; who died February 14, 1928, and departed this life December 28, 1931. Her only brother, Hugh Fairly Currie, preceded her to the grave January 12, 1929. In early life she was a Presbyterian, but joined the Methodist Church after marriage. She was vitally interested in education and always helped those who had small means to gain such. A daughter, Mary Currie Norwood, survives, also several nieces and one nephew. Those around her did not realize that she was getting old, as her disposition was so hopeful and cheerful. She enjoyed the pleasures of the young and seemed to have established a habit of kindness toward others that all would remember.

Mrs. Norwood was refined, gentle, and possessed rare qualities which made for lasting friendships. She gave unselfish service for others and to Christ, whom she loved and trusted and lived in the blessed hope of eternal life. She was worthy of the esteem she enjoyed from all who knew her. She was so good to the pastor and his family and encouraged and strengthened them constantly. Although it has been many years since we lived in her parsonage, where our two eldest sons were born, our friendship has grown more real and we look forward to the bright day when we will meet in our eternal home.

"Our friends are passing over."

That deep darkness which they say comes just before the dawn, is only for a moment, and then there will be the glory shining on the hills of God and the light which no more goes down.

REV. AND MRS. H. W. RICKEY.

"DWINDLING METHODISM"

Dear Editor: In the Advocate of the 7th there was a front page editorial entitled "Dwindling Methodism," which added to the uneasiness of my mind. I have been thinking a good deal recently upon this very subject and wondering at its cause.

One thing that has been borne in upon me as to the cause of the decrease in our growth is our loss of the sense of Home Missions. If one reads Jones' History of Methodism in Mississippi (which includes Louisiana), one will be struck with the difference between then and now in this respect. Then, preachers went to the hardest kind of appointments for the most meager salaries, enduring all kinds of hardships; but the church grew by leaps and bounds! Preachers literally wore themselves out in the work, and their lives were short. But how those lives did count! Now, we have grown soft. The preacher's ability is judged largely by the salary he commands, and churches increase the preachers' salaries to amounts fabulous when compared to those of the old days.

For some years I have been thinking of our loss of interest in Home

Missions. Instead of the passion for souls, I fear we think more of salaries than is good for us. We have home missions for foreign language people, but are leaving to the others the work among our own people. Early in this century the General Conference abolished the Board of Home (or Domestic) Missions and now it is merely a bureau in the Board of Missions. In the local church, the annual conference, the General Conference, in fact in all our bodies "missions" means foreign missions. Oh, we have assessments for home and conference missions, but the money is used principally to eke out the salaries of preachers on the poorer works, and one of our districts purposes to still farther carry out this idea by assessing each preacher 1 per cent of his salary to make up a fund for further increasing smaller salaries. Of course every preacher ought to have a living salary, but when this comes from outside sources, our people are led to contribute less and less. I know of a circuit in this conference with too large a number of preaching points, but which until recently had to be helped to pay its preacher's salary although the work was established, perhaps, a hundred years ago. It is less than a hundred miles from a large town, on the road between this town, and the main point of the circuit there are three Baptist churches and not one Methodist church. Do you know of any other such places? I venture the assertion that there are many of them in this conference and in others.

What is the solution? I make this suggestion: Let the next General Conference abolish the presiding eldership and establish a board of Home Missions whose only business shall be to promote Methodist work in our home field. The presiding eldership was an important office years ago, but now it is worse than useless, because it is both expensive and futile. In 1929-1930 our church paid presiding elders \$1,244,067, which in my judgment is a waste of God's money. Let it be used to cultivate our home field and I believe we should see a wonderful change. But if something isn't done the home field will dry up and then the foreign field will follow.

The Baptists have a Home Mission Board and a State Mission Board each distinct from all other boards, and the Baptists are beating us badly at this time.

Brethren, think this over and get busy, or our spirituality will decline still more.

Yours truly,

WM. SHIELDS HOLMES.

PSYCHOLOGISTS DENY MAN IS WARRIOR BY INSTINCT

Man is not by instinct such a fighter as to make war inevitable, if one may accept the opinion of a majority of the American Psychological Association's members as revealed by questionnaire sent to 528 members by Dr. John M. Fletcher, professor of psychology in Tulane University, New Orleans.

"So far as I know," Dr. Fletcher said, "this is the first time that this scien-

tific body has been thus called upon to vote on a question of practical public importance such as this."

The question, framed so as to call for a categorical answer, was: "Do you as a psychologist hold that there are present in human nature ineradicable instinctive factors that make war between nations inevitable?"

Of 378 who answered, 345 said "no"; eleven, "yes"; and twenty-two were noncommittal.

Several answers, particularly from those who voted "yes" or noncommittal, revealed widely divergent points of view. Some believed the tendencies toward war could be eradicated through education; others were doubtful of the part training could play.

"I believe conflict is psychologically inevitable, but international warfare may disappear if our culture changes," said Prof. Kimball Young, University of Wisconsin. But Prof. Harold E. Burr, Ohio State University, answered:

"Yes, for a long time. Maybe we could breed it out after a while. I doubt if education alone would do it."

Other replies included these:

"Yes, when operating through crowd behavior," by Prof. Linus W. Kline, Skidmore College, Saratoga Springs, N. Y.

"Yes, but this does not imply an instinct to make war," by Prof. Lyle H. Lanier, Vanderbilt.

"This is scarcely a 'true' or 'false' question. I feel that much, if not all, of what causes war lies deep in original nature," by Prof. Florence M. Teagarden, University of Pittsburgh.

One psychologist replied, "God only knows"; another said, "No; what blank fool does?"

Walter S. Hunter, Clark University, last year president of the association, voted with the majority.

Qualifying his negative reply, Prof. Marry D. Kitson, of Columbia University believed wars "highly probable for the next few hundred years."

Tendencies toward co-operation are equally as innate as those leading to war, according to Prof. Sarah M. Ritter, Woman's College, Montgomery, Ala.—Science Service.

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1931 LIFE MEMBERSHIPS

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June Record, Clinton, La.
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Ora Catherine Hooper, Grosse Tete
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Children

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Mary Avis Brink, Leesville, La.

Monroe District

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Children

Mrs. S. M. Faulk, Charleville, La.
Suzanne Ford, Charleville, La.
Anne Lee Taylor, Mer Rouge, La.
Arlette Marie Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.
Mrs. D. Beach Carre, New Orleans, La.
Mrs. Carrie Henderson, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.
Clark Charles Nash, New Orleans, La.

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.
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Mrs. George B. Hefley, Homer, La.
Mrs. Wm. A. McKenzie, Homer, La.

Children

Thomas Edward Camp, Haynesville, La.
Dorothea Hyde, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.
Mrs. George B. Sexton, Sr., Shreveport, La.

Memorial

Miss Mary Keith, Keithville, La.

Children

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Charles D. Hancock, Jr., Pitkin, La.
Betty McAfee Flournoy, Shreveport, La.
Guy Morgan Hicks, Jr., Mansfield, La.
James William Peyton, IV, Shreveport, La.
Lewis Edwin Wright, Dixie, La.
George Walton Dameron, Jr.
Martha Ann Moore, Shreveport, La.
James Foster Dykes, Shreveport, La.
James Kenneth Wells, Harmon, La.

FEBRUARY—1932

Theme:

"Woman's Citizenship Responsibility"

Projects:

1. Try to get every woman to promise to register. If your state has a primary, vote at the primary. Find out how many have paid their poll tax, if your state has a poll tax for women. Study registration laws of your state.

2. Find when next elections occur for county and city or town offices, also what officers are to be elected and needed qualifications of candidates; for example, sheriff, county commissioners, treasurer, superintendent of schools (often appointed, not elected), county physician, welfare agent.

3. Initiate and engage in a Citizen Training School or Institute.

4. Learn the percentage of women who vote in your community, your county, and your state.—Year Book.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE

Dear Co-laborers: As we begin another year's work, I am sure each of us comes with a prayer of praise and thanksgiving for what our Heavenly Father has meant to us during the past year—showing us with untold blessings; leading us by His spirit;

rejoicing with us in our gladness, comforting us in our sorrows—and we come at the very beginning with renewed faith, pledging a more loyal devotion and a deeper sense of our stewardship of time, talent, prayer and finances, which means self-sacrificing giving.

He gave the very best He had—His only Son. Will we not in return for this unfathomed love give our very best? You have wrought well and we appreciate your untiring efforts and from past experience are looking for greater things to be accomplished during 1932; for there are always higher heights and deeper depths to attain in our spiritual lives which govern every other effort and make us instruments fit for the Master's use.

An opportunity has come by which we may enlist every woman of the church in the Woman's Work and may we put forth that effort at the very beginning of the year?

We need the young woman, the busy woman, the rich woman, the less prosperous woman, the cultured woman, the influential woman. We need them to help us to carry on the work and they need the blessings that come to each of us through this blessed service.

May I ask that when you have enrolled one, two or more young women in your auxiliary that you report to Mrs. C. C. Clark, Bay St. Louis, Miss., who is secretary of Young Women's Circles and would like to know what has been accomplished in this field of service. Their financial obligation and program literature are the same as the adults' and are reported to district secretary through the adult auxiliary. We covet the enthusiasm and leadership of the young women.

Now, we are going to take the word "depression" to the Charity hospital (for he is not able to go elsewhere) and after removing the D-I-E he is coming forth a new creature in gorgeous array—and look! behold!—We see the word "Press On"! May we not take this as our goal for 1932? Press on to deeper spirituality, greater intellectuality, loyal fidelity, increased membership and self-sacrificing giving?

The following plan of finances is that which will enable every woman to become a member, and give us the privilege of making a larger giving—surely not less.

As we make our pledge may we

"Give as you would if an angel stood at your door;

Give as you would if tomorrow found you where giving is o'er;

Give as you would if you met the Master's searching look;

Give as you would if His hand your offering took."

The new financial plan for auxiliaries: Each woman shall make a pledge to her auxiliary which shall include dues, pledge, conference expense fund, retirement and relief fund and Scarritt fund. The week of prayer offering and the specials are not to be included in this pledge to the auxiliary. It is to be hoped that no woman will contribute a smaller amount to her auxiliary than she did



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine

FOR HEADACHES

for the past year and that the budget pledge of the auxiliary to the conference will not be less than the past year's entire fund sent to the Conference treasurer.

One-fourth of the budget pledge of the auxiliary is to be sent to the conference treasurer at the close of each quarter.

Every woman making a missionary offering during the year is to be reported a member of the Woman's Missionary Society.

The suggestion is offered that each woman agree to contribute a stated amount each month. There will no longer be "dues" or "pledge" or separate funds as we have had heretofore, but all offerings except the specials and the week of prayer offerings will be called the Missionary Offering. Contributing to the local fund alone does not make one a member.

(Continued on Page 14)

PAIN

HEADACHES NEURITIS

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Whenever you have some nagging ache or pain, take some tablets of Bayer Aspirin. Relief is immediate!

There's scarcely ever an ache or pain that Bayer Aspirin won't relieve—and never a time when you can't take it.

The tablets with the Bayer cross are always safe. They will not depress the heart, or otherwise harm you. Use them as often as they can spare you any pain or discomfort. Just be sure to buy the genuine. Examine the box. Beware of imitations.

Aspirin is the trade-mark of Bayer manufacture of monoaceticacidester of salicylic acid.



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"LYDIA E. PINKHAM'S Vegetable Compound is worth its weight in gold. I took it at the change. My mother told me how wonderful it was and you should see the result:

"Everyone takes me to be ten years younger than I am. I have good color and feel fine all the time. I recommend this medicine to any woman that I hear complaining." Mrs. D. H. Page, 637 Court St., San Bernardino, Cal.

Lydia E. Pinkham's
VEGETABLE COMPOUND

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MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississipp.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississipp.

NORTH MISSISSIPPI CONFERENCE

Pastors' School

There is being planned a Pastors' School at the Camp Ground at Biloxi. Five conferences covering all the states of Mississippi, Alabama, and Louisiana are co-operating with the general board of Christian Education in holding this school. The board of managers held its first meeting this week and made the plans for this school. Dr. W. M. Alexander was present, representing the general board. Courses will be offered for pastors and for undergraduates. Watch the Advocate for full announcements of the school. The date is June 27 to July 8.

Grenada Training School

Our conference standard training school will be held at Grenada College June 6 to 10. Plans are being made for attractive courses and instructors. Full plans to be announced later.

Coldwater

On last Sunday the writer visited the Coldwater church. It is always a pleasure to visit in the home of the pastor, Rev. W. C. Beasley, and enjoy the good fellowship of this pastor and his wife. No church could offer a more generous welcome to a roaming secretary than this good church. The superintendent of the Sunday school, Mr. F. F. Veasley, conducted me about the building during the time of the Sunday school session and there is evidence of some most excellent work being done in this school. The people were patient while I tried to preach, and we had a full attendance of the workers in the afternoon for a workers' conference. Several definite things were set as goals toward which this church is to work this year.

Greenville District

During the week February 14 to 19 there will be held in the Greenville district, under the direction of the presiding elder, Dr. E. Nash Broyles, a series of young people's institutes. These institutes will be for all workers with young people from 12 to 23 years of age, the pastors and the young people themselves. We will study together the work of the Young People's Division of the local church. Be on the watch for definite notice of time and places.

A Valuable Leaflet

There has been mailed out to every pastor and Sunday school superintendent a leaflet and letter concerning the Home and Foreign Missionary Enterprise. Be sure to read this let-

When you use RU-BON you have found something for ECZEMA, ATHLETES FOOT, PSORIASIS and PILES. Stops itching.

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ter and leaflet. You might use it in making up your missionary program for the next fourth Sunday.

Missionary Offering

At the time of this writing the money is coming in for the fourth Sunday missionary offering. We are very glad to see so many schools indicating that they are putting on the program as well as taking the offering. The two go together if we expect to give missionary training. Be sure and send this offering to us every month. The work of our Conference depends largely on this offering. A large part of the missionary work of our church depends on this offering. In our church as a whole last year this offering showed an increase which was the case of no other cause of the church. The offering in our Conference could easily be doubled by the thorough co-operation of every church.

Yours in His service,

R. G. LORD.

YOUNG PEOPLE'S DIVISION

Louisiana Conference

The Young People's Council meeting in Alexandria unanimously resolved to stress the observance of Anniversary Day in every church in the Conference. This is of special importance this year, that the entire church membership may get a vision of the enlarged program of Young People's work. This special program is to be given at one church service, Sunday, March 13 the entire offering to be sent in to the Conference treasurer. The offering is very important to our conference program, as three-fourths of it remains in our treasury. If every one of our 300 churches will observe Anniversary Day giving as much as possible, our goal of \$2,000 from this Conference can be reached.

Plans for assembly programs are already under way. Don't forget the dates, June 8 to 14 for young people from 16 to 23 years of age, these ages only to be given Christian culture credits. At this assembly, there will be a Standard Training Class for young adults—those over 24, who cannot earn Christian culture credit.

The Christian Adventure Assembly, for the 12 to 15 year age group, will be held June 15 to 21, and Christian adventure credits will be earned by these ages only. It is very important that your delegates be selected carefully, with a view to getting the most good from the assemblies for your church.

Unions

The "All for Christ" Hi-League union of Ruston district met in Homer January 10 with 95 present from Homer, Haynesville, Arcadia, and Ruston. A candle service was the feature of the afternoon's program, and most impressive.

The Hoyt M. Dobbs Union of Baton Rouge district met at Keener Memorial Church, with 120 present from Zachary, Istrouma, St. Francisville, Keener. The banner was again awarded to Zachary. Vance McLean and Lillie Mae McQuaid gave reports of the union presidents' meeting in Alexandria.

The Boosters' Union of Minden district has been re-organized with Miss Hazel Hendrix, of Jena, as president. The union embraces Jena, Ferriday, Standard, Olla, Trout, Winnfield, Sicily Island.

Young People

Please send me news of your unions, your rallies, local activities—anything of interest to other young people in the Conference.

MARY SEARLES,

Publicity Supt., La. Conference.
323 Brice St., Baton Rouge.

AS WE LOOK UP AT THE STARS

By Schuyler E. Sears

Though our cash is nearly spent,
And we count each dime and cent,
And economies invent,

While hard times complacency mars,
There is one thing we can do,
And it may work wonders, too,
We can let the light shine through,
As we look up at the stars.

If the hand of sickness dread
Thrusts us on our back in bed,
There is window near our head,
Where a cheering scene unbars,
Where our eyes may catch the sight
That will keep our courage bright,
And we will thank God for night,
As we look up at the stars.

Should the blasting winds all blow,
And the crops refuse to grow,
And our springs have scanty flow,
And our hopes be full of scars,
We may turn our gaze away
From discouragements that prey
And see dawn of better day,
As we look up at the stars.

Although charted courses fail,
And a thousand ills prevail,
And few breezes fill our sail
Where it hangs on mended spars,
Yet we learn the way to steer,
And our hearts are filled with cheer,
And we find our Pilot near,
As we look up at the stars.

—The Christian Advocate (Cincinnati)

BISHOP AINSWORTH ON THE DRY LAW

I travel 30,000 to 40,000 miles a year, and I have seen two drunken men in twelve months. I have seen more drunken men in London in one night, and without looking for them, then I have seen in America in ten years. Liquor is being made, sold, and consumed—far too much—but a bottle in a bag and a pint at a party now make more talk than formerly a carload at every corner.

The wet politicians are now maneuvering for a strategic position in politics, with the church forewarned to keep out. One of the first lines of attack is to intimidate and browbeat the preachers and churches of the

GRAY'S OINTMENT

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country into silence. They would like to secure a complete separation of the rock-ribbed, vote-as-you-pray church folk from the ballot box. Nothing would so please these politicians as to see the church busied about man-sions in the skies and letting the White House alone next year.

The church is not concerned about party politics, but we have firmly set our faces against any recession from the outlawry of the liquor traffic, and no sophistry of the politicians will intimidate us. America is not going to surrender this government to the whisky millionaires or bootleggers.

May I ask the politicians of the South what they are going to do about the situation that we face. The South is for prohibition. We know its benefits with only partial enforcement. . . . We secured the gains we have gotten by the bloody sweat of an age-long struggle. We do not mean to surrender them. We want a statesmanship in the South that will not truckle before the lash of any leader whose purpose in politics is to relieve the country of what he is pleased to call "the damnable affliction of prohibition." There is absolutely no partnership between this purpose and Southern patriots. Unity in Southern leadership can save the nation for sobriety. Will they do it—or betray us? —Nashville Advocate.

Chemists Perfect a De-Nauseated Calomel Tablet

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One tablet at bedtime with a glass of water, that's all; no taste, no nausea, no griping. The next morning you are feeling fine, liver clean, appetite splendid. Eat what you please—no danger nor unpleasantness.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

EVANGELIZING THE FILIPINOS

By Norman H. Camp

The Philippine Islands afford at present a wide and effectual door for the distribution of evangelical Christian literature in the English language. For many years, until 1930, Spanish was the official language in the Islands, but now the English language is taught in all the public schools, and is read or understood by nearly one-half of the population.

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. "In 1928 there were 1,111,509 pupils in the 7,311 public schools with 293 American and 25,958 Filipino teachers. There were 655 private schools with 84,685 pupils and 2,823 teachers. The state supported University of the Philippines, in 1928-29, had 5,698 students."

A missionary of the Student Center in Iloilo tells of the difficulty in finding suitable books for the young people to read. She writes: "I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worthwhile books into the hands of these thousands of students and teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

Another missionary writes: "English is being spoken by a rapidly increasing number of people in the Philippines. The majority of the younger generation speak it now, and it is the best means of communication in the Islands. I think that the printed page is one of the best ways at our disposal of spreading the gospel message."

In view of this "Open Door" and "Golden Opportunity," the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894 for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language. One native worker writes from Manila to ask "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there. Another writes: "We do so want to scatter the Word in printed form where we cannot penetrate in person." Still another says: "Thank God for the books that you have furnished me. These and the tracts have opened the minds of the people about the truth of the saving grace of our Lord Jesus Christ." Such expressions come from native Christians who are anxious to distribute wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the "Bread of Life" ere they perish?

While there is a growing demand for such Christian reading matter in

the English language, such as is published by the Association, there is also a growing tendency among the Filipinos toward materialism. These are perilous days for them. Many have revolted against the ecclesiastical domination and tyranny that has prevailed in the Islands for the past three centuries, but have not yet heard or believed the Gospel of Christ which alone is "the power of God unto salvation." Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and supplanting the power of the church. One observer sees the present critical situation as a challenge to Christians. "There are those," he writes, "who are catching the vision, and all are open-minded and willing to see and listen. . . . I know of no place where people, particularly young people, are so eager to know and so persistent and pertinent with their inquiries."

The Association is endeavoring to meet this challenge. It is in touch with missionaries and native Christian workers who can be depended upon to carefully distribute the literature sent them, but are not able to meet the necessary expenses involved. Shall we not help them at such a time as this? All who desire to cooperate with the Association in sending its colportage books, Evangel booklets, pocket treasuries, Scripture portions and gospel tracts to the Philippine Islands for free distribution, may forward contributions to A. F. Gaylord, treasurer of the D. L. Moody Missionary Book Funds 843 North Wells Street, Chicago.

CONFERENCE OF JEWS AND CHRISTIANS

Five hundred of the nation's lay and clerical religious leaders among Catholics, Jews, and Protestants will convene in Washington, March 7-9, 1932, to discuss the theme of "Religious Liberty and Mutual Understanding," it has been announced by Honorable Newton D. Baker, Professor Carlton J. H. Hayes, and Mr. Roger W. Straus, co-chairmen of The National Conference of Jews and Christians, with headquarters in New York.

The time, place, and theme of the national seminar of leaders were chosen because of the Washington bicentennial celebration, which the nation will begin on February 22, 1932. The original suggestion that the seminar be held came from Mr. Michael Williams, a leading Catholic layman.

The National Committee of sponsors of the seminar include, among others, Nicholas Murray Butler, Cleveland H. Dodge, Dorothy Canfield Fisher, Arthur Curtiss James, Frederick P. Keppel, James MacDonald, Mrs. John D. Rockefeller, Jr., Bernard J. Rothwell, Alfred E. Smith, Harold H. Swift, Paul M. Warburg, and William Allen White.

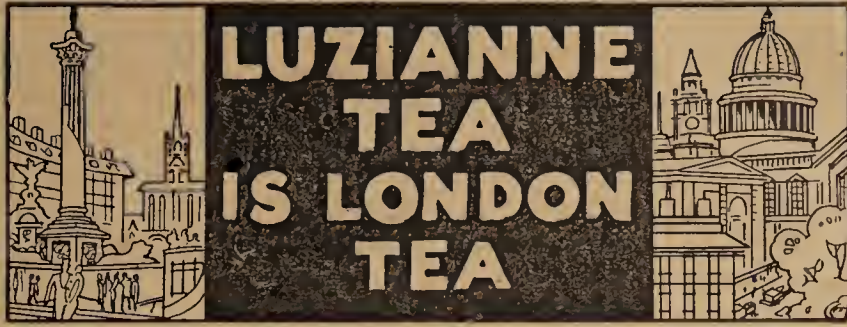
Addresses will be made by Mr. Baker (of Cleveland), Mr. Straus (of New York), and Professor Hayes, of Columbia University. Other speakers will be: Rt. Rev. James E. Freeman, bishop of the diocese of Washington, of the Protestant Episcopal Church; Prof. Evarts B. Greene, recently president of the American Historical Association, who will have the topic of "The American Experience with Religious Freedom"; and Dr. Cyrus Adler, president of the American Jewish Committee, who will speak on "A Minority Group Views the American Religious Scene."

Professor William H. Kilpatrick, of Teachers' College, Columbia University, will be the chairman of the round table discussions of the seminar. A large group of specialists in religious education and the social sciences will assist.

An interested feature of the seminar will be two U-tables, the first two evenings. Five leaders of Protestantism, five of Catholicism, and five of Judaism, will discuss the three most troublesome questions raised by the seminar each of those days. These men will face each other at a horseshoe shaped table on a raised platform, with the entire conference auditing their discussions.

Opening with a frank discussion of prejudices, discriminations, and other difficulties between Protestants, Catholics, and Jews in various parts of the United States the round table will move on the second and third days to consideration of ways to improve inter-group co-operation. Section meetings the third day will include national women's organizations, religious workers in colleges and universities, preparatory and high school leaders, students and faculty of theological seminaries, the religious press, clergy, civic groups, and religious educators.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Gonzales, at New River, Feb. 7, a. m.
Keener Memorial, Feb. 7, p. m.
Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p. m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a. m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

— K. W. DODSON, P. E.

Lake Charles Dist.—First Round
Last Half

Many, Feb. 7.
Leesville, Feb. 14, 11 a. m.
Anacoco, at Anacoco, Feb. 14, p. m.
W. WINANS DRAKE, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Amory Station, Jan. 30-31.
Aberdeen St., Jan. 31-Feb. 1.
Pontotoc St., Feb. 7-8.
Tupelo St., Feb. 14-15.
Okolona St., Feb. 21-22.
Houston St., Feb. 28-29.
Fulton St., March 6-7.
Greenwood Springs, at Greenwood Springs, March 8.
Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.
Algoma, at Ebenezer, Mch. 18.
Vardaman, at Rhodes Chapel, March 19-20.
Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Columbus Dist.—First Round

High Point Ct., at Center Ridge, preaching and Q. C., Feb. 7, a. m.
Noxapater Ct., at Noxapater, preaching and Q. C., Feb. 7, p. m.
Weir and M., at McCool, preaching and Q. C., Feb. 14, a. m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p. m.
V. C. CURTIS, P. E.

Greenville Dist.—First Round
Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

ber of the auxiliary. This makes it possible for every woman in the church to become a member of the society. Pledge Day shall be observed, as formerly, at the first meeting in January. The amount of the pledge made at this meeting shall be sent to the district secretary at the close of the Pledge Day service.

Any woman joining after this time should be given the privilege of making a pledge.

May we lift our eyes and behold the great need, remembering that the Master said, "Go ye into all the world," and we obey by sending the gospel message through our consecrated missionaries?

Yours for greater service,

MRS. T. B. COTTRELL, Pres.

CONFERENCE NEWS

Mississippi Conference

At the last meeting in December, the Port Gibson auxiliary, Vicksburg district, had as a guest the conference president, Mrs. T. B. Cottrell, who gave an inspiring and instructive talk about our work, showing the great need of all the nations for Christ. A social hour was enjoyed, the hostess, Mrs. J. T. Drake, serving delicious refreshments.

The auxiliary at Magee, Hattiesburg district, begins 1932 with Mrs. T. J. Burnham as president. The treasurer, Mrs. J. W. Burnham, reports all obligations for 1931 were met in full. Mrs. W. M. Williams was in charge of the program January 4. This being the Universal Week of Prayer, Mrs. Williams used the general theme, "Preparing the Way for the Living God." After making impressive comments thereon, a chain of prayers were offered, with Mrs. Williams later presenting in a most interesting manner the last chapter of "Korea, the Land of Dawn."

NERVOUS, NO SLEEP

Montgomery, Ala.—"After my baby arrived I had a nervous breakdown, had severe headaches, could not sleep at all, had no appetite and was so tired and weak I was just a wreck. I had seen Dr. Pierce's Favorite Prescription advertised, and started taking it," said Mrs. D. P. Wilkerson of 12 North Hull St. "One bottle showed a great change and after I had finished the second bottle my whole system seemed to be stronger and I was able to do my housework again after getting no relief from other tonics I had tried." All druggists sell



Dr. Pierce's Prescription

Nightingale IRIS COLLECTION
 Three large fragrant, 50c Reds, 3 large tall, fragrant, 50c Pink Lavenders; also 2 Black Crimsons, for prompt orders. All labeled; prepaid; full instructions, only 50 cents. Would retail for \$2.25. Three 50c collections for dollar bill. Planted by April 20th should bloom in May. Order now—shipment made right time. You will love this big, little collection—sweetest offer we ever made. List of ten beautiful, cheap collections and Iris literature free.
OTWELL IRIS FIELDS — CARLINVILLE, ILLINOIS

NORTH MISSISSIPPI CONFERENCE

Report for the year 1931, Rural Work
 Mashulaville Charge, Columbus
 Deaconess Dora Hoover

Growth and development have marked all church activities on the Mashulaville charge. This is evidenced in the Sunday schools by a larger attendance and by more efficient work. In two of our schools there has been an average attendance of seventy and eighty, respectively, during the summer months. In the churches we conducted Daily Vacation Bible and Mission schools, with local assistants. Much interest was manifested by the children and their parents. Our average attendance was 25 and 27 respectively. The children did good work in story-telling. They also wrote a letter to the children of Korea, addressed to Miss Clara Howard. Her answer to their letter instigated the sending of a Christmas box, in October, to her kindergarten children.

There are Missionary societies in all of the churches and these have steadily developed. There are World Friendship Clubs in all except one. One of our World Friendship Clubs has done exceptionally well under the leadership of a high school girl. They have interesting programs each Sunday evening and a week-day business meeting each month when possible. We gave three missionary in costumes of the different nationalities which helped create an interest in missions. Epworth Leagues are functioning in all of the churches except one. Their programs are interesting and helpful. We think that there are several potential ministers and missionaries or deaconesses in these Leagues. One league cultivated an acre of cotton for the church.

During the early part of the year it was necessary to give much time to relief work, there being destitution and sickness in the communities where we work. This work helped reach some who, otherwise, might not have been reached. Our best work was done during the month of August and early in September in connection with the revival meetings. This was the time of reaping where seed had been previously sown, through Sunday schools, libraries, daily vacation Bible and mission schools. These meetings were conducted by consecrated, faithful ministers and forty-six were added to the churches. The churches have been made more attractive by the use of pictures and flowers. With all Sunday schools functioning there are many children who are not attending any Sunday school and many families who do not go to any church. To these we carried the gospel by visiting in the homes, praying with them and giving them good literature. Most of this literature was sent by the missionary societies and by the World Friendship Clubs. It is with gratitude that I look back and see the development of lives and communities on the Mashulaville charge.

In December I moved into the Corinth district, where I received a cordial welcome from the presiding elder and pastors of the district, and also from the district secretary, and the

people of Wheeler, where I am located at the present time. We are getting into the work nicely. Our pastor is enthusiastic and consecrated and we are looking forward to a good year in the Master's service.

PATIENCE

Sometimes I wish that I might do
 Just one grand deed and die,
 And by that one grand deed reach up
 To meet God in the sky.

But such is not thy way, O God,
 Nor such is thy decree,
 But deed by deed, and tear by tear,
 Our souls must climb to thee,

As climbed the only Son of God
 From manger unto Cross,
 Who learned, through tears and bloody sweat,
 To count this world but loss;

Who left the Virgin Mother's arms
 To seek those arms of shame,
 Outstretched upon a lonely hill
 To which the darkness came.

As deed by deed, and tear by tear,
 He climbed up to the height,
 Each deed a splendid deed, each tear
 A jewel shining bright,

So grant us, Lord, the patient heart,
 To climb the upward way,
 Until we stand upon the height,
 And see the perfect day.

—G. A. Studdert Kennedy.

YOUNG PEOPLE ON FEBRUARY 12, 1932

By Anna C. Swain

It is impossible for anyone to record what the Day of Prayer has meant and is going to mean to the world. From its small beginnings in America, it has grown in a few short years into a great and inspiring day observed around the whole world.

It is significant that during the past three years there has been a growing demand from the young people that they be allowed to participate and co-operate. The prospect this year is brighter than ever before. Several denominational colleges are looking forward to observing the day for the first time. Last year the Foreign Student Bulletins carried short articles about the day to the large group of Chinese, Japanese, Korean and Filipino students in America, while this year, there is even keener interest among these groups.

Young people like to participate in plans big and inspiring enough to appeal to their imaginations. They like the idea that for about forty hours on February 12, starting early in the morning in New Zealand, west of the date line, and ending at Honolulu late at night, east of the date line, large and small groups will be raising continuous prayers of thanksgiving and petition.

Large as are some of our groups praying in Canada and the United States, they cannot outdo either in

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's is especially good for night coughing. It clings to your throat better than a spray or gargle. A bottle of Piso's at your bedside insures a good night's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

35¢ and 60¢
 SIZES **PISO'S**

numbers or devotion some of the great meetings for prayer in Africa where at the sound of the call-drum they come streaming from miles around to the service, and after it is over, go home by different paths so as to testify and pray in the homes along the trail. And just as appealing are stories which come to us of last year's Day of Prayer as it was observed by Alaskans, Chinese, Japanese, Indians, Europeans and others in near and far corners of the world.

Young people with their sense of fair play like the spirit of real partnership shown in having the Call to Prayer written by Senora Strozze de Pascoe, of Mexico, and the program by Helen Tupper, of India. They also heartily approve of the four great projects for which their thank offerings will go. They enjoy having an opportunity to help those neglected migrants and to right some of the wrongs done to the America Indians. Realizing as they do the blessings of good books and magazines and schools, they delight in having a part in sending these benefits to others less fortunate.



BABY FRETFUL, RESTLESS?

Look to this cause

When your baby fusses, tosses and seems unable to sleep restfully, look for one common cause, doctors say. Constipation. To get rid quickly of the accumulated wastes which cause restlessness and discomfort, give a cleansing dose of Castoria. Castoria, you know, is made specially for children's delicate needs. It is a pure vegetable preparation; contains no harsh drugs, no narcotics. It is so mild and gentle you can give it to a young infant to relieve colic. Yet it is as effective for older children. Castoria's regulative help will bring relaxed comfort and restful sleep to your baby. Keep a bottle on hand. Genuine Castoria always has the name:

Wm. H. Fletcher

CASTORIA
 CHILDREN CRY FOR IT

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Boyce, Q. C., Feb. 4, p. m.
Elizabeth, Feb. 6-7.
Bunkie, Feb. 10.
Melder, at Melder, Feb. 13-14.
Alexandria, Q. C., Feb. 15 p. m.
Pineville, Q. C., Feb. 16, p. m.
Alco, Feb. 20-21.
Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

Monroe Dist.—First Round

Wisner, Feb. 7, 11 a. m.; Q. C., 2 p. m.
Winnsboro, Feb. 7, 7:30 p. m.
Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m.
Oak Grove, Feb. 17, 2 p. m.
Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Campti, at Campti, Feb. 7, 11 a. m. and 2 p. m.
Coushatta, Feb. 7, p. m.
Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
Minden, Feb. 14, p. m.
Winnfield, Feb. 21, 11 a. m. and 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—First Round

St. Martinville, at St. Martinville, Feb. 7.
Louisiana Ave., Feb. 14, a. m.; Feb. 3.
McDonoghville, Feb. 14, p. m.; Jan. 4.
Franklin, Feb. 21.
Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston Dist.—First Round

Marion, at Marion, Feb. 7, preaching, 11 a. m.; Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 7 p. m.

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions are cordially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN, P. E.

Shreveport Dist.—First Round

Greenwood and Bethany, at Greenwood, Feb. 7, a. m.; Q. C., 3 p. m.
Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Barlow, at Rehobeth, Feb. 4, 11 a. m. and 2 p. m.
Georgetown, at Providence, Feb. 7, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 7, 7 p. m.
Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

New Augusta, at McLain, Feb. 7, 11 a. m. and 2 p. m.
Purvis, at Purvis, Feb. 7, 7 p. m.
Hattiesburg, Broad St., Feb. 10, 7 p. m.
Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
Mt. Olive, Feb. 17, 7 p. m.
Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Yazoo City, at Yazoo City, Feb. 7, 11 a. m. and 4 p. m.
Yazoo Circuit, at Lintonia, Feb. 7, 2 p. m. and 7 p. m.
Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Brandon, Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.
Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Porterville, at Union, Feb. 7, 11 a. m.
Pachuta at Pachuta, Feb. 14, 11 a. m.
Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.
Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round

Philadelphia Circuit, at Sandtown, Feb. 6, 11 a. m. and 1:30 p. m.
Philadelphia Station, Feb. 7, 11 a. m.; Feb. 8, 9 a. m.
Burnside, at Longino, Feb. 7, 2:30 p. m. and 7 p. m.
Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.
Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.
Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
Laurel, at West, Feb. 21, 7 p. m.
Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Brooklyn and Bond, at McLaurin, Feb. 7, 11 a. m.
Columbia and Mission, Feb. 14, 11 a. m.
Lumberton, Feb. 14, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Oak Ridge, at Oak Ridge, Feb. 7, 11 a. m. and 2 p. m.
Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.
Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.
Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

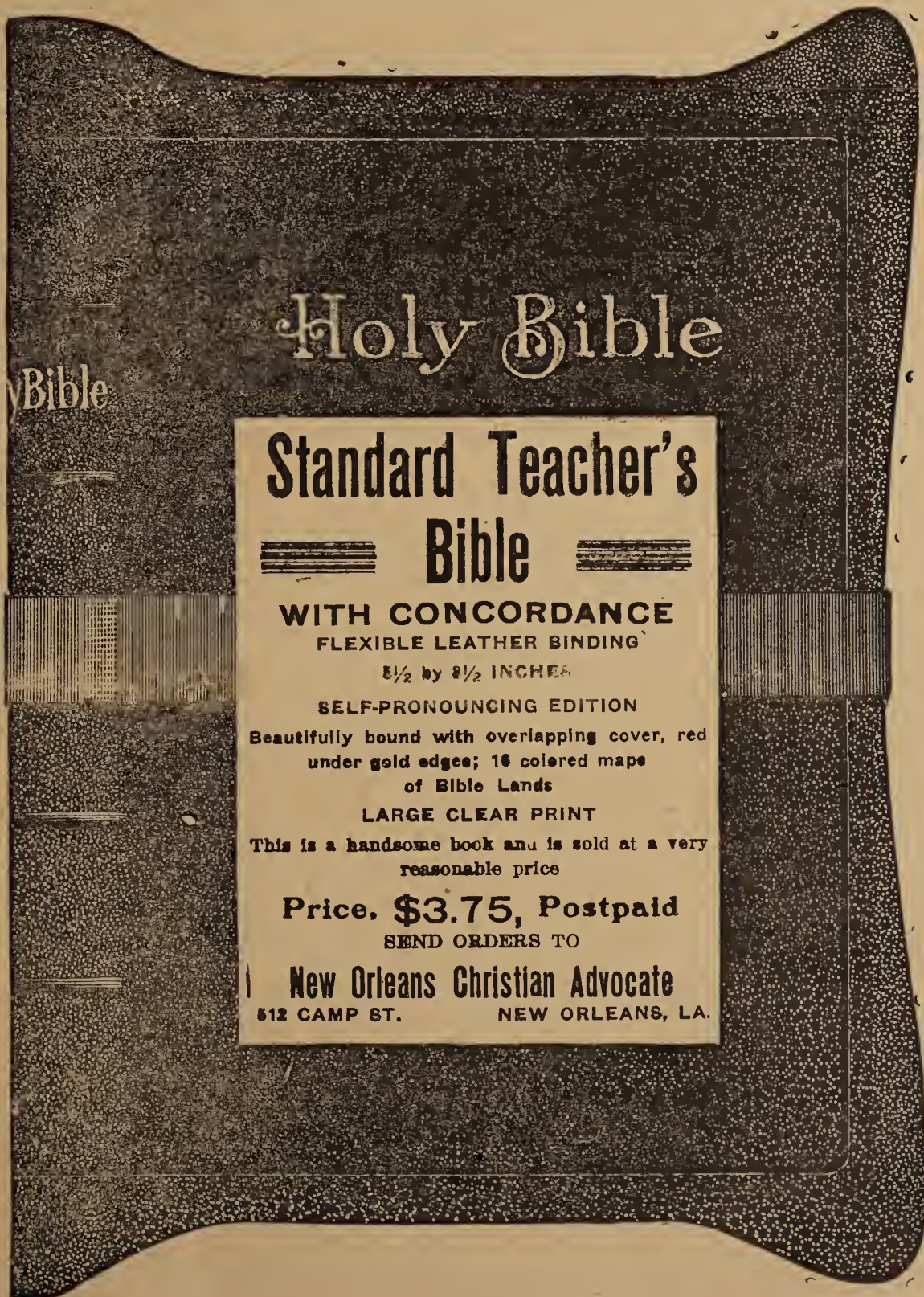
HENRY G. HAWKINS, P. E.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Men, Like Turtles, Must Live In the Shells They Build

A kind hearted rich man brought the plans of a home to a young builder and said: "Build me the very best house you can from these plans. I am particular about its being well built. I wish to give it to a friend when it is finished."

The builder was a thief. The man did not know it. He took every short cut he could, using inferior material of every kind—cheap lumber, too much sand in the cement and plaster, cheap plumbing, the shingles spread out too thinly on the roof, etc. At last he slicked it over with cheap paint so that it looked pretty fair, and it was done.

Then the man for whom he was building it, returned from his tour and brought him the deed for the house and said, "It is yours. You were the man for whom I was having it built. You are young, just married, and I wished you to live in your own home and be a happy and useful citizen."

The builder now has to live in that house. It is his. He built it. The public knows too well the fraud in its construction to buy it. And whenever the sap-flooding on the porch rises up after a shower, or the cheap plastering cracks and falls, or the cheap paint peels or the cheap plumbing leaks, or the roof lets in the rain, he knows he robbed himself, and cheated himself and swindled himself.

Every man swindles himself when he does conscious wrong. Every man is building a house. It is his record—himself. He is going to live in it a long, long time. Let him get the plan from the Great Architect, use proper material and follow daily the specifications, for

"Virtue alone outbuilds the Pyramids, Her monuments shall stand when Egypt's fall."

When Your Cough Hangs On, Mix This at Home

For coughs due to colds, the best remedy that money could buy can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of eucalyptol, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

"No life can be pure in its purpose And strong in its strife. And all life not be purer and stronger thereby."

They Told Her

A farmer's widow was trying to carry on. She knew little of farming. She was having trouble with her chickens, and decided to write to the Department of Agriculture in Washington. She wrote: "There is something the matter with my chickens. Every morning when I go out, I find two or three lying on their backs cold and stiff with their toes curled up. Please tell me what is the matter." She received a reply neatly typewritten on good government paper, which said, Dear madam, your chickens are dead."

When Is a Lady Null and Void?

The dread of a bachelor's life is that some woman will slip up behind him and marry him before he knows it. (When, bless his heart, lots of the women never dreamed of such an idea. If he knew how many, it would reduce his ego complex.)

But take notice bachelors! Dismiss your fears. Let your hopes rise. An old French law has recently come to light—to-wit: "Whoever attracts into the bonds of matrimony any male subject of His Majesty by means of powder, perfume, false teeth, false hair, steel corsets, hooped petticoats, high heels, or false hips will be declared null and void if the accused is convicted."

This law passed in 1770, is still on the statute books of France and could be appealed to by a present day complainant. It seems to show that mere man in King Louis XV's time needed some protection from the wiles of women. And the new civil code of 1804 left it in force under the section dealing with "fraud in the quality of merchandise."

I am hardly diagnostician enough to know just what happens to gentle woman when she is declared "null and void." But whatever may be the interesting result—for all things that have to do with the ladies are interesting—this friendly tip is given to them by an ardent admirer and sincere well-wisher that they look into the meaning of that legal phrase before using any of the bait above mentioned on unattached masculines.

Tact and Contact

Now and then you meet a man only because you have to, who makes you think of the old woman's remark about her husband, that he had "the winningest ways to make people hate him of any body she ever knew."

Heart to Heart

She was nearing the end of a long life's journey. Her husband sat by her bedside. They were reviewing life. "Jonas, you and I has been through lots o' scenes." "Yes," he said. "Jonas, we has tried to do right, hain't we?" "Yes," he said. "Jonas, you has allers eat the crusts, hain't you, Jonas?" "Yes," he said. "Jonas, would you mind my telling you some-

thing? now?" "No," he said. "Jonas, I allers was fond o' crusts."

A Hesitation Waltz

My old Virginia friend tells me of a young Irishman who, in an hour of heart to heart confidence revealed to him that his sweetheart stuttered. He said he did not mind this so much, except that she stuttered when she went to kiss him and that she "trimbled so long on the verge of the operation that she nearly tickled him to death."

Lander College, Greenwood, S. C.

BOY SCOUTS AND THRIFT

"The youth of America must be taught the value of wise conservation of both human and material resources," stated Walter M. Head, president of the Boy Scouts of America, a prominent banker and member of the Advisory Board of the National Thrift Committee.

"The word 'Thrift,'" said Mr. Head, "has to many people meant only accumulation. The National Thrift Committee feels that it is appropriate at this time to define the full and true meaning of 'Thrift' as 'the wise use without abuse of human and material resources.' It includes the use of time, mental powers, energy, health, talents and emotions."

"At this time, when many are without funds for investment, the National Thrift Committee feels that it would be wise for these individuals to put to full use their time, mental powers and talents. These assets are often more valuable than real estate, or securities. They are a very important factor in our national life."

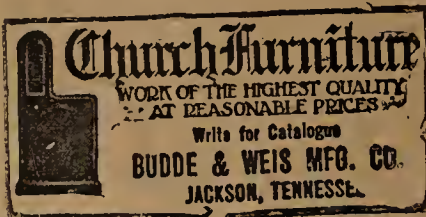
"The Boy Scouts of America, co-operating with the National Thrift Committee's year-round educational program, desires to instill this thought firmly in the minds of the youths of our country."

"One's investment in education and health continues to pay enormous dividends without depreciation. They are truly safe investments. It is, I believe, appropriate that this be called to the attention of our people on 'Safe Investment Day' of National Thrift Week."

Substantiating Mr. Head, Mrs. Frederick Edey, president of the Girl Scouts, Inc., stated, "Making the best of one's time in youth, both work-time and leisure-time, through group thinking and by individual co-operation, within the group, tends toward mental discipline, which in later life is essential to wise conservation of material resources."

"The mental discipline which comes from the co-ordinated control of the body and mind in youth, as expressed in physical and mental health makes, in later life, for economic discipline. Economic discipline embodies the idea of wise spending and the conservation of one's income."

"It is the purpose of the Girl Scout organization to stimulate the young girlhood of our country toward the conservation of their human resources, in order that they may grow up into capable managers of their in-



comes if they work, and of their family's income when they become managers of homes. A more material evidence of wise income education is to be found in the ninth law of the Girl Scouts—'A Girl Scout is Thrifty!' These words exactly carry out the larger ideal of the educational program of National Thrift Committee, which emphasizes the wise use, without waste, of human as well as material resources."

Safe Investment Day officially ends the Fifteenth Annual Thrift Week which inaugurated the year-round educational program of the National Thrift Committee, comprising America's outstanding financial, educational, and religious leaders. The objective of this body, according to the statement released to the press, is to create a clearer understanding of those economic principles which will contribute to 'Individual Success' both materially and spiritually.

MISSIONARY BRIEFLETS

"It pays to go to the people, and when we go, they come," says the Rev. T. J. Gamble, pastor at Grudziadz, Poland, and in charge of the Methodist orphanage at Owczarki. "We drive out into the country occasionally and hold services in two places about twelve miles out. In one place we began with only one family to talk to—father, mother, and four children. The last time I was there I preached to thirty-five people in a barn, one of the best services I ever had. These Polish people are hungry for the message of salvation."

Because of the shortage of funds, it has been necessary for the Southern Methodist Church to withdraw from the work among the Korean people at Reedley, California, and turn this field over to the Presbyterians. The Southern Methodist Church still continues to carry on work among the Koreans at Oakland-Sacramento, at Stockton, at San Francisco, and on the Southern California circuit, which includes Los Angeles and vicinity. It is said that more than half the Koreans in California are now located in and around Los Angeles. This work forms part of the California Oriental Mission, operated under the Home Department of the Board of Missions. The Rev. W. A. Davis is superintendent.

666

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Christian Advocate

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D. B. RAULINS, M.A., Editor

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C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

YOUR CHANCE AND OURS

Shortly there will be going out to the pastors of our patronizing Conferences a statement that will explain the March campaign for subscriptions and carry information regarding the Advocate and its work. Furthermore, in the columns of the paper there will be appearing each week materials bearing upon the campaign.

Below is given the resolutions adopted by the Conferences in their late sessions.

In addition to the plan outlined, it occurs to the editor that a feature that might democratise the campaign would be to invite each individual subscriber to secure one other subscription or send the subscription price to this office, giving name and address of person to whom it might be sent as a gift.

LOUISIANA CONFERENCE

"... We recommend that the month of March be given to an extensive campaign for subscriptions to the Advocate under the plans and leadership of the Advocate force."

MISSISSIPPI CONFERENCE

"... The New Orleans Christian Advocate, our Conference organ, is our immediate pressing responsibility. ... We recommend that the Conference pledge itself to undertake to secure twelve hundred new subscriptions and the renewal of all the present subscribers, which amounts to about three thousand. This will mean that each charge should increase the subscription list by one-third;

"The new subscriptions to be secured are apportioned to the districts as follows: Brookhaven, 200; Jackson, 200; Meridian, 200; Newton, 200; Hattiesburg, 150; Seashore, 175; Vicksburg, 150;

"That the month of March be designated as Advocate month and that a personal canvass be made in every church for renewals of subscriptions and for new subscriptions as mentioned above;

"That the pastor, lay leader, president of the W. M. S. and president of the Epworth League or Young People's Division be constituted the committee to do this work;

"That the presiding elder call for a report of this committee at each quarterly conference until this work has been accomplished in each charge. ..."

NORTH MISSISSIPPI CONFERENCE

"The New Orleans Christian Advocate, our own Conference organ, ranks with the best of the Conference organs of our Church. ..."

"We approve the request of the Publishing Committee that the month of March, or as near that time as practicable, be observed as 'Advocate Month' in which time a special canvass is to be made for new subscriptions and renewing the old. That the time will give the pastors who serve

WHICH WAY JAPAN

Regardless of factors involved in the conflict between China and Japan, the right and the wrong, Japan occupies the position of aggressor. The practically helpless condition of China, notwithstanding her size, and her willingness to use peaceful methods, though sorely provoked, in the settlement of the issues at stake, stand out in interesting contrast to Japan's superior equipment, her aggressive attitude, and her brazen unwillingness to listen to reason.

One editor, seeking to diagnose Japan's ailment, says that the country is about thirty years behind time. The policy she is following with reference to Manchuria is about what nations might have done during the closing days of the nineteenth century.

Two things in Japan's method foredoom her both at home and abroad. The foreign minister appeared before the national law-making body, made speeches with reference to the imperial policy of the country; then, without allowing the opposition to speak, the diet was adjourned, or dissolved, by an imperial edict. The day for such methods is past. This spirit is a leftover of the period antedating the World War. Such an attitude prophesies revolution for the future.

The other is Japan's way of shooting a man because he won't buy his rice or tea, or any other thing he may wish to sell him. This cannon-made commerce will not go in the marts of the modern world. If China does not wish to buy Japan's goods she has a right to refuse. The cave-man method of winning a wife was to take her regardless of protest, and use the big stick to beat the poor female into submission. All of such methods are antiquated.

more than one congregation an opportunity to present it to each church."

THE PLAN

1. That the month of March be designated as "New Orleans Christian Advocate Month."

2. That during the month, the earlier part preferred, a canvass of the entire membership of every church in the Louisiana, Mississippi and North Mississippi Conferences, be made, either by the pastor, or a special committee selected by the pastor, in an effort to secure renewals of present subscriptions and to secure new subscribers.

3. Where there are more than one church on a charge, a week be given for this purpose in each church on the charge.

4. The subscription price is \$1.50 per year in advance, and cash must accompany each list.

"WHO AM I?"

A young man was found blundering about the L. and N. station timidly approaching bystanders with the question, "Who am I?" Seemed a bit foolish for a grown man to be asking such a question. If not foolish it was at least pitiful. The first impression was that he was an amnesia case. He had lost his identity. He did not know himself. He was groping about in a fog of mental disturbances. Seemingly he could recall nothing of the past. Even his own name was lost in the haze. "Who am I?"

Later it was discovered, after a period of observation, that the victim was using this ruse to secure special favors from his fellowmen. It seemed advisable to the courts to assess a fine rather than supply the favors.

But it is a good question. We ought to ask it rather often. Search for an answer will lead into all the deep ramifications of our existence and social relations.

One of the most significant features of a man's life is the ability to say, "I," and follow it with his full name. Seemingly, men have always been mindful of that individual something we call the "self." Personality looms large in modern psychological thinking.

Among criminals the use of "aliases" is quite common. With them it is an effort to escape detection and the payment of penalty for crimes committed. Some have several "aliases." They surpass the Jekyll-Hyde combination of Robert Louis Stevenson. This dual life celebrates the breakdown of personality and the loss of integrity, one of the supreme qualities of personality. Men have tried to catch and hold that intangible something in a name.

Tremendous responsibility attaches to one's name. It becomes the coin and legal tender of social and business intercourse. Each one either empties or enriches his name. The more thoughtful among us have sought to give worthy names to our children. The name is at once a monument to some highly valued personality and a prayer that the bearer may become like the one for whom he is named. Some names have become immortal, permanently invested with glorious content, reservoirs of inspiration to all generations.

At the close of the Civil War, so it is reported, a representative of an insurance company offered Robert E. Lee the presidency of the firm at a salary of \$50,000 a year. Lee replied that while he wished to earn his living, he doubted whether his services would be worth so large a sum. "We don't want your services," the agent

(Continued on Page 8.)

Statement From the Commission on Spiritual Life

The reports received from the Annual Conference held during 1931 show that 109,560 souls were received into church membership by profession of faith. This is a gain of 517 over the number received by the same method in 1930. We regret to state that the Church suffered a net loss in the Conference in the United States of 13,402. We believe this is largely accounted for by too great eagerness on the part of many churches to erase names from the church roll, and a lack of an effective follow-up system to care for removals.

The distressing and perilous times through which we are passing has evidently created an unparalleled opportunity for the Church, but apparently the nation has not yet been brought to realize that the secret of the world's cure is Jesus Christ. The disintegration of the normal family life, the breakdown of authority, the lure of pleasure, the lowering of moral standards reveal that above all else the nation and the world needs a revival of religion. Our need for social and industrial reconstruction is great, is imperative, but our need for a spiritual awakening is greater and more imperative.

The situation challenges the Church of God to deep searching of heart, prayer, and courage. We must wait before God in consecration for a New Pentecost, and then, with the radiance that characterized early Methodism, go forth carrying the cross of Christ. We must frankly and fearlessly face up to our responsibility. The realization of the world's need must become so compelling as to disturb our complacency. A conviction that the indispensable need of America and the world is a spiritual awakening is the first step in the march toward our goal.

We desire to lay upon the conscience of our preachers and people the absolute need of a more aggressive evangelism. If the forces of evil are to be defeated and the men won to Christ the passion to share Christ with others must be given a primary and central place in all our program. We must apply the best methods that experience has discovered in making the principles of Jesus Christ effective in all the areas of human life.

That there may be unity of purpose and action among all the churches in this enterprise we make bold to offer a suggested program:

First: We urge that our preachers and people observe Wednesday, March 2, as a day of fasting and prayer.

As a foundation and preparation for all the Holy Spirit was to do for the first disciples a period of time was given entirely to prayer. They were all in one place with one accord. There can be no substitute for the presence of the Holy Spirit. Without His presence the ministry becomes formal, the church cold, and the world indifferent.

The entire day should be devoted to heart searching and prayer. The mechanics of all our programs are utterly worthless apart from the power of the Divine Spirit. Here is the way to spiritual power. "And ye shall seek me and find me, when ye shall search for me with all your heart." Jeremiah 28:13.

Second: We urge our presiding elders to emphasize in the district conference the importance of the deepening of the spiritual life of our people. A definite program, carefully prepared for an announced hour, will serve to impress upon our people that the superlative task of the Church is to win men and women to a personal experience of Jesus Christ, the Saviour of men.

Third: A suggested evangelistic program has been prepared by the Department of Evangelism

of the Federal Council of Churches. We take from it such suggestions as we believe to be adapted to our needs. The months intervening from now until Pentecost (May 15) offer the Church the most challenging and fruitful opportunity of the year. The Lenten season commemorating His humiliation and sacrifice; Palm Sunday, the day of His triumphant recognition by the people; Easter, the day of victory and vindication of His claims; Pentecost, the birthday of the Church. What a series of significant dates about which to build a campaign of evangelism! February and March offer a splendid season in which to challenge our people in behalf of daily devotions, church attendance, self-denial and soul winning.

We urge our preachers to hold revival meetings. Methodism was born in the atmosphere of a revival. Combine Home Visitation Evangelism, Personal Evangelism, Sunday School Evangelism with the appointed revival meeting. Other denominations are using mass evangelism to win thousands to Christ. Methodism must not throw away this method which God has so signally blessed in the past, and which our Church sorely needs today.

We believe the suggestions given below will prove effective in the work of the Lenten season.

I. The deepening of the spiritual life by:

a. Enrichment of public worship. Men hunger for God. They desire to experience Him. Feeling their need, they come to church. In these days when men's souls are tried we must give our worship services a richer content.

b. Observe appointed day of fasting and prayer (March 2).

c. Stimulate loyal church attendance. A large per cent of our membership attend church service occasionally or not at all. Great emphasis and effort needs to be placed at this point. Organize groups of faithful workers to visit and enlist the indifferent.

d. Seek to enlist each Christian home in a plan for daily family devotions and the observance of grace at the table.

e. Place Christian literature in the homes of our people. People are reading, but what? Our pastors are urged to take the lead in placing our church papers in the homes of our people.

f. Hold special meetings. A revival in every church is a worthy goal. Let pastors exchange service with each other. Employ our chosen evangelists. Let Methodism be Christianity in earnest.

II. Conserve results by:

a. Organizing pastor's instruction classes. The children should be placed in such a class and instructed for church membership. These children of tender years are of such infinite value in the eyes of Christ and have such possibilities for the Church of tomorrow that none should be neglected or overlooked.

b. Integrate new members into active life of the Church. Each new member should be placed quickly in some of the active organizations of the Church for fellowship and service.

c. Follow the members who move. Many of our people who move fail to transfer their membership and as a result become indifferent and are finally lost to the Church. Here is the point of our greatest loss in membership and we cannot urge too great earnestness in following up removals until they become identified with the Church in the community where they have moved.

Without a spiritual awakening the better days for which we long will not come, and the good things we already have will crumble. Jesus Christ is the secret of the world's cure and the hope of

the world's future. If our Church with a courage that fails not in the darkest hour, with a consecration that gives Christ the supremacy, will dare to follow, victory is sure.

ARTHUR J. MOORE, Chairman.

F. N. PARKER,

F. M. MASSEY,

Committee for Commission on Spiritual Life.

THE NATIONS FACE DISARMAMENT ISSUE

By Walter W. Van Kirk

The World Disarmament Conference, for which preparations have been under way for the past ten years, is now in session.

The convening of this conference is an event of tremendous significance to the Church of Jesus Christ. For years preachers and laymen have been calling for reductions in armaments. But the mad race for bigger armies and bigger navies goes on. The Christian religion presupposes the attainability of world justice and peace. Competitive military establishments presuppose the inevitability of armed conflict. It is precisely because the religion of Jesus exalts the power of the spirit as over against the power of might that the churches of Christ in America pray, as of one mind, for the success of the conference now in progress.

The principal issues to be discussed at Geneva are five in number. They are, first, the limitation of personnel in the armies and navies of the world; second, the limitation of the materials of war; third, the reduction and limitation of military budgets; fourth, the abolition of chemical and bacteriological warfare; and fifth, the establishment of a Permanent Disarmament Commission.

Regarding the first of these questions, it will be pertinent to recall that President Hoover has stated that 5,500,000 men are enrolled in the armies and navies of the world. These are the "effectives." They do not include the "trained reserves," of whom there are 20,000,000. It has been provisionally agreed that the question of trained reserves will not be brought up at Geneva. Moreover, the problem of reducing effectives is complicated by the fact that certain nations, such as France, Italy and Poland, conscript their sailors and soldiers while other nations, such as the United States, Germany and Great Britain, employ the voluntary method of enrolling military personnel. The conference, to succeed, will have to find a formula equally acceptable to the nations in these two categories. The problem of doing this is a vexing one, but given the will to peace a solution can be found.

The second and third of the issues to be discussed at Geneva might well be considered together—the limitation of the materials of war and the limitation of military budgets. There are two ways of limiting war materials: first, the "direct method," the limiting of the sizes of warships, the caliber of guns, the number of tanks, war airplanes, etc., to be allotted to each nation; and second, the "indirect method," the limitation of the moneys to be expended by the nations on their respective sea, land, and air forces. The United States has expressed a preference for the first of these two methods, whereas the European nations, in the main, are committed to the policy of definitely restricting military budgets. There is likely to be a considerable clashing of opinion at Geneva between the proponents of these two

methods of handling the problem of armaments.

According to the latest available statistics, the nations, in 1930, spent practically four and one-half billion dollars on their armaments. President Hoover puts this figure near five billions. Of this amount, the United States expends practically one-sixth, which means that the military budget of the Washington Government is more than that of any other nation. There is substantial reason in arguing for a reduction and limitation of military budgets.

If such a policy were to be adopted, the United States and other nations would be asked to reduce military expenditures by an agreed upon percentage. Lord Cecil, of Great Britain, is asking for an initial reduction of 25 per cent. Others are asking for more, still others for less. If the principle of budgetary limitation is agreed to at Geneva and reductions are to be made, say the rate of ten per cent a year for five years, the United States would spend next year ten per cent less than it spent last year and so on for five years. Other nations would proceed, along similar lines. The relative security of the various nations would not be jeopardized, but meanwhile tens of millions of dollars would become available for social and humanitarian projects or for the reduction of taxation or for both.

Fourthly, an attempt will be made at Geneva to make illegal resort to poison gas and disease-germ warfare. A wave of moral indignation swept over the Allied countries when the Germans first used poison gas in the world war. It was said that the use of such a military weapon was morally indefensible. Accordingly an anti-gas treaty was negotiated at Geneva in 1925, subsequently ratified by twenty-eight powers. The United States signed this treaty, but this signature has never been ratified by the Senate. Fresh efforts are to be made at the World Disarmament Conference to place this particular method of warfare under the ban of international law. The only effective way of getting rid of the menace of gas and disease-germ warfare is to get rid of war. Meanwhile every legal restraint that can be put on this pagan practice is all to the good.

Finally, the nations at Geneva will consider establishing a Permanent Disarmament Commission. This commission, if instituted, will undertake a continuous and scientific study of the armament problem. It will also check up on the extent to which the nations observe their treaty commitments to reduce their respective armaments.

Will the conference succeed? This question is on the lips of thousands. There are three reasons why a partial success, at least, is likely to be achieved.

In the first place, the nations are meeting at a time of economic crisis. National budgets must be balanced. If this cannot be done, many nations will face the dangers incident to bankruptcy and national insolvency. This will be a bitter economic pill for the nations to swallow, but swallow it they must unless, among other economies, they agree to cut down military budgets. Second, civilians to a larger extent than heretofore will be in charge of the deliberations. Military technicians and experts are at Geneva to serve their respective governments in an advisory capacity, but civilians, in the main, will negotiate the treaty. It is a distinct gain for peace when those who believe in the possibility of a warless world are given the responsibility of finding ways and means of reducing armaments. The entire delegation from the United States is made up of civilians, Secretary of State Stimson, Senator Claude A. Swanson, Ambassador Hugh S. Gibson, President Mary E. Woolley, and the Honorable Norman Davis.

Third, the public generally wants the conference to succeed. Millions of signatures to disarmament petitions are to be laid before the conference. Churches, here and in other lands, business and educational bodies, service clubs, and youth groups are among the organizations ac-

tively working for the success of the conference. The Honorable Arthur Henderson, president of the conference, is quoted as saying, "At the disarmament conference as elsewhere—and I say this as an old political hand—the governments will do what the peoples want. If the peoples want disarmament they can have it. If they will exert their will they can compel results." And a considerable number of people seem determined to do that very thing—to compel results.

DOES YOUTH FAVOR DISARMAMENT?

If this question could be answered by the student vote in one Eastern college, the answer would be overwhelmingly "Yes." At the close of "disarmament week" at Amherst College last Friday a poll was taken in student chapel to determine the actual results of the complete discussion of this subject which had been sponsored during the week by the undergraduates. There are at present 636 students at Amherst. Of this number, 533, or 83.8 per cent, participated in the voting. The results were heavily in favor of disarmament either complete or in part, since these two plans received the approval of 97 per cent of the voting student body. Only 17 favored continuing complete armament. Another outstanding result of the poll was the approval of the participation of the United States in the League of Nations by a favorable vote of 78.2 per cent of the undergraduates. Of the 533 students voting, 226 signified that they would not participate in combative service in future wars. The complete results of the poll are as follows:

Question 1: "If all nations join in similar reductions of military and naval establishments intended for use against each other, how much disarmament would you favor?" The answers were: Complete, 300, or 56.5 per cent; partial, 214, or 40.3 per cent; none, 17, or 3.2 per cent.

Question 2: "Do you favor the American delegation to Geneva disarmament conference taking the initiative in calling upon all nations to join us in reducing armaments?" The answers were: Yes, 468, or 89.5 per cent; no, 55, or 10.5 per cent.

Question 3: "Do you favor reducing our armaments without regard to contemporary actions by other governments?" The answers were: Yes, 107, or 20.5 per cent; no, 417, or 79 per cent.

Question 4: "Do you favor American membership in the League of Nations?" The answers: Yes, 410, or 78.2 per cent; no, 114, or 21.8 per cent.

Question 5: "Would you participate in combatant service in a future war involving the United States in any circumstances?" The answers: Yes, 248, or 52.3 per cent; no, 226, or 47.7 per cent.

Question 6: "Would you participate in combatant service in a future war involving the United States before every possible step had been taken to secure settlement through impartial arbitration of the question at issue?" The answers: Yes, 112, or 22.2 per cent; no, 392, or 77.8 per cent.

Question 7: "Do you favor compulsory military training in colleges?" The answers: Yes, 52, or 9.8 per cent; no, 479, or 90.2 per cent.

If the mirage of war glory and heroism no longer appeals to youth, it is the best news that has come out of the colleges these many years. Congratulations to Amherst on its "disarmament week" and the results of its student poll!

The city of Rio Grande in southern Brazil has 50,000 inhabitants, and Pelotas, near by, has 60,000. In these cities, with a combined population of 110,000, there are less than 600 evangelical Christians of any denomination. Rio Grande is the principal seaport of south Brazil, and the second city in importance; Pelotas is the third. The Methodist Church has no work in either of these cities. Here is an open door which challenges our Church to enter.

YOUTH AND DISARMAMENT

By College Students

The thoughtful members of the present college generation are determined to make a greater contribution to the war-peace problem than merely dying when called upon, if we may judge from the results of several significant polls recently announced.

A national gathering of students in New York City, held under the auspices of the Intercollegiate Disarmament Council announced the results of a nation-wide poll taken by the Council. The vote for the first 70 colleges reporting was as follows:

1. If all nations join in similar reductions in military and naval establishments intended for use against each other, how much disarmament would you favor? (23,797 voting). 100 per cent: 8,005 (33.6 per cent). 75 per cent to 25 per cent: 13,914 (58.6 per cent). None: 1,878 (7.8 per cent).
2. Do you favor the American delegation to the General Disarmament Conference taking the initiative in calling upon all nations to join us in reducing armaments? (21,073 voting). Yes: 17,785 (85 per cent). No: 3,188 (15 per cent).
3. Do you favor our setting an example for other nations by reducing our expenditures on armaments? (23,785 voting). Yes: 15,284 (64.3 per cent). No: 8,501 (35.7 per cent).
How much reduction by example do you favor? 100 per cent: 3,407 (16 per cent). 75 per cent to 25 per cent: 9,138 (44 per cent). None: 8,501 (40 per cent).
4. Do you favor American adherence to the World Court upon the basis of the Root Protocols? (17,396 voting). Yes: 12,848 (79.4 per cent). No: 4,548 (20.6 per cent).
5. Do you favor compulsory military training in colleges? (19,750 voting). Yes: 3,720 (19 per cent). No: 16,030 (81 per cent).
6. Do you favor dropping military training in colleges? (18,996 voting). Yes: 7,292 (38 per cent). No: 11,704 (62 per cent).

There is little sectional differences shown in the vote. The theological seminaries were the outstanding advocates of disarmament and opponents of military training. Mt. Holyoke College, where Miss Mary E. Woolley, recently appointed woman member of the U. S. delegation to the Disarmament Conference, has been president for 31 years, voted only 3 per cent against any disarmament, only 19 per cent against any reduction by example, 37 per cent for total disarmament if all nations agree, and 21 per cent for total disarmament by example.

Delegates to Student Volunteer Convention

The influence of religion and of the peace education of the churches was revealed in the vote taken at the Buffalo Convention of the Student Volunteer Movement New Year's Day. This largest intercollegiate gathering held in the U. S. in the last four years, attended by delegates from student Y. M. C. A.'s, Y. W. C. A.'s, and college church groups, went overwhelmingly into the camp of the total disarmament advocates. Their vote follows:

1. If all nations join in similar reductions in military and naval establishments, how much disarmament would you favor (excluding forces necessary for police purposes)? (1,366 voting). None: 18 (1.3 per cent). Partial: 118 (8.7 per cent). Complete: 1,230 (90 per cent).
2. Do you favor independent reduction of expenditures upon armaments? (1,328 voting).

Yes: 1,112 (83.7 per cent). No: 216 (16.3 per cent).

3. Do you favor compulsory military training in colleges? (1,456 voting).

Yes: 47 (3.2 per cent). No: 1,409 (96.8 per cent).

4. Do you favor dropping military training entirely from the college curriculum (1,400 voting).

Yes: 1,172 (83.7 per cent). No: 228 (16.3 per cent).

5. Have you had any military training? (1,417 voting).

Yes: 380 (26.8 per cent). No: 1,037 (73.2 per cent).

6. Would you grant the individual citizen who has renounced war the right to refuse to participate in any war? (1,380 voting).

Yes: 1,252 (90.7 per cent). No: 128 (9.3 per cent).

Student Government Leaders Condemn Drill

Still a third source of nation-wide student sentiment was shown in the Conference of the National Student Federation of America, held in Toledo, Ohio, during the holidays. This conference was made up of student officers and leaders of some 300 colleges. They favored American entry into the World Court and the League of Nations, deplored armed intervention to protect American investments abroad, and urged arbitration as a substitute for military force in settling international disputes. Eighty per cent of those voting opposed compulsory military training in colleges and universities.

Ask Hoover to Send Student to Geneva

The Intercollegiate Disarmament Council and the delegates to the Student Volunteer Convention joined in sending a committee of 39 students from 32 different colleges to call upon President Hoover and Senator William E. Borah in Washington. They urged that a student be placed upon the American delegation to the Disarmament Conference, that youth might have a voice in determining the future of peace and war. They also petitioned the members of Congress and the U. S. Senate to withdraw support from compulsory military training and to work for drastic disarmament.

TUCKER P. SMITH,

Secty. Com. on Militarism in Education.

387 Bible House, Astor Place N. Y.

LOYALTY

By Rev. Wm. L. Robinson

Loyalty has been defined as "Courage with a purpose." It is a fine thing to face the serious responsibilities of life unafraid. It is a much finer spirit to face these responsibilities with a worthy purpose. It was a courageous spirit which Daniel manifested when he faced the den of lions unafraid, but it was a more noble spirit which he manifested when he purposed in his heart that he would not defile himself. The people of the world thought Charles Lindbergh was very courageous when he flew across the ocean alone, but he was rendering his country a greater service when he made a goodwill tour of Latin America. The kind of purpose which we have gives value to our courage. Jesus manifested the supreme loyalty when he said, "Thy will be done." He accepted his responsibility without fear, but back of this courage was a purpose to redeem a world from sin.

Loyalty calls for a deathless devotion to the highest ideals of life. It may mean suffering, but the man whose heart is filled with the spirit of loyalty counts not his own life dear unto himself. For a man to be loyal to the highest ideals of life may mean that he will be misunderstood, even by some of his best friends. People do

misunderstand us some times. They don't always understand our motives. We don't always have time to stop and explain our motives. The fact is, if we are living up to the highest ideals of life, we are too busy to explain our purposes. Jesus was misunderstood, but he kept going. "He steadfastly set his face to go to Jerusalem." He had confidence in his mission, and he was willing to risk the results of his venture, even though he was misunderstood.

In his loyalty to the highest ideals, a man may sometimes find himself in the minority. Young people face this difficulty frequently. They like to go with the majority. They hate to face the criticism which comes from being found with what they consider a hopeless minority. It requires courage to face this kind of criticism. This difficulty comes from failure to count the cost of failure to live up to the highest ideals. Suppose a young man whose purpose is to abstain from the use of strong drink goes with the crowd that drinks. If he yields to the temptation to follow the crowd, he is faced with a more serious situation than any criticism which might come from being found in the minority. If he yields to his appetite and sacrifices his health he is losing more than he would lose by being criticised by the crowd with whom he is associated. Then, he is losing his self-respect, and no man can succeed who has lost his self-respect.

The spirit of the "second mile" is implied in loyalty. Jesus said if a man asked you to go a mile with him, go two miles. Do more than he demands of you. The man whom we consider as our friend is the man who does more than we expect him to do. The man who renders us a service without expecting any compensation. The man who does not expect us to return the service. We have a lot of people in the church who are decent enough to stay out of jail, but they are not New Testament Christians. A lot of people still have their names on the church roll, but they are not loyal to the institutions of the church. We have people who don't drink whiskey, but they are not giving their moral support to Prohibition. Too many of our people do what is demanded of them and no more. Does a man deserve any credit for doing what is demanded of him? Can a man maintain his self-respect very long if he does only what is demanded of him? My mission as a minister is not finished when I deliver my message on Sunday morning. I must practice what I preach, and I must minister to my people whenever and wherever I am given the opportunity. I must know something of their home life and the problems which they face, and knowing this, I must be sympathetic. We need more second-mile Christians.

When a man has been loyal to his highest ideals he need have no fear of what the future may hold for him. He need not worry about what people may think of him. If he is true to his convictions, time will vindicate his loyalty. My prayer is that I may have the courage to be loyal to the highest ideals of life, and that I may be guided by a worthy purpose in my efforts to serve others.

Lake Cormorant, Miss.

THE MIDDLE ZONE OF ECONOMIC LIVING

By Rev. Melville Johnson,

Pastor First Methodist Church, Cleveland, Miss.

We Americans are inclined toward extremes. For example, we all want to be millionaires! A teacher of teen-age boys told me recently that the ideal of success in the minds of her class was invariably a rich man. One common prayer goes up from the financier, the bell-hop, the proprietor of the corner store, the plantation owner, and the shiftless who wander from place to place

—God, give us riches! Multitudes seek excessive wealth or nothing. They all are looking for the pot of gold at the foot of the rainbow!

Many who have migrated from the country to the city are victims of the illusion that riches await them. This same urge brought hundreds into the fertile Mississippi delta. They sought not to build permanent homes, to establish wholesome community life, to grow Christian character, but too largely they sought only the pot of gold that lies at the foot of the rainbow.

One may, therefore, be startled to stumble upon a unique prayer in the Wisdom literature of the Old Testament:

"Two things I ask of Thee,
Deny me them not before I die:
Remove far from me deceit and lying;
Give me neither poverty nor riches;
Feed me with the food needful for me:
Lest I be full, and deny thee, and say,
Who is Jehovah?
Or lest I be poor and steal,
And use profanely the name of my God.

—Proverbs 30:7-9.

Here is a wise man asking God to deliver him from the two extremes of economic existence: Give me neither poverty nor riches.

Professor Huntingdon, a scientist, conducted experiments to determine the effect of climate on mental and physical activity. He discovered that a temperature of 64 (Fah.) was more desirable for highest physical activity. For mental work he found 40 (Fah.) more suitable. He further revealed that the points on the globe where the higher stages of civilization have been reached fall within areas of relatively mild climate corresponding to the temperatures for the best mental and physical activity. It would appear that a moderate climate, free from the extremes of heat and cold, has had something to do with human progress.

Should it seem strange if the moral and spiritual development of man reaches its highest under moderate economic conditions? To be sure, there are exceptional men and women among the poor and the rich who have been distinguished for their spirituality. Certainly, other elements enter into man's progress besides climate, and other than economic forces, are involved in the achievement of the good life; nevertheless, for the average man, neither riches nor poverty, but a golden mean of economic "climate," is more suitable for the life well-pleasing to God. Even so, the prayer for the average man remains, "Give me neither poverty nor riches."

In the first place, God has not endowed the average man with gifts to amass wealth. If ten men start out to get riches, one, possibly, will reach his goal honestly! Here and there, one will be found who is exceptionally equipped to make money, but the average man is expected to do little more than earn an honest living, and lay by his savings for his family and for old age. When one attempts to stretch mediocre business talents beyond their capacity, he frequently is overtaken by falsehood and dishonesty. For example, a man who operates a plantation comes to the end of the season with no profit in sight, but a loss. He can do one of two things: He can take the loss, or he can take what his tenants have honestly made for themselves. There are some who will not take the loss! Others, finding they lack the insight to profit by speculative buying and selling, will seek to compensate for their lack by unethical, not to say, dishonest, practice. They had better pray, "God, give me not riches."

Moreover, the average man loses more than he gains in seeking riches. He is in a hectic game. He lives with taut nerves. His mental burden is tremendous. Old age finds his body shattered by strain of overwork. He dies and leaves his fortune to worthless children who have been deprived of the discipline of labor.

Forthwith, they squander a fortune. It has been said that one generation makes America's wealth and the next spends it. This is the cycle, and within it is recorded the story of godless character and wasted lives. "God, give me not riches," is not a foolish prayer!

Now let us look at the other end of the economic zone. "God, give me not poverty lest I steal." Poverty brings an unusual moral strain upon life. When a man is hungry and walks all day looking for a job without finding it, he must beg or steal. If he turns his feet homeward, he knows he will be greeted by hungry children looking to him to feed them. What would you do? Millions at this hour are feeling the moral strain of that sort of a situation. Underpaid working girls with family responsibilities too great for their income feel the temptation to sell honor and character for food and clothes, or maybe for economic independence. Aside from this, the poor are class-conscious, abnormally sensitive, and likely to develop a grievance against organized society. Too often there are sufficient grounds for this unsocial attitude. The poor and underprivileged do not always get justice either at the hands of their employers or in the courts. Many a one among them is repressing desires for revenge against those who have dealt dishonestly with him. Yes, poverty may be a stumbling-block in the way of multitudes who seek the Kingdom of God. Whoever has a hand in making people poor, or in exploiting them, may well consider the words of the Lord, "Who-so shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone be hanged about his neck, and that he should be sunk in the depths of the sea." And that holds good for all little ones, whether they be "little" in physical or economic stature!

Having confidently determined what he does not want, this ancient Wise man is just as certain about what he does want. He wants righteous character which expresses itself in honest and just behavior toward his fellow-man. His goal is to live well-pleasing to God. To this end he prays:

"Feed me with the food needful for me:
Lest I be full, and deny thee, and
say, Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God."

Let no one suppose that material well-being or modest economic blessings will assure righteous character or conduct. Neither do riches and poverty exclude the possibility of Christian living. But for the average man (and most of us answer to that classification), the middle zone of economic blessings is the best climate for godly living. Days such as these through which we are passing, may become meaningful and disciplinary if we shall take time to overhaul our proud earthly aims and soberly set our affections upon things spiritual and abiding.

"NATCHEZ TRACE" MONUMENT UNVEILED

At 3 p. m., January 29, at Madisonville, Miss., ceremonies were held dedicating a marker of the "Natchez Trace." Frances Ann Galloway, 5-year-old daughter of C. H. Galloway, and niece of Mrs. H. G. Hawkins, unveiled the monument, which consists of a granite boulder, containing the following inscription: "This monument marks the Natchez Trace over which our pioneer ancestors came to Mississippi. It is located on the site of Madisonville, an early county seat of Madison county. Erected by the Mississippi Daughters of the American Revolution.

'Over roaring stream and shallow ford
They pressed in hope and fear;
And many died, but many found
The grapes of E-chol here.'—Rowland."

"METHODISM AND WORLD NEED" AS A CREDIT STUDY FOR MIS- SIONARY SOCIETIES

Dear Mr. Editor: During the recent series of Kingdom Extension Institutes throughout the Louisiana Conference, I made the statement, based upon what I thought was authoritative information, that the book would have to be taught by the pastor in order for the Woman's Missionary Societies to receive credit for it as a study course. I was in error in that statement, as will be seen from a statement by Mrs. B. W. Lipscomb, Secretary of Education and Promotion, Woman's Work, Board of Education. Mrs. Lipscomb says, in a letter to one of our district secretaries:

"It is not necessary that the pastor himself shall teach the book, but it is absolutely necessary that he, as the pastor of the church, shall promote the class and that one or more classes shall be formed for the church as a whole, not simply for the Woman's Missionary Society. It will be all right to have a woman teach one or more of these classes, but the whole effort at promotion must spring from the pastor's plan to carry out the plans of the Board of Missions for its campaign period. If the class is formed of representatives from the church as a whole, it may be taught by any one whom the pastor selects and the women will have credit for it as a mission study class of their society, provided they participate in the study."

I am very happy that this feasible plan of study prevails; and I sincerely hope that hundreds of classes will be engaged in the study of the book during the Kingdom Extension cultivation period.

H. T. CARLEY,

Chair., Louisiana Conf. Com. on Benevolences.

COUNCIL MEETING OF THE MISSIS- SIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

On Saturday, January 23, the council of the Mississippi Conference Young People's Assembly of the Methodist Church, convened at Capitol Street Methodist Church, in Jackson, Miss., at 9:30 o'clock. Rev. J. Willard Leggett, Jr., of Clinton, president, presided. The following officers were present: Rev. J. Willard Leggett, Jr., Clinton, president; Miss Katie Mae Campbell, Vicksburg, vice-president; H. T. Newell, Jr., Jackson, treasurer; Miss Ruth Ware, Hattiesburg, secretary; Miss Lilybec Phillips, Meridian district; Miss Grace Lewis, Hattiesburg district; Miss Elizabeth Stapleton, Seashore district; Miss Chesley Hagan, Vicksburg district; Mr. W. D. Hawkins, dean of the assembly; Rev. J. C. Chambers, executive secretary of the Mississippi board of Christian education; Rev. J. B. Cain, of Forest, Miss.; Rev. J. F. Campbell, of Vicksburg.

Plans were perfected for the Young People's Assembly to be held at Whitworth College in Brookhaven, June 6-10, 1932. This assembly will offer the opportunity of a week of systematic study and supervised recreation to hundreds of Methodist young people.

Mr. F. C. Flowers, district secretary of Newton district, resigned and Miss Grace Gaddis, of Harperville, was elected to take his place. Miss Maurice Thompson, of Bay Springs, was elected as assistant district secretary of Newton district.

Mrs. C. F. Nesbitt, of Jackson, resigned as district secretary of Jackson district, and Mr. John Satterfield, of Jackson, was elected to take her place.

Dinner was served to the delegates in the dining room of the Capitol Street Church.

Rev. J. C. Chambers, executive secretary of the board of Christian education of the Methodist Conference, was present and gave the group the benefit of his wise counsel.

LIST OF OFFICERS OF THE MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

Rev. J. Willard Leggett, Jr., Clinton, Miss., president; Miss Katimae Campbell, Vicksburg, Miss., vice-president; Mr. H. T. Newell, Jr., Jackson, treasurer; Miss Ruth Ware, Hattiesburg, secretary; Miss Ethel Campbell, Jackson, life service superintendent; Miss Ruth Ware, Hattiesburg, publicity superintendent; Mr. W. D. Hawkins, Meridian, dean.

District Secretaries of the Mississippi Conference Young People's Assembly

Brookhaven district, Miss Jesse Campbell, Norfield. Hattiesburg district, Miss Grace Lewis, Hattiesburg; Miss Berta Nall, Petal. Jackson district, Mr. John Satterfield, Jackson; Mr. Kline Layton, Jackson, Meridian district, Miss Lilbec Phillips, Meridian; Miss Alpha Matheny, Meridian. Newton district, Miss Grace Gaddis, Harperville; Miss Maurice Thompson, Bay Springs. Seashore district, Mr. Harold Ryker, Biloxi; Miss Elizabeth Stapleton, Gulfport. Vicksburg district, Miss Chesley Hagan, Vicksburg; Miss Dorothy Rogers, Vicksburg.

NEWS ITEMS

Miss Ethel McNeil, publicity superintendent of the Mississippi Conference Young People's Assembly, and Mr. H. F. Davis, of Stanton, Miss., were quietly married on Friday night, December 18, the Rev. F. J. Jones, of Washington, Miss., officiating.

RUTH WARE,

Sec. Miss. Conf. Y. P. Assembly.

THE MOST IMPORTANT MISSIONARY EVENT OF THE YEAR

Distinguished Speakers Will Address the General
Missionary Council at Oklahoma City,
March 1, 2, 3, 1932

The General Missionary Council, meeting at Oklahoma City, the first three days of March, will be addressed by Dr. Charles W. Gordon (Ralph Connor), of Canada; United States Senator Morris Sheppard, of Texas; Bishop Arthur J. Moore, and other prominent missionary and evangelical leaders. Dr. Gordon will deliver three addresses on "The World Crisis, the Church's Opportunity." Senator Sheppard, outstanding Prohibition leader, will bring a ringing message of "The Enforcement of the Law." Bishop Arthur J. Moore, chairman of the General Conference Commission on Spiritual Life, will preach three stirring sermons on "Evangelism." Bishop J. W. Tarboux, the first bishop of the autonomous Methodist Church of Brazil, will tell about "The First Experiences of the Methodist Church of Brazil."

In addition to these speakers addresses will be delivered by Dr. W. G. Cram, Mrs. J. W. Mills, Dr. O. E. Goddard and others. There will be discussions and open forums on various missionary and evangelistic topics.

The official members of the General Missionary Council and officially coopted personnel includes all the bishops, editors, Missionary secretaries, chairman of annual conference boards of Missions, Conference missionary secretaries, and members of the education committee of the General Board of Missions. All meetings are open to the public and preachers, laymen and laywomen are urged to be present in this inspiring assembly. About 500 church leaders are usually brought together at the council annually.

The meeting of the council will be held in St. Luke's Church in Oklahoma City, opening with an address by Senator Sheppard on the evening of March 1. Special rates of \$1.50, \$1.75 and \$2.00 per day will be offered by the Black Hotel and the Wells-Roberts Hotel. Persons attending should make hotel reservations in advance, if possible.

THE FELLOWSHIP OF PRAYER

1932

RECAPTURING THE RADIANCE

(In order that the entire Advocate family may be permitted to join those who are making the "Easter Trip," we have concluded to carry the material of The Fellowship of Prayer. It is hoped that many will take advantage of this opportunity to deepen the devotional life.—Editor.)

Invocation

Eternal Light, throughout all ages shining,
Shine once again upon this heart of mine;
Thy flaming glory knoweth no declining—
Rekindle now my waning light by Thine.

Let me draw near, that Thy so fervent passion
May stir my soul to ardor like Thine own;
Let me behold Thee, 'til the very fashion
Of Thy appearance shall in me be grown.

Haply, at length, in some high lift of rapture—
(Shall not my spirit claim its Pentecost?)
Engirt by tongues of flame, may I recapture
The Radiancy I thought forever lost.

—Dwight J. Bradley.

THE SENSE OF NEED

WEDNESDAY, February 10

"He Came to Himself"

(Read Luke 15:11-24.)

What is this that makes us at times restless and discontented? Have we been growing of late dissatisfied with life, with ourselves, and with the world? Does a strange wistfulness often come into our hearts so that we feel like homesick children or like wanderers in a foreign land? Are our spirits frequently depressed? Does the sun shine no longer as it used to shine? Do we seem to be living more and more under a shadow of foreboding? If so, what is happening to us? Can it be that we are beginning to realize that some great thing has been lost out of our lives? Are we, perhaps, beginning to come to ourselves?

Prayer: Heavenly Father, we are thankful because Thou hast put into our minds a remembrance of Thee. We know how far we have gone away from the light and joy and peace which belong in Thy Presence. We see ourselves, although dimly, through Thy revelation, and we understand more clearly what poverty is ours since we deserted Thee. In utter loneliness and in despair we desire, O God, to come back unto Thy house. Forgive us, we pray Thee, and receive us once again in Thy love. Amen.

THURSDAY, February 11

"I Will Arise and Go to My Father"

(Read Psalm 32.)

It is not easy for anyone to take the first step back toward God. Pride interferes. Habits interfere. Yet, we know that we must take that step or perish. So, let us make a definite break with all our miserable doubts and with all our mental reservations. Let us endure this separation no longer. Let us end this self-imposed banishment from the only Light that can illumine our souls' darkness. Have we lost all of our capacity for action? Has our faith all but disappeared? No. We will arise and go to our Father. There is nothing else left for us to do.

Prayer: O God, we would have sold ourselves into slavery, choosing the way of selfishness in the service of Mammon. We would have made our bed in hell, seeking to please only our senses. But Thou hast saved us from ourselves and hast stirred again in us the desire for Thee. We come, O God, to Thee. We ask nothing save that we may live once more in Thy light. Father, wilt Thou receive us if we come? In deep humility and

in contrition, we pray that Thou wilt receive us. Amen.

FRIDAY, February 12

"When He Was Yet a Great Way Off"

(Read Psalm 103.)

We did not realize how far we had gone, nor how hard it is to regain what we had lost in our wide wandering. Now we know that the distance from God's Light is greater for those who leave it, than that between a frozen star and the radiant sun. Yet—does it not seem that the distance as we plod along is growing rapidly shorter? Surely, we have not come so far; but we can see a great Light that appears to be moving toward us. Is God actually coming to meet us? Does our Father care so much for us as that?

Prayer: O Thou whom we had abandoned in our folly and whom we had forgotten in the days of our estrangement, can it be that Thou dost seek us even before we have sought Thee? Thou must love us more than we had ever dreamed, since Thou hast come to meet us on the way. Father, we thank Thee for Thy redeeming love. Let us never leave Thy Light again; that henceforth we may keep within the brightness of Thy Radiancy. Amen.

SATURDAY, February 13

"He Was Dead, and Is Alive Again; He was Lost and Is Found"

(Read Psalm 91.)

"Home is the sailor, home from sea,
And the hunter, home from the hills."

Only, we were not sailors or hunters, but merely lost children pretending to be "men of the world." How futile was our sophistication. But here we are, home again. How bright the world now seems to be. We know, of course, that there is darkness still in many places, sorrow in many lives. We do not wish selfishly to enjoy this Radiancy. We would like to share it with everyone everywhere.

"O glory of the lighted mind,
How dead I'd been, how dumb, how blind."

That is how we had been—dead and dumb and blind. Since we came back and re-entered the Light, we are alive again, we are awake, we can see.

Prayer: O Thou in whom there is no variable-ness nor any shadow cast by turning, grant we beseech Thee, that we may dwell in Thy Light and behold each day the brightness of Thy rising. Let it be, we pray, that when it is night we may see Thy star of hope, and the reflection of Thy Presence in the sky. Grant also that Thy Radiancy may so fill our lives that from us, too, shall shine the Light which is from Thee. Amen.

THE LIGHT OF THE WORLD

SUNDAY, February 14

"The Life was the Light of Men"

(Read John 1:1-14.)

When God comes to meet us on the way, He comes as a luminous Presence, dispelling the darkness within and around us, suffusing us with pure joy. Then we discover that His Presence is made manifest in the form of a man like ourselves in appearance, but so far beyond us in the Radiancy of His Being that we know He is more than merely another such as we. It is Christ who comes to meet us—a living Christ, the incarnation of redeeming Love. He is the Light, and so long as we are in contact with Him we need fear no evil nor will we again lose our way in the murky shadows of despondency. Of this we may be securely confident.

Prayer: O Living Christ, Thou hast found us and Thou hast brought us out of darkness into the Light of a new day. Thou Thyself art the Light that lighteth every man, and Thou hast restored to us the Radiancy of a quenchless faith. Be with us always and let us abide with Thee

throughout all the rest of our days; that in Thy Light we may see light, and seeing, may never stumble. Amen.

Monday, February 15

"His Raiment Was White as the Light"

(Read Matthew 17:1-8.)

Peter, James and John were the first who saw Christ, the Light, transfigured in visible form so that the very garment that He wore was radiant with a supernatural brightness. Since then others, too, have gone with Him into a high mountain apart, and have received a vision whose splendor should never afterward be forgotten. We may share it; only provided that we are willing to accept the discipline of a spiritual mountain-climb. We believe that Christ is calling us to come. We are prepared for the ascent. We will join the company of those who have beheld their Master transfigured.

Prayer: O Thou Who art the Redeemer of our lives, Whom we would follow wherever Thou dost go, let us ascend the high mountain of experience where Thou art eternally transfigured. Strengthen our hearts and empower our spirits for the climbing, we pray. Give swiftness to our feet and determination to our hearts, that we may stand with all Thy disciples in joyful wonder as Thou art made visible to us in the full glory of Thy Perfection. Amen.

TUESDAY, February 16

"I Am the Light of the World"

(Read John 8:12-19.)

Those who have not let themselves become aware of God as He is revealed in Christ find that there is much darkness still around them. Christ alone seems able so to fill the world with Radiancy that no nook or corner escapes the brightness of His coming. When we are in His Presence all the Universe seems to vibrate with Love. Even the experiences that, away from Him, are most dreadful, become in the Light of His Being luminous with an eternal meaning. The cross of life is grimly tragic. Yet, when He is on that cross it shines with a wondrous beauty. We cannot bear to think of the world's suffering when we are confronted with its fearful pain. But—in some miraculous way—Christ transforms the world's suffering and dignifies its pain.

Prayer: O God, whose glory fills the Universe, we thank Thee that Thou hast sent Thy brightness to our lives in the life of Jesus Christ Thy Son. Help us when our way seems dark, and clear our sight, that even though we walk where shadows are, Thy Light may shine before us as we go. Amen.

WEDNESDAY, February 17

"There Shined About Him a Light"

Read Acts 9:1-9.)

The road to Damascus is one of the world's bleakest roads. It is the way that men travel who are bent on persecution. It is the way of all inquisition, of all bigotry, of all violent crusades. But even on that dark roadway the Light shines through! Christ comes even to those who breathe out threatenings and slaughter. As we press on fiercely toward Damascus, to visit punishment upon those whom we despise, Christ Himself is likely to stop us on the way and cast us to the ground. His Light may shine around us, and we may hear Him say, "Why persecutest thou me?" Even through the opaque cloud of our mistaken zeal the Radiancy can penetrate.

Prayer: O Thou who canst forgive us all our sins, and whose mercy is more wide than all the seas, be patient with us, we beseech Thee, when we deal urgently with any of Thy children. May the Light of Thy loving kindness shine in our clouded hearts. Relieve our souls of the fierce strains which anger puts upon them. Grant, we pray, that when wrath shall have darkened our minds, the Radiancy of Thy Presence through

Jesus Christ may restore to us the vision of Thy Love. Amen.

THURSDAY, February 18

"A Light Shined in the Prison"

(Read Acts 12:5-11.)

Night in a prison! What darkness is more impenetrable than this? Yet, the Light of God's Presence can penetrate the dungeon walls, and God's messenger can open prison doors. All that we need to do is to wait for the Light with prayer, and be ready to follow the angel when he beckons. There come to all of us those inescapable hours when the brightness of the world is shut out, when the walls close in upon us, and when our frantic efforts to escape meet with a resistance as solid as that of a barred and bolted door. At such times our faith is put to one of its severest tests. Can we relax and be patient? Can we wait with quiet expectancy? Can we pray with serene confidence? If so, our deliverance is sure.

Prayer: O God, who deliverest Thy servants from every sort of bondage and dost rescue those who trust in Thee from the darkness of their imprisonment, grant, we beseech Thee, that our faith may endure through the long watches and triumph over every doubt; that when Thy Light shineth and Thine angel cometh, we may be ready to accept the deliverance which Thou Thyself has prepared for us in Thy great mercy, through Jesus Christ our Lord. Amen.

FRIDAY, February 19

"I Was Not Disobedient Unto the Heavenly Vision"

(Read Acts 26:1-20.)

Although we are always glad to have the Light of God's Radiance in our lives, we often find it difficult to follow the Light where it leads. The heavenly vision is sublime. It stirs our feelings and brings us joy. How serene and satisfied the soul which glows with its reflection. Yet—the Light beckons onward those upon whom it has shined. The heavenly vision not only is beautiful; it is also dynamic. It points the way toward hazardous undertakings. It brings not only peace but a challenge. Thus, those who have seen the luminous Presence find that their lives are Light-filled only so long as they keep pace with God's messenger. When they sit down to enjoy the Light, it dwindles and then disappears.

Prayer: O Thou who goest before us, help us, we pray, to follow Thee willingly where Thou wouldst have us go. Keep us from all desire for ease and from all sloth of mind and heart, that in Thy Light we may see our pathway clear, and seeing, press on with courage unto the goal set before our feet, through Jesus Christ our Lord. Amen.

The Home Circle

GOD

This poem was written recently by a young college girl who has found God:

"In the rhythm of whirling atom,
In the pulsing of the sea,
And the countless stars, in order,
Moving through infinity;

"In the cold, clean mists of morning
Bringing daylight to the sky;
On the peaks of mountains, bending
To the desert's silent cry;

"From the breathless joy of beauty
To the chastening of love's rod,
Have I found the silent knowledge
Of a living, loving God.

"In the presence of His greatness
High and deep in every star,

God seems not a living person,
But a Being from afar.

"Bowed before this great aloneness,
But with mind and heart aglow,
I have felt my God a Being
Far too wonderful to know.

"When I grow in love and insight
Then I, growing, let my soul
Enter into all the beauty
That is part of God's great whole.

"Then I hear the life-bower calling
From within; its call—my fate;
And I feel myself responding
To the yearning to create.

"There's a silent power unfolding
In the flower, the tree, the sod;
There's a spirit working through us:
This is life; this life is God."

—Martha Haeberlin,
in the Congregationalist

NEIGHBORS

By Evelyn Winn

Mary Ann's blushing face dropped lower over her reader as the other children in the third grade began to giggle, making her wish she had kept quiet when Miss Robbins had asked, "What does the word 'neighbor' mean?" But Mary Ann had been so anxious to tell that she had blurted out, "Oh, I know who your neighbor is! That's somebody you borrow things from!" Even Miss Robbins was smiling broadly.

"Unfortunately, that is the only use many people have for neighbors," the teacher said in a rather sober tone. "But I think we'll ask Mary Ann to find out something else that word means."

A little frown still lingered on Mary Ann's face when she reached home, and her mother inquired,

"What's the matter, dear?"

"Teacher told me to find out what neighbor means. I told her it was somebody you borrowed things from and all the children laughed at me. How am I going to find out who my neighbor is?"

"Suppose you begin by looking in the dictionary," her mother advised.

With mother's help, Mary Ann found the word and written by the side of it was the meaning, "one who dwells near to another; an intimate."

"An intimate," mother explained, "is a very good friend. Keep your eyes open and you'll find many things neighbors do for each other."

That afternoon mother called, "Come, dear, run to the store and get some thread for me, please."

As Mary Ann stood on the corner a very old man in a shabby coat came along. He had gone but a few steps past when a big gust of wind blew off his hat, landing it at Mary Ann's feet. Instantly the little girl stooped, picked up the hat, and carried it to the old gentleman.

"Thank you, my dear," he said. "It isn't often we find any one so eager and thoughtful to do us a kindness. You're the sort of neighbor I like to have."

With beaming face he smiled at Mary Ann and went on his way.

"Me his neighbor?" Mary Ann wondered as she continued across the street. "Why, I never saw him before in all my life! I'm sure he doesn't live on our street. It must be because I helped him."

The next day during arithmetic period Mary Ann was having trouble with subtraction when Elspeth, an excellent mathematician across the aisle, tiptoed up to the teacher and whispered, "Please, Miss Robbins, may I help Mary Ann? She doesn't know how to work these examples yet." Miss Robbins nodded consent and the two little girls worked hard for a few minutes. Then remembering the old man of the previous afternoon, Mary Ann smiled at Elspeth and said,

"I think they are real easy to do now. Thank

you very much for helping me. You're a fine neighbor to have."

But it was not until Thursday afternoon that Mary Ann learned the full meaning of the word. While playing in the back yard she looked up and saw two brown eyes peeping through the fence. She climbed upon a box and peeped over the palings.

"What are you doing, Dago?" Mary Ann began to scold. "You know better than to stay around here. Go on home now!"

The owner of the big brown eyes, a little Italian who lived down the alley, did not say a word but heaved a great sigh and turned away. For a full minute Mary Ann leaned on the fence and watched. Then she thought, "She looks lonesome. I believe I'll ask her to come and play."

"Dago, Dago!" she called. "Come back and stay awhile."

At Mary Ann's invitation the little Italian whirled about and stood looking at the other child a long time.

Then, "You mean-a it?" she asked finally.

"Of course I do!" exclaimed Mary Ann.

Jumping down from her box, Mary Ann ran to open the gate.

"Is your name Dago?" she asked, as the other timidly entered the yard.

"The children they call-a me Dago," answered the child sullenly, "but my name is Nicoletta."

"Why do they call you Dago?" asked Mary Ann. "I thought that was your name."

"It is to poke-a da fun at me," Nicoletta explained bitterly. "They think they are better than us."

"That's not nice," championed Mary Ann.

"It is-a not true!" Nicoletta spoke like a true patriot of old Italy. "My father says we come from a great country. He says countries should be good neighbors, just like-a da people."

At the word "neighbors," Mary Ann pricked up her ears.

"How can countries be neighbors?" she asked.

"By not fighting da wars any more," Nicoletta answered dreamily. "By everybody being kind to the folks from another country."

"By not calling them names," suggested Mary Ann, and Nicoletta nodded her black head vigorously.

"Well, I'm not going to call you Dago any more," promised Mary Ann. "I think Nicoletta is such a pretty name. And I want you to come up and play with me and my friends whenever your mother will let you. I bet you could show us lots of new games you used to play over there."

"Me? I have never been to Italy. But my mother, she can show us some," answered Nicoletta with shining eyes.

Mary Ann could hardly wait for the bell to ring next morning, so eager was she for school to begin. She had learned such a lot about neighbors! She even ran down the sidewalk to meet Miss Robbins as she was coming to school, and whispered, "I know all about neighbors now."

When the children were in their places, Miss Robbins said:

"I think Mary Ann has something interesting to tell us."

Mary Ann stood proudly before the class. She knew the children would not laugh this time!

"Neighbors are not just the people who live next door to you or across the street," she explained. "Neighbors can be anywhere because they're the people you love to help and who love to help you. And I've learned that countries are neighbors when they don't fight wars. We can make America a good neighbor by being friends with the boys and girls that have come over here from other countries."

"I think that is a great deal to learn in one short week," Miss Robbins said very seriously. "If all the nations were friends, then the whole world would be one big, wide neighborhood."—Zion's Herald.

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Editorial

"WHO AM I?"

(Continued From Page 1.)

interrupted; "we want your name." "That," said Lee, quietly, "is not for sale."

"O what am I, then? Naught!
Naught! Yet the effluence of Thy light divine,
Pervading worlds, hath reached my bosom, too;
Yes! In my spirit doth Thy spirit shine,
As shines the sunbeam in a drop of dew.
Naught! Yet I live, and on hope's pinions fly
Eager towards Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy divinity.
I am, O God! and surely Thou must be."

TOBACCO?

A letter has just reached this office asking us to consider carrying some tobacco advertising. The company, presumably, is a reputable one. With the request is a quotation from an editor of a church paper practically endorsing the advertising.

We are aware of that uncharted zone of personal ethics lying between the known good and the known evil. Anyone attempting to fix metes and bounds in this field does so at his own risk, and we are not seeking the scalps of those who use tobacco. There are larger and more important matters that take precedence over this. Sentiment and tradition and social custom have conspired to weave quite a halo over certain uses of tobacco. It is not easily dislodged from this position. It is genuinely American, whatever that is worth.

But we have declined the advertising. Going back through the files of the Advocate we find tobacco advertisements, but that was quite a while ago.

Science has spoken rather definitely at times as to the use of tobacco, and its declarations seem to lean against its use. States have passed laws against its sale to minors. Athletes are not encouraged to use it. Some conscience against its use has been developed. Of course clever advertisers with a giant bill-board have succeeded in silencing a number of these voices.

Tobacco is unnecessary. The human system does not require it. It is not a food. It can hardly be classified as a medicine. Some physicians,

perhaps, have recommended it to weak brethren whose long use of it has developed an artificial system that requires it.

It is unbecoming. Of course, this will be debated. This, however, is no challenge. At least certain forms of its use are revolting. Snuff has lost its large place in polite society. This may be due to the clumsy technique of modern users. Chewers of the weed have to beg a corner of special consideration.

We were born too early to appreciate cigarette-smoking by ladies. We are not especially entertained by the girls who come into the restaurants to buy a bowl of soup as a pretext for displaying the fact that they can blow smoke rings. Ladies who think that the greatest thing in woman's larger liberty is to copy the cheaper habits of men have misconceived their enfranchisement and heavier responsibilities.

It is uneconomical. Money spent for tobacco could be put to better use. We observe an annual fire prevention week, but a great deal goes up in the burning of tobacco.

It is habit-forming in its tendency. Why shoulder up additional luggage when we need all our strength for the main game of life? There are handicaps enough without selecting additional ones.

Applicants for admission on trial in our conferences are required to agree that they will refrain from the use of tobacco. Be ye clean that bear the vessels of the Lord.

And we feel that the readers of the Advocate, even those who use tobacco, will endorse our position.

DEPARTURE OF THE EASTER PARTY

Wednesday morning, the 10th, the Easter party set sail. This is to assure those taking the trip of my very genuine pleasure at the response the suggestion has received. Why, we have a very fine party.

A few final suggestions. Keep your little guide book, "The Fellowship of Prayer," in or with your Bible; and keep your Bible in a convenient place. Try to set apart a regular time for the reading and prayer each day. As far as possible protect this little spot in the day from outside distractions. Notice the topics and sub-topics for each day. Read thoughtfully the Bible assignment. Try to inhale, as it were, the little meditation paragraph; then let your heart loose in the prayer that follows. You need not stop with the printed prayer. Just go on and talk to God in your own words. Jesus is the Captain of our ship. Be sure to meet and talk with Him frequently.

Some use the little booklet quite profitably around the family altar, allowing the others to participate in the worship. Turns may be taken in the readings. It provides a fine chance to develop family worship.

Let us keep our hearts open and search ourselves with the guidance of the Spirit. Let us repent and hold ourselves ready to make any correction in our lives that the Spirit points out to us.

Perhaps with many of us, in the midst of the unusual rush of these days, our religious experience has grown lean. Maybe the light has burned low. Our religious life has lost its fervor, its radiance. On this trip we are out to "Recapture the Radiance," you know.

You will be interested to meet members of the party. By the way, let us make this our prayer list. Let us pray for one another from day to day that we may all find a more radiant religious life.

While we are preachers, Sunday school workers, members of the Missionary Society, doctors, and everyday working people, on this trip we shall just be brothers and sisters.

THE PARTY

Rev. B. C. Taylor, Natchitoches, La.; Rev. Vir-

gil D. Morris, New Orleans, La.; Dr. and Mrs. H. B. Wren, Shreveport, La.; Mrs. Bessie Mallory, Mansfield, La.; Rev. Hillary S. Westbrook, Vaughan, Miss.; Miss Martha Pardue, Winnsboro, La.; Mrs. N. E. Cunningham, Vicksburg, Miss.; Mrs. R. F. Harrell, Columbia, La., accompanied by a group of ten; Rev. John S. Henley, Jonesboro, La., and a group of twenty-five; Mrs. Ben Stahl, South Mansfield, La.; Mrs. R. C. Grace, Hereford, Arizona; Rev. and Mrs. H. C. Murphy, Campti, La.; Mrs. T. E. Haynes, Gholson, Miss.; Mrs. J. R. Collins, Jonestown, Miss.; Miss Emma Castain, Opelousas, La.; Bertha B. Ricketts, Jackson, Miss.; Rev. R. H. Clegg, Hattiesburg, Miss.; Mrs. C. H. Brookshire, Kaplan, La., and a good group of ten W. M. S. members and neighbors; May Lee Foster, Okalona, Miss.; Mrs. A. E. Wooten, Mrs. G. C. Everett, Vaiden, Miss.; Mrs. A. S. Ford, Homer, La., with a class of twenty-four; Rev. R. T. Pickett, Melville, La.; Mrs. Chas. M. Roberts, Minden, La.; Mrs. W. E. Addison, Provencal, La.; Mrs. Troy Funchess, Senatobia, Miss.; M. D. Tomkies, Hinton, W. Va.; Edward L. Tomkies, Hinton, W. Va.; Rev. W. A. Bowlin, Olive Branch, Miss.; S. N. Drake, St. Joseph, La.; Rev. I. W. Flowers, Belcher, La.; Mrs. W. L. Gilmer, Stonewall, La.; Mrs. Gussie Weems, Summit, Miss.

PERSONAL AND OTHER NOTES

Rev. R. A. Cross, our pastor at Walker, La., called at the office last week.

Mrs. A. J. Jones, Winborn, Miss., who has been reading the Advocate for 40 years, recently renewed her subscription.

Brother J. T. Ravens, of Lisbon, La., a reader for many years, writes a good word, sending it with his check for renewal.

Dr. Theodore Copeland, one of our General Evangelists, has been in a great union revival at Duncanville, Texas. "I have rarely ever seen anything like it," he writes.

Dr. K. W. Dodson, presiding elder of the Baton Rouge District, has written a very encouraging letter. We thank him and wish him a big year up in his "neck of the woods."

Dr. Jno. F. Foster, pastor at Bunkie, La., was a greatly appreciated visitor at the office recently while attending the Grand Lodge of Louisiana, of which he is the Grand Chaplain.

The many friends of Mrs. J. D. Harper, mother of Dr. R. H. Harper, pastor of First Church, Baton Rouge, will be cheered to know that she is somewhat improved from her illness which has been holding on since Annual Conference.

"We are pleasantly situated in our new field," writes Rev. J. W. Moore, of Gallman, Miss., "and are being almost constantly pounded by these good people." What can be done about a thing like this?

Dr. M. E. Dodd, for twenty years pastor of the First Baptist Church, Shreveport, and founder and first president of Dodd College for Girls, recently conducted a Radio Revival, over station WKXH with John S. Ramond announcing.

"Things are moving on very well despite some conditions and the high water," writes Rev. C. B. Powell, Campti, La. "We have organized one Sunday school since Conference and lots of interest is being manifested."

Rev. D. F. Anders, of Zachary, La., a charge once served by his father, Rev. George Anders, says: "Our work is moving on fine. We have full houses for every service, and the interest is great."

Dr. Ralph E. Nollner, General Superintendent of Lake Junaluska Methodist Assembly, writes to say that June 6, 10, 13, 14, 16, 17, 18, 22, 27 and 28 are the dates on which reduced rates may be secured rather than the dates we first announced.

Dr. Geo. F. Winfield, Associate President of Whitworth College, recently made a trip to Jackson to attend a meeting of the Commission on Methodist Colleges of the State. This commission has had some survey work under way for some time.

According to a press dispatch from Nashville, Tenn., Allen Court, headquarters for Mission workers of the Methodist Episcopal Church, South, in Shanghai, has been evacuated, but all missionaries are safe, Methodist headquarters was advised today by Bishop Paul B. Kern.

The following joke found in the Centenary Conglomerate has done much to increase this editor's feeling of safety: "Why do editors call themselves we?" "So the man who doesn't like the article will think there are too many for him to tackle."

Rev. T. B. Cottrell, Fayette, Miss., calls our attention to an omission in the report of the Vicksburg Kingdom Extension Institute, a part of which was special mention of the delightful lunch served by the ladies of the Port Gibson church. We apologize.

"I would not willingly do without the Advocate. The poems you print are worth more than the price of the paper. I treasure every issue of the paper and, while keeping in touch with the activities of our beloved Church, I also keep in touch with friends." Mrs. H. S. Crow, of Coushatta, La., writes the above.

Rev. S. A. Seegers, of Rayne, La., has just sent in a good list of subscribers and closes his encouraging remarks with, "More will be coming in later." And they will. Seegers is not just talking to drown out the frogs on the "Frog Ranch" at Rayne.

We believe he must have the record. Rev. J. L. Jordan, Biloxi, Miss., who is in his 86th year, has been reading the Advocate for 65 years. Brother Jordan, we greet you and wish you many more happy days. We shall keep the Advocate coming to you.

Dr. Charles De Haven Bulla, 70 years old, for many years a leader in Sunday school and publication work of the Methodist Episcopal Church, South, died in Nashville, Tenn., on February 2, after a long illness. At the time of his death he was Associate Editor of the publications of the Board of Christian Education of his Church.

Dr. R. H. Harper, former editor of the Advocate, Secretary of the Louisiana Conference, and pastor of First Church, Baton Rouge, made an appreciated call at the office last week. Dr. Harper was looking after the printing of the Conference Journal which will be completed the end of this week.

The Advocate has received a copy of an address by Hon. Wall Doxey, member of Congress from Mississippi, on "Mississippi's Birthday." It was delivered before a meeting of the Mississippi State Society, December 11, 1931. We feel sure that those desiring a copy may secure same by writing Mr. Doxey, Washington, D. C.

"Franklinton Methodist" is the name of the church bulletin of that place. The Advocate office has received a copy which carries a most heroic and optimistic note regarding the work of the church to be done this year. Rev. C. E. McLean is pastor.

We are indebted to Rev. H. G. Hawkins for the information that at the recent monument unveiling an address, "The Natchez Trace," was delivered by Dr. G. T. Gillespie, President of Belhaven College, Jackson, Miss., and that a salute was fired by a troop of the Mississippi National Guard.

Lauderdale, Miss. has a pastor by the name of Rev. W. W. Nelson. He writes for several copies of the Advocate to be used in his campaign to secure new subscribers. "What a man!" He

wrote some other things about the Advocate that make the editor feel that the world is not altogether off the track.

Rev. T. B. Cottrell, our faithful pastor at Fayette, Miss., accompanied by Mrs. Cottrell, called at the Advocate office on Monday of this week. They were in New Orleans visiting their son, who is in his senior year at the Tulane University College of Medicine. The editor regrets not being in the office when they called.

In the midst of this broadcasting the editor wishes to take "time out," and say "Thank you" to all those who have been writing in such complimentary things to this NOCA station. A few brick-bats, but mostly bouquets have come. God bless all of you. We may have to increase our kilocycles. We want to give you our best. Keep on the lookout for the messages from this station.

Mr. A. M. Mayo, of Lake Charles, La., sends cheering words and encloses a program of the Annual Calcasieu Parish Young People's Conference. Rev. T. F. King, of Sulphur, is listed as one of the speakers. A list of fine young people participated in the program with a few, such as Fred Weber and Van Carter, who pay no attention to calendars or birthdays.

"Our pastor here, Rev. J. B. Connor, is a busy man. Everybody loves him," is the way Rev. W. A. Bowlin, of Olive Branch, Miss., writes about his pastor. He says further that he recently attended the 98th birthday celebration of Rev. C. N. Terry at the hospital in Memphis. Brother Bowlin is still preaching and has been a reader of the Advocate for 42 years.

The Louisiana Statewide Marble Tournament opens this year about the middle of March. Now you boys who find football too rough, and have grown tired of your checkers, get out your old "chineys" and ring them up. See if you can get the "middle man." You may get into the finals. Better borrow a knee protector from that boy in college.

Rev. J. F. Waltman, of Lake Arthur, La., sends in a long list of subscribers, all but one of whom were new, saying that he will try to send in again soon, and closes, "Yours for the Advocate." It was not necessary for him to say that with such a list as he sent in, but it was perfectly natural for him to say it. Three cheers for Brother Waltman.

Rev. W. H. Saunders and his family, of Picayune, Miss., were moved into the new parsonage recently built by the Woman's Missionary Society of the Church on January 19. He boasts of having one of the most complete and comfortable homes of any pastor in the Conference. Well, the women do not do things by fractions. We congratulate Brother Saunders and the Society.

J. T. Lewis, of Tylertown, Miss., did a very fine thing. Along with the money for his renewal he sent enough for another subscription, saying, "a subscription for someone else of your own selection." What if every subscriber should do a thing like that? We shall welcome such an arrangement, or allow you to name the one to whom you wish the paper sent.

We notice again and again where Methodist groups have met up in the good state of Mississippi. Reports from a number of these meetings carry a statement like this: "Dr. J. L. Decell was present and spoke in behalf of the Advocate." How can we express our appreciation to a man like that? In season and out he is telling the people about the Advocate. At least we can wish him a responsive audience and an eloquent tongue.

A strong, steady-eyed, warm-hearted layman by the name of Ollie F. Moore, of Mitchell, La., came to the office the other day to renew his subscription while in the city and to give the editor a word of encouragement. Nobody knows just how many boys and girls Ollie Moore has helped both

by encouragement and money to secure a good education, notwithstanding the fact that he did not enjoy extensive privileges along this line himself. He spoke most highly of his pastor, Rev. L. W. Smart, of Pelican, La.

First Methodist Church, Rayne, La., is getting out a very interesting bulletin. It carries not only the program, but several paragraphs of good preaching. We feel that this is a very effective way both of advertising the church and of saying a word to those who may not listen to the spoken word. A special feature of Brother Seegers' bulletin of January 17 was a full page telling about the New Orleans Christian Advocate, giving in a clear-cut and attractive manner the main facts about the paper and its value. We most heartily thank Brother Seegers.

"I believe if our pastors themselves would go out in the interest of the Advocate, we could soon send in 6000 instead of the 3000 subscriptions asked for." Now that's the way Rev. M. W. Porter, pastor of Hermanville (Miss.) Circuit, writes. We rise to agree with him. You need not be surprised that he follows with this statement, "I, for one, am going out after the new subscribers." And he will get them. Brother Porter reports a loyal and generous reception on the charge and says that the people are responding. The editor wishes to respond to his invitation to visit him.

ATTENTION, MISSISSIPPI CONFERENCE PREACHERS

The executive committee of the Mississippi Conference Board of Church Extension will meet at Capital Street Church, Jackson, Miss., March 8, at 2 p. m. Write to Rev. I. H. Sells, Carthage, Miss., for blanks. W. M. WILLIAMS, Chair. Magee, Miss.

TO THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE

Dear Brethren: Will you please give at least fifteen or twenty minutes to some minister or laymen on your district to discuss some phase of prohibition during your district conference this year?

When you have made your selection please notify the person selected so they may be prepared. May I suggest that you send a notice as soon as convenient. I hope to attend some of the conferences myself, but this need not interfere with the program I am asking you to make.

Cordially yours,

A. W. TURNER,

Legislative Director, La. Prohibition League.

SULLIVAN RESUMES CLASSES FOLLOWING SIX WEEKS ABSENCE

Dr. J. M. Sullivan, popular head of the chemistry and geology departments of Millsaps College, has returned to his position following a six weeks' absence.

He has been confined to his bed as a result of an automobile accident which occurred while he was en route to a Rotary Club luncheon, where he was to be guest speaker. Dr. Sullivan suffered four broken ribs and other injuries less serious.

Still showing the effects of his injuries and enforced confinement, Dr. Sullivan is meeting all his classes.

During his absence Assistant Professor Joe B. Price has been fulfilling the duties of Dr. Sullivan, who is the oldest member of the Millsaps faculty both in age and in years of service to the college.—Millsaps Purple and White.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SISTER NANCY J. MILLS was born in Wilcox county, Alabama, January 12, 1839. She moved in childhood with her parents from Alabama to Leake county, Mississippi. She died at McNeill, Miss., December 23, 1931, lacking twenty days being ninety-three years old. Eleven children blessed her home; nine of whom survive her. McNeill had been her home thirty-two years, spending her last days there in the home of her oldest child, Brother John Mills. She was active until a few weeks before her death, which was caused by a fall which broke her thigh. She was a member of the church seventy-four years. She had a heartfelt experience of religion and when asked about her soul, she answered all was well. Five of her children, a number of grandchildren, and many friends attended the funeral in the Presbyterian church at McNeill.

Now that she has gone her loved ones and Christian friends expect to meet her again in the heavenly home.

Her pastor,

WALDO W. MOORE.

Carriere, Miss.

MRS. BARBARA MENKE MEYER died in the home of her daughter, Mrs. G. A. McDaniel, Palmetto, La., September 16, 1931. The funeral service was held in the home, attended by a large number of friends, and interment made in the local cemetery on September 17. At the age of seventy-five years this choice spirit went home to God. She had been a good

IT IS A BURNING SHAME



That so many churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

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member of the church for about twenty years. Residing in New Orleans till the death of her husband, Fred Meyer, in 1914, her home had since been in Palmetto. She is survived by two daughters, Mrs. Carrie McDaniel and Mrs. C. O. Stimmel, St. Augustine, Fla., and six grandchildren. With Christian patience she endured several months' illness. We shall miss her in the church, the home. We would not call her back, but we shall go to her. Living the good life, in death she trusted in the Saviour. "To an inheritance incorruptible and undefiled, and that felleth not away, reserved in heaven for you." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."
R. T. PICKETT.

It is with bowed heads and sad hearts that East Feliciana and East Baton Rouge parishes mourn the passing of a loved and honored citizen, EDWARD J. GRIFFIN. Mr. Griffin passed away in a New Orleans hospital, where he had been under treatment since December 29. His body was conveyed to Baton Rouge over the Gulf Coast Line, arriving there just before noon and rested at Woodruff's until the hour of the funeral services, which were held at 10 o'clock, January 20, at the Woodruff Chapel, Dr. R. H. Harper, pastor of the First Methodist Church, of which Mr. Griffin was a member, officiating. A large congregation of relatives and friends and a most profuse floral offering attested the high esteem in which he was held. Interment followed in Roselawn Memorial Park.

"There are stars that go down in the darkness,
But their silvery light shineth on;
There are roses whose perfume still lingers
When the blossoms are faded and gone.
There are hearts full of light and sweetness
When no longer their life currents flow,
Still their goodness lives on with the living,
Like the soul of the star and the rose."
ANNIE A. TREDWAY.

Whereas, God in His infinite wisdom has removed from our midst MRS. JENNIE CARTER, whom we loved as a friend and as a member of our society, we the members of the Tyro Missionary Society resolve, First, That the Angel of Death came to our garden and plucked its sweetest rose; but the fragrance of that rose still lingers, though the blossom is gone;

Second, That we deplore the vacancy which will be hard to fill in our hearts and in society;

Third, That inspired by her example we will strive harder to do the Master's bidding, so when the summons comes we, too, shall be ready to answer the call of Him who rewards us for our efforts to do His work;

Fourth, That we sympathize with the members of her family. May they be comforted in knowing that her life

is now beyond the reach of death or sin—not ended—but begun;

Fifth, That these resolutions be spread upon our minutes, also that a copy be sent to the New Orleans Christian Advocate, and to the Tate County Democrat.

TYRO W. M. S.

Per A. L. Davenport.

REPORT FROM VAUGHAN CHARGE

Dear Brother Raulins: Our beloved presiding elder, Rev. James T. Leggett, was with us for the first quarterly conference, Sunday, the 24th instant, and he brought us a great message from God's word at the 11 o'clock hour. He is a logical preacher, and he knows how to dispense the potent truths of Biblical history, so as to make it interesting and helpful to his hearers. His visits and preaching, heighten our Christian life, and brightens the way that leads to the City of God, and puts a desire in us to be better, and understand more how to sympathize with others in sorrow than heretofore.

The interest manifested at the business session of the quarterly conference was not below par, and all the reports rendered were very good, except the one for presiding elder and pastor's salaries. It was not so good as we had hoped it might be. This left the pastor (?) wondering. What a source of consolation it is to any pastor to know that he has the sympathy and help of the sanctified few that will join him in praying that God may iron out all the hindering hitches and straighten out all the tangles. Under God, we want to be true, even in the face of depression in furthering the cause of righteousness in these parts of His vineyard. We are working, praying for, and confidently expecting the best year of our experience in the ministry. And under the leadership of the Holy Spirit we press forward and take courage.

We are so happy to have Rev. H. S. Westbrook and family with us again this year. We will assist him all we can with our prayers and help in every way.

MRS. F. C. HAYDEN.

Vaughan, Miss.

DRUGS STILL IN USE TO DULL INDIA BABES

Y. W. C. A. In Bombay Finds Factory Mothers Using Opium to Quiet Babies

New York, Jan. 25.—The feeding of opium to babies in India to keep them quiet while mothers are working in factories and mills is gradually being eliminated, but it is still a fairly prevalent custom among certain casts, according to Miss Pauline Heermance, of Yonkers, N. Y., who has recently returned to this country after more than four years as general secretary of Y. W. C. A. work in Bombay.

Those working with the Y. W. C. A. through its Naigaum Social Service center in the factory district where children are cared for while parents work still see many cases of the old and harmful custom, Miss Heermance reports. Parents usually

recognize the harm that comes from such use of opium and are happy to dispense with that kind of nursery aid when they find the Naigaum center will care for their children while they are occupied with earning a living.

Children too young for school are amused and given simple lessons when old enough and those of school age are supervised before and after school hours and taught health lessons and given instruction in simple sewing, boys as well as girls, Miss Heermance says.

"One of the most constructive pieces of work in the Naigaum center of the Y. W. C. A. is the teaching of health principles," the Y. W. C. A. worker reports. "The children learn such simple habits as sweeping floors and burning refuse. Living conditions among the poor are almost unbelievable. They crowd several families into one small room which is kept far from clean. Our children carry these health lessons home and soon mothers have adopted them and put them to use in their crowded houses."

A small two-story building in the rear of 2024 South State Street, Chicago, was raided by prohibition agents January 22, and the Hearst press referred to the episode as the exposure of a "giant brewery." The plant possibly cost around \$10,000.

Just before prohibition the Census Bureau reported brewery investments in this country at \$671,000,000, with 60,000 employees in the breweries alone, selling enough beer to fill a ditch four feet wide, six feet deep and reaching from New York to Seattle. A real brewery before prohibition covered areas ranging from a city block to several acres. The tiny little doll sized brewery which the wet press calls a "giant" could have been put in the vats of some of the larger breweries.

Two years ago, Fred Pabst said he was making a few additions to his plant in Milwaukee, in readiness for the legalized beer. (Which he expected in 1932.) Those few additions, he said, represented a million dollars of additional capital; and it was a minor investment at that. Contrast that million dollars of additional capital with the little backyard brewery which hysterical Hearst papers refer to as a "giant."

The fact is prohibition has reduced the flood of beer to a tiny trickle.—W. C. T. U.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

1931 LIFE MEMBERSHIPS

MISSISSIPPI CONFERENCE

Meridian District

Mrs. Herman Prince, DeKalb, Miss.
Miss Elizabeth Hughes, Daleville, Miss.

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Mrs. A. J. Ramsey, Gulfport, Miss.
Hattiesburg District

Mrs. R. S. Walters, Magee, Miss.
Mrs. H. Ogden, Hattiesburg, Miss.

Jackson District

Children

Billie Joe Tatum, Pelahatchie, Miss.

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Aberdeen District

Mrs. Bettie Laney, Tupelo, Miss.
Mrs. J. M. Allen, Tupelo, Miss.

Columbus District

Mrs. Mary Walker Dukeminier, West Point, Miss.

Mrs. Clara Atkinson, Kosciusko, Miss.

Greenville District

Mrs. Ernest Moore, Clarksdale, Miss.

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Mrs. F. R. Burchfield, Ruleville, Miss.

Children

Louise DeLoach, Greenwood, Miss.

Grenada District

Mrs. Calla Wilburn, Lexington, Miss.

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Mrs. Belle Williamson, Como, Miss.

Mrs. W. J. East, Senatobia, Miss.

Mrs. Corrie Pryor, Senatobia, Miss.

LOUISIANA CONFERENCE

Alexandria District

Adult

Mrs. W. W. Holmes, Alexandria, La.

Mrs. W. T. Cunningham, Natchitoches, La.

Mrs. J. W. May, Glenmora, La.

Children

Doris Overton Carre, Alexandria, La.

Tillie Cioe Grant, Boyce, La.

Baton Rouge District

Mrs. Emma Jolly, Baton Rouge, La.

Mrs. Emma Abbott, Baton Rouge, La.

Mrs. Mamie Elam, Baton Rouge, La.

Children

Jane Clare Simmons, Bogalusa, La.

June Record, Clinton, La.

Harriett Earl Green, Franklinton, La.

Carl Roland Dardenne, Grosse Tete.

Ora Catherine Hooper, Grosse Tete

Dorothy Mynette Eldridge

Lake Charles District

Children

Howard Phillips Pfost, Jr., DeRidder, La.

Mary Avis Brink, Leesville, La.

Monroe District

Miss Mollie Higginbotham, Mer Rouge, La.

Children

Mrs. S. M. Faulk, Charleville, La.

Suzanne Ford, Charleville, La.

Anne Lee Taylor, Mer Rouge, La.

Arlette Marle Pool, Wisner, La.

Minden District

Children

Ruth Law, Cotton Valley, La.

New Orleans District

Mrs. C. F. Niebergall, New Orleans, La.

Mrs. D. Beach Carre, New Orleans, La.

Mrs. Carrie Henderson, New Orleans, La.

Children

Arthur W. Luehrman, Jr., New Orleans, La.

Clark Charles Nash, New Orleans, La.

Ruston District

Adult

Mrs. V. H. Spinks, Ruston, La.

Mrs. Carolyn Dawson, Haynesville, La.

Mrs. George B. Hefley, Homer, La.

Mrs. Wm. A. McKenzie, Homer, La.

Children

Thomas Edward Camp, Haynesville, La.

Dorothea Hyde, Haynesville, La.

Shreveport District

Mrs. J. M. Collins, Shreveport, La.

Mrs. George B. Sexton, Sr., Shreveport, La.

Memorial

Miss Mary Keith, Keithville, La.

Children

Susan Moore Lewis, Shreveport, La.

Charles D. Hancock, Jr., Pitkin, La.

Betty McAfee Flournoy, Shreveport, La.

Guy Morgan Hicks, Jr., Mansfield, La.

James William Peyton, IV, Shreveport, La.

Lewis Edwin Wright, Dixie, La.

George Walton Dameron, Jr.

Martha Ann Moore, Shreveport, La.

James Foster Dykes, Shreveport, La.

James Kenneth Wells, Harmon, La.

WOMAN'S CITIZENSHIP RESPONSIBILITIES

Judge Florence Allen

I ignore and fail to discharge my citizenship responsibilities if I fail to vote, if I fail to vote intelligently, and if I fail to exert my influence in public affairs day in and day out between elections.

I am a "slacker" if I fail to vote. This includes my failure to register if I live in a district where I have to register in order to be entitled to vote. If I simply stay away from the polls, I am failing to perform my primary duty in citizenship.

However, it is not enough to vote. Casting a ballot is merely the initial act in my performance of my obligation. I have to vote intelligently. To vote intelligently means that I have to know both the personal character of the candidates and their fitness for the office they seek, and also that I have to know what are their standards of public service. This requires considerable discrimination. A man or woman may be upright, but totally unfit for a particular office.

But there is another vastly important duty besides that of voting, and even of voting intelligently, a duty vastly important, and yet most of all neglected. That is the duty of knowing what is being done in public affairs between elections and exerting my influence day in and day out for the maintenance of high standards in government. Public officials require the expressed interest of the public in order to perform their functions properly. The lesson is merely the beginning. The American public too often elects a candidate and then leaves him entirely unsupported between elections.

Women have not discharged their responsibility as they should since their enfranchisement. In certain sections, it is true that dishonesty and graft have been rebuked largely by women. In certain specific state and city campaigns, in certain problems of peace maintenance, particular groups of women have done intelligent

and powerful work. But in general, the mass of women have either not voted or have voted without discrimination, or have failed entirely to exert any pressure upon the government between elections. The same statement may truthfully be made of men.

How, then, am I to discharge my citizenship responsibilities?

I must register.

I must vote.

In order to vote intelligently, I must read not only the current newspapers, but the enlightened journals which discuss the public questions of the day. I must attend political meetings, not only of my own party, but of the other party. In this way I shall hear both sides of the controversy, a thing which is most important for making a sound and fair decision.

In order to bring pressure upon government, I must express my opinion upon current issues to my governor, my judge, my prosecutor, my sheriff, my mayor, my council. How I shall do this is a thing that I shall soon learn if I go to work in my own community.

WOMAN'S GROWING STATUS

Mrs. J. C. Handy

In Dr. Mott's last book, "Present Day Summons," he calls attention to the fact of the changing status of women. He says: "The most notable trend of our day is the world-wide

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FOR HEADACHES

awakening and uprising of women. The changes which have been wrought in their social status and outlook during the past thirty years make a difference not of decades, but of centuries, still greater changes are now in progress. No one can foretell what the next two decades will witness."

This statement from a man whose world-wide knowledge of social conditions is unquestioned, is but another confirmation of a fact that women themselves know and have experienced. The causes are many, though the primary cause is that interpretation of Jesus' teaching which recognizes full personality for all human beings. Full personal expression may take different channels for different

(Continued on Page 14)

How Old?



He doesn't look a day over fifty.
And feels like forty.

At the age of 62.

That's the happy state of health and pep a man enjoys when he gives his vital organs a little stimulant!

When your system is stagnant and you feel sluggish, headachy, half-alive—don't waste money on "tonics" or "regulators" or similar patent medicines. Stimulate the liver and bowels. Use a famous physician's prescription every drug store keeps. Just ask them for Dr. Caldwell's syrup pepsin.

This appetizing syrup is made from fresh laxative herbs, active senna, and pure pepsin. One dose will clear up almost any case of headache, biliousness, constipation. But if you want to keep in fine

shape, feel fit the year 'round, take a spoonful of Dr. Caldwell's syrup pepsin every few days. You'll eat better, sleep better and feel better in every way. You will never need to take another laxative.

Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

Have a sound stomach, active liver and strong bowel muscles that expel every bit of waste and poison every day! Just keep a bottle of Dr. Caldwell's syrup pepsin on hand; take a stimulating spoonful every now and then. See if you don't feel new vigor in every way. Syrup pepsin isn't expensive.

Dr. Pierce's Medicines Always Dependable



Alexandria, La. — "I have used several of Dr. Pierce's remedies off and on for many years and have always received perfect satisfaction. In fact, I could not

praise them too much if I tried. My family never think of looking for better medicines than Dr. Pierce's," said Mrs. J. Bell of 203 Elliott St. "We have taken Dr. Pierce's Favorite Prescription, an herbal tonic for women; the 'Golden Medical Discovery,' for the stomach and blood; and Dr. Pierce's Pleasant laxative Pellets. I can recommend all of them."

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Our Record

According to the records sent out by the General Board covering the whole of 1931, the North Mississippi Conference has kept step very well with the work of the church.

In the matter of leadership training we made a very good showing. Our workers received 849 Standard units of credit and 644 Cokesbury units of credit. We are eighteenth among the conferences in the Standard work, and sixth in Cokesbury work. This is very good in view of the fact that this is one of the smaller conferences and that we have no large cities within our territory.

In the holding of Daily Vacation Bible Schools we led the entire church; forty-five in number being reported. The Western Virginia Conference was second with thirty-seven.

We might have done better, but this is a record that we are justly proud of. We expect to exceed this record this year.

Mathiston, Houston and Oxford

Mathiston, Houston and Oxford have been visited recently by the writer.

At Mathiston we found a live Sunday school being led by Prof. A. K. Banman and the efficient pastor, Rev. J. S. Maxey. We spoke to a large congregation at the morning hour. In the afternoon the pastor had planned a charge institute and a fine number of workers gathered from Mathiston and Maben for this meeting.

It was a real joy to speak to the students at Bennett Academy Sunday evening at the League hour, and Monday morning at the chapel hour. There are about 200 of these fine young people in this most excellent school. Dr. Webber and his corps of efficient teachers are doing a very valuable piece of work in this school.

We were greeted at Houston by a meeting of the workers called by the pastor, Rev. G. H. Boyles. A discussion of some definite plan was conducted. The work here is moving along in a most excellent way, led by Brother Boyles and his faithful corps of workers. Plans were laid for standard training work during the year.

It was our pleasure to attend a meeting of the local church board of Christian education at Oxford. Mr. Whitman Davis is the president of this board and he is leading his board in a most excellent way. Plans were discussed for the promotion of the Standard Training School at Oxford beginning February 21.

Institutes in the Greenville District

Institutes for pastors, general superintendents, officers and teachers of the Young People's Division, Epworth League officers and counselors and the young people themselves will be held in the Greenville district at

the following places:

Tunica, Sunday, February 14, 2 p. m.; Clarksdale, Tuesday, February 15, 2 p. m.; Cleveland, Tuesday, February 16, 2 p. m.; Rosedale, Wednesday, February 17, 2 p. m.; Greenville, Thursday, February 18, 2 p. m., and Hollandale, Friday, February 19, 2 p. m. These meetings will last two hours. Remember that every worker with young people, ages 12 to 23, intermediates, seniors and young people, and the young people themselves are expected to be present. We will discuss the problems confronting the workers in this division of the church.

With prayers for you and the work of the Kingdom,

R. G. LORD.

MISSISSIPPI CONFERENCE NOTES

This past week has been a very busy and promising week for the work of the Kingdom. It was our pleasure to visit the Greenfield church on the Clinton charge. I found them interested in the church and planning to measure up in a satisfactory way to the call of the church. They promised to do a good job of fixing up their building and caring for their lands. It is hoped that this small church will continue to speak for God and his Kingdom in this community. Brother Leggett, the pastor, said that their Kingdom Extension funds were about paid up in full and he was sure that it would all be paid.

Monday and Tuesday was spent in the meeting of the board of managers of the Seashore Assembly Pastors' School. I am delighted at the progress made and feel sure that we will have a session that will mean much to the five patronizing conferences.

I have been to the Camp Grounds ever since I can remember. Some of my most early recollections are of the Camp Grounds. I have been there good years and bad years, under many managements. Keller Lodge is a most delightful place to stay. Even in the winter time you can be comfortable now and those who would like to slip away for a week end and find comfort and quiet and the restful and curative sea breezes can certainly find that place at the Camp Grounds.

We are hoping to announce a graduated scale of rates in a few days. I am exceedingly anxious that the rates can be made such that any one can afford to go.

The Conferences owe Rev. J. W. Sells a vote of thanks for that most excellent work that he has accomplished.

Begin now to get ready for the Pastors' School, June 27 to July 10. There will be eight courses for graduate students. Undergraduates will not be allowed to take graduate work.

There ought to be at least fifty

credits from the Mississippi Conference at this school.

The last part of the week was spent at a Young People's Institute at Whitworth College. Fourteen different churches were represented in this institute. We are hopeful that the work done will mean much to the future of our young people's religious progress.

The Young People's Assembly will meet at Whitworth College, June 6 to 10. The courses to be offered will be very interesting and helpful. There will be more time for fellowship than we have been having and the class sessions will be so arranged that we will have a larger opportunity to receive help. The Young People's Council were at one in making their plans and we feel that united we will have a finer enrollment than ever. Begin now to make your plans to come to the assembly.

Do not forget the observance of Young People's Day. Every church should observe this day. This year the only funds the young people will have to pay for their program will be the money received from Young People's Day. Watch the Epworth High-Road and get your church to observe the program and send the offering in to Mr. Harvey T. Newell, Jr., 304 Millsaps Building, Jackson, Miss.

The offerings for Missions the month of January have not measured up to our expectations. For this we are exceedingly sorry. We are appealing to everyone to make an effort to do your best in the observance of the Fourth Sunday in February.

Every Young People's League meeting ought to be sending in their mission money by the month this would mean a great deal to the work of the entire church.

Do not allow anything to interfere with your plans to attend the District Educational Institute for your district.

Pray for the work and the workers
JOHN C. CHAMBERS.

UNIONS

The Boosters' Union, newly organized in the southern section of Minden district, met in Jena, January 10, with a good attendance, as follows: Ferriday, 19; Trout and Goodpine, 10; Standard, 12; Olla, 3; Jena, 36. Only one member of the Standard League was absent, due to illness.

A short devotional was led by Miss Gussie Bradford. This was followed by an interesting musical contest, consisting of a duet by Ferriday, solo by Standard, and a trio by Jena, which last named number won the contest.

A surprise feature of the program was enjoyed by all. This was a chorus of colored singers, who entertained with spirituals, Negro folk songs and hymns. Most appreciated were several solos rendered by E. J. Hamilton, a young Negro man of Monroe.

Miss Ethlee Neill, district secretary, conducted the business session, as a president had not been elected. At this time Miss Hazel Hendrix was elected president, and authorized to attend the Union Presidents' meeting in Alexandria, January 16, 17. Rev. A. K. McLellan was introduced

GRAY'S OINTMENT

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and spoke on the new program for young people's work, as related to the Union.

Hot chocolate, and sandwiches were served at the close. The February meeting will be held in Ferriday the 21st.

Anna Pharr Turner Union

One of the best Union meetings in recent years was enjoyed by the A. P. T. Hi-Union in Shreveport, January 22. In spite of rain, a good crowd assembled at First Church, at 7:30.

With Minerva Petty at the piano, several favorite hymns and choruses were sung, after which Mary Frances Marvin led a brief devotional. A playlet, "The Gospel According to the Telephone Book," was given by the Noel Leaguers and a fitting application was made in reference to Mission pledges.

Each chapter reported briefly on recent activities and Mangum was awarded the attendance banner. Pearl Hattie, Union president, gave an inspiring report of the Union presidents' meeting in Alexandria, January 16, 17. Anna Pharr Turner spoke of Hi-Assembly plans, following which Pauline Rodgers and Dr. Angie Smith gave suggestions for Young People's Night, to be observed March 13 (or earlier, if possible), in Shreveport.

After the discussion, Merlin McKinnon led the group in some songs, following which everyone was seated in



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Charles H. Fletcher

CASTORIA

CHILDREN CRY FOR IT

Oriental fashion on the floor and real Chinese tea, cake and nuts were served by Mary Wing, of First Church, who is soon leaving to make her home in China. As one of the most efficient and faithful members of our Hi-Union cabinet, she will be greatly missed in the work in Shreveport. However, wishes were expressed that she might serve another group in another land as wonderfully as she has the young people of Shreveport.

The North Caddo Union of Shreveport district met in Gilliam, Sunday, January 24, with about fifty present. A very good meeting was held, with Dorothy Douglas presiding. Pearl Hattie, Pauline Rodgers, and Anna Pharr Turner gave reports of the Union presidents' meeting in Alexandria, as it was impossible for this union to send representatives to the meeting.

Young People's Day

Young People's Day, formerly known as Epworth League Anniversary Day, will be celebrated this year March 13, or nearest Sunday thereto, when the pastor can be at your church. This is part of the discipline of our Church, and should be observed in every church, before the entire congregation, some time in March.

A special program has been prepared for this day by headquarters, and may be obtained from Lamar and Whitmore for 15 cents a piece. Order your copy of this program, and begin now planning your Young People's Day observance.

Let's not fail in our goal for observance in every church in Louisiana, with a total offering of \$2,000. For further information read page 36 in the Epworth High-Road for February.

MARY SEARLES,

Publicity Supt., Young People's Div.

EAST END HIGH, WESLEY SENIORS OBTAIN BANNER

East End High League and Wesley Senior League were awarded the efficiency banners at the regular monthly meeting of the Meridian Epworth League Union held at Fifth Street Methodist Church, Sunday afternoon. The program was in charge of Fifth Street Leaguers, with Miss Nannie Walker as leader.

Miss Claribelle Buchanan delivered a talk on "Half Loaves." The musical part of the program was rendered by little Miss Lawrence and Miss Rosebud McMullan.

It was the agreement of the league members to attend the lecture to be delivered by Mrs. Ella Boole, national W. C. T. U. president, at First Baptist Church next Sunday afternoon, marching in a body from the court house.

The next meeting will be held at Hawkins Memorial Church, fourth Sunday in February.

666

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ARE PREACHERS COWARDS?

One of the first lines of attack of opponents of prohibition is to intimidate and browbeat the preachers of this country to silence. Many politicians and newspapers have for some time been greatly concerned for fear the churches will get into politics. Already bigot, loquacious, fanatic and other epithets of unsavory variety have been freely applied to these citizen-ministers who have felt impelled to raise their voices against the strangulation of the moral consciousness of the people that is now being attempted.

From now on we will hear more about the great principle of separation of Church and State and the expression of a grave concern for the welfare of Zion, lest she forgot her spiritual mission. . . . What time she is appealing to her people to apply the principles of religion to the practical problems of today and prevent the wet politicians from ramming down their throats men who all their lives have scorned the principles for which the Church has always worked. They would like to see a complete separation of the rock-ribbed, vote-as-you-pray church folk from the ballot box in the coming election. There is nothing these politicians had rather see than a church busy about mansions in the skies, letting the White House alone for the next six months. But none of this is going to fool sensible people.

The world knows these papers and politicians are not concerned about the piety of the church, but the pie counter of the party, and will dress up the devil as an angel of light if only they can get him through the gates and into the city—of Washington. Let it be perfectly understood that the church is not an ally of partisan politics. The church, as such, is not concerned as to whether the Democrats or the Republicans win the day, but its membership will oppose the election of any man in either party who has lived to thwart the moral and patriotic programs of Christian citizenship.

No, the church and its ministry are not the foes of good government, but advocates of law and righteousness. They will be heard; they do not propose to be marched to the polls under the lash of party regularity in blind partisanship against deepest convictions of obligations to guard home and native land."—Bishop Ainsworth.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Washington, at Fisher, Feb. 13, a. m.
Franklington, Feb. 14, a. m.
Bogalusa, Feb. 14, p. m.
St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 23, a. m.
Denham Springs, at Denham Springs, Feb. 23, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—First Round Last Half

Leesville, Feb. 14, 11 a. m.
Anacoco, at Anacoco, Feb. 14, p. m.
W. WINANS DRAKE, P. E.

NORTH MISSISSIPPI CONFERENCE Aberdeen Dist.—Second Round

Tupelo St., Feb. 14-15.
Okolona St., Feb. 21-22.
Houston St., Feb. 23-29.
Fulton St., March 6-7.
Greenwood Springs, at Greenwood Springs, March 8.
Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.
Algoma, at Ebenezer, Mch. 18.
Vardaman, at Rhodes Chapel, March 19-20.
Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carrollna, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.

Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Columbus Dist.—First Round

Weir and M., at McCool, preaching and Q. C., Feb. 14, a. m.
Longview Ct., at Longview, preaching and Q. C., Feb. 14, p. m.

V. C. CURTIS, P. E.

Greenville Dist.—First Round

Rosedale, at Benoit, preaching, Feb. 7, a. m.; Q. C., p. m.
E. NASH BOYLES, P. E.

Corinth Dist.—Second Round

Bolmont, at Patterson's Chapel, Feb. 20-21.
Blue Mountain, at New Hope, Feb. 27-28.
Dumas, at Dumas, March 5-6.
Ripley, March 6-7.
Corinth, First Church, March 7, 7 p. m.

Baldwyn and Wheeler, at Wheeler, March 9, 11 a. m. and 1 p. m.
Booneville, March 9, 5 p. m.
Corinth Ct., at Gaines Chapel, March 10, 11 a. m. and 1 p. m.
Corinth, South Side, March 10, 7 p. m.
Iuka Ct., at Snowdown, March 11, 11 a. m. and 1 p. m.
Iuka, Feb. 11, 5:30 p. m.
Burnsville, at Indian Springs, March 12, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, March 13, 11 a. m. and 1 p. m.
Guntown and Baldwyn, at Guntown, March 13, 4 p. m. and 7 p. m.
Chalybeate, at Walnut, Mar. 15, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, March 16, 11 a. m. and 1 p. m.
New Albany, March 16, 7 p. m.
New Albany Ct., at Mt. Olivet, March 17, 11 a. m. and 1 p. m.
Sherman, at Sherman, March 18, 11 a. m. and 1 p. m.
Potts Camp, at Cornersville, March 19, 11 a. m. and 1 p. m.
Hickory Flat, at Ebenezer, March 20, 11 a. m. and 1 p. m.
New Albany, March 20, p. m., preaching.
Mooreville, at Andrews Chapel, March 22, 11 a. m. and 1 p. m.
Mantachie, at Shiloh, March 23, 11 a. m. and 1 p. m.
Marietta, at Liberty, Mar. 24, 11 a. m. and 1 p. m.
Booneville Ct., at Oak Grove, March 26, 11 a. m. and 1 p. m.
Rienzi, at Pisgah, March 27, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.

JAMES H. FELTS, P. E.

Sardis Dist.—Second Round

Courtland, preaching, Feb. 7, a. m.
Como, preaching, Feb. 7 p. m.
Crenshaw, at Sledge, preaching, Feb. 14, a. m.
Sardis, preaching, Feb. 14, p. m.
Sardis, preaching, Feb. 14, p. m.
Senatobia, preaching, Feb. 21, p. m.
Charleston, preaching and Q. C., Feb. 24, 7 p. m.
Byhalia, at Fountain Head, Feb. 27, 28.
Cockrum, at Hebron, March 5, 6.
Mt. Pleasant, at Union, Mar. 12, 13.
Olive Branch, at Mineral Wells, Mar. 13, p. m.
Red Banks, at Victoria, preaching and Q. C., March 15, 11 a. m.
Shuford, at Lovejoy, March 19, 20.
Longtown, at See's Chapel, March 23, 11 a. m.
Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11 a. m.
J. M. BRADLEY, P. E.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

women. Why then should we wonder that some women may desire to preach the gospel, and to have the same basis in the church as have men who are called and have accepted the call to the ministry?

(Note—Mrs. Handy is chairman of the Commission on Research and Study of the Status of Woman, of our Council.—Editor.)

WANT TO TRY IT?

A certain president announced a unique method of getting information to members of the organization through a chain telephone system, whereby she notifies the first person on the roll, that person the next, and so on through the entire membership. This chain will only be broken in case of inability to reach a party, in which event the president is to be notified and the connection made by her with the next member on the list. With a bit of practice and a lot of co-operation this should be a splendid arrangement and an admirable plan of notifying each member about each meeting.—Louisiana Missionary News.

CONFERENCE NEWS
Louisiana

Deaconess Ora Hooper is now stationed at Port Barre in the Alexandria district, and the new Chevrolet is proving to be a splendid co-worker. A Sunday school has been organized at Port Barre, which is also attended by

the people of Waxia, the school bus providing transportation. Cokesbury Training School will be held soon.

Greenwood Auxiliary, Shreveport district, is proud of the recently organized Young Woman's Circle.

Mrs. L. A. Sims, conference superintendent of supplies, is asking the women of the Louisiana Conference to add to the list of needs for the first quarter, sheets and pillow cases for St. Marks, New Orleans. The beds are three-quarter width and the pillow cases are regulation size.

Mississippi

A zone meeting was held, Jan. 21, at Garlandville, Newton district, with representatives from Rose Hill, Newton, Lake, Garlandville and Montrose. The chairman, Mrs. T. F. Graham, presided, with Mrs. W. I. Munn as secretary. Missionary topics were discussed at the morning session and, with the Newton auxiliary in charge, "Peace" was the subject of the afternoon. A message outlining plans and explaining a few changes in the work was brought by Mrs. J. W. Abney, district secretary.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Some Cranks I Met in Europe
III

Graveyard Cranks

You will find cranks even in the graveyards of Europe and their work on tombstones. In Worcester, England, on the tomb of a departed auctioneer, is inscribed, "Gone." On the grave of a large and stout individual in Cane Hill Cemetery, Belfast, is the word, "Asleep," to which is added in brackets by one who knew him well, "As usual." In the same graveyard is this epitaph, "Left till called for." And a photographer has this inscription, "Here I lie, taken from life."

In New York as I passed through, I read the tablet in the vestibule of the Fifth Avenue Presbyterian Church in memory of their former pastor, Dr. John Hall. It gives the date of his birth, states the thirty odd years of his pastorate of the church, mentions his death, and consolingly adds: "There remaineth therefore a rest to the people of God." For superlative infelicity of expression, it is equaled only by the epitaph of Mr. Wilkinson prepared by a sympathizing friend: "Here lies the body of Obadiah Wilkinson and of Ruth, his wife. Their warfare is accomplished." Happier are the lines in the English Churchyard to Miss Gwin:

"Here lies the body of Nancy Gwin, Who was so pure within
She burst her outward shell of sin
And hatched herself a cherubim."

The Mechanical Crank

You will find the technical crank throughout Europe. He has always been especially interesting to me as one of nature's freaks. If plain laymen, my reader, like you and me were to give away an orange, we would simply say, "Have an orange." But as Judge Foote suggests the technical crank of the legal profession would adopt this form: "I hereby give, grant

and convey to you all my interest, right, title and advantage of and in said orange, together with its rind, skin, juice, pulp and pits; and all rights, and advantages therein, with full power to bite, suck, or otherwise eat the same in whatever manner you may elect, or to give away or otherwise dispose of the said orange, with or without the rind, skin, juice, pulp or pits; anything hereinbefore or in any other deed or deeds, instruments of any nature or kind whatsoever, to the contrary in any wise notwithstanding."

A Black Eye

If this crank has followed medicine, he talks in the same way with another phraseology. One such Galen testified in court that when he first saw the defendant "the integument under the left orbit was in a tumefied state. There were also considerable extravasations of blood, and not a little ecchymosis in the surrounding cellular tissue." Said the Judge, "Do you mean that he had a black eye?" "Yes." "Well, why didn't you tell the jury so?"

In the Pulpit

Sometimes you find this crank in the pulpit, though he is more often called to theological chairs. He delights to talk of the subjective and the objective views of truth, of the hypostatic union, of sublapsarianism and supralapsarianism. He dwells at length upon French encyclopedianism and Erastianism and complutensianism. A sweet morsel under his tongue is the superiority of the evidence for the homologoumena over the apocrypha. He is never better pleased than when drawing the distinction between the Homoousian and the Homoiousian theory of our Lord's existence. He will tell you that "justification is purely a forensic act, the act of a judge sitting in the forum in which the Supreme Ruler and Judge who is accountable to none and who alone knows the manner in which the ends of his universal government can best be obtained, reckons that which was done by the substitute in the same manner as if it had been done by those who believe in the substitute, and purely on account of this gracious method of reckoning grants them the full remission of their sins." All of which is just what you and I have been thinking all the time, except that we have been saying, "when a sinner believes in Christ, God lets him off."

I am not decrying necessary technical terms. We must have them. If you wish to run into new language read a thesis in any modern science. My target is the use of it at improper times.

Lander College, Greenwood, S. C.

MISSIONARY BRIEFLETS

Sixteen Methodist preachers have gone out from the church at Uruguayana, Brazil, which is the oldest Methodist church in the South Brazil Conference, having been established in the early part of the twentieth century. Of these sixteen preachers, five have gone into other conferences and one to the Madeira Islands, Uruguayana may well be termed a "Brazil-

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orating Tonic.

ian Antioch," for producing prophets and missionaries.

Quaregnon, a little mining town in Belgium, has recently dedicated a little Methodist chapel. This building was the gift of a miuer in this place, who erected the chapel on his own ground next door to his home. This tiny hall is built of concrete bricks made on the spot by relatively unskilled workmen. It seats 85 comfortably, but 150 crowded in on the day of the dedication. The Rev. Edward Smet, pastor at Ghlin, has charge of the work at Quaregnon.

CHUCKLE-BURS

A youngster who was supposed to have listened to a talk by his teacher on the apostle Paul was asked, when question time came: "What are we told about the apostle's forebears?" "I dunno, teacher," he replied, a little sheepishly, "I didn't even know he kept wild animals"—Methodist Recorder.

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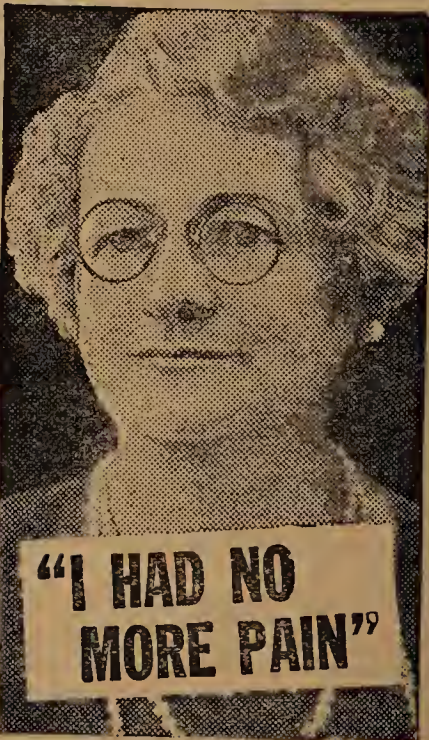
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VEGETABLE COMPOUND

CHECK YOUR POSITION

There are about nine ways that men respond to responsibility and here they are:

- I won't is a tramp.
- I can't is a quitter.
- I don't know is too lazy.
- I wish I could is a wisher.
- I might is waking up.
- I will try is on his feet.
- I can is on his way.
- I will is at work.
- I did now the "Boss."

—Oklahoma Methodist.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Melder, at Melder, Feb. 13-14.
 Alexandria, Q. C., Feb. 15 p. m.
 Pineville, Q. C., Feb. 16, p. m.
 Alco, Feb. 20-21.
 Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

Monroe Dist.—First Round

Waterproof, Feb. 14, 11 a. m.; Q. C., 2 p. m.
 Newelton, Feb. 14, 4 p. m.; preaching, 7:30 p. m.
 Oak Grove, Feb. 17, 2 p. m.
 Bastrop, Feb. 21, 11 a. m.
 Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
 Tallulah, Feb. 24, 7:30 p. m.
 Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
 West Monroe, Feb. 28, 7:30 p. m.
 Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Plain Dealing, at Plain Dealing, Feb. 14, 11 a. m. and 2 p. m.
 Minden, Feb. 14, p. m.
 Winnfield, Feb. 21, 11 a. m. and 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Louisiana Ave., Feb. 14, a. m.; Feb. 3.
 McDonoghville, Feb. 14, p. m.; Jan. 4.
 Franklin, Feb. 21.
 Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston Dist.—First Round

NOTICE!

The Ruston District Missionary Institute will be held this year at Clay, Thursday, Jan. 21, 10 a. m. Dinner will be provided on the grounds for all who attend. All church officials, such as stewards, lay leaders, presidents of Woman's Missionary Societies, chairmen of Missionary Committees are expected to attend. Any others who are interested in Missions, are cor-

dially invited. Clay is seven miles south of Ruston on the hard-surfaced road to Alexandria.

Fraternally,

ROBT. M. BROWN, P. E.

Shreveport Dist.—First Round

Logansport, Feb. 14, a. m.; Q. C., 2 p. m.
 Grand Cane, at Stonewall, Feb. 21, a. m.; Q. C., 3 p. m.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Osyka, at Osyka, Feb. 14, 11 a. m. and 2 p. m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Eucutta, at Eucutta, Feb. 14, 11 a. m. and 2 p. m.
 Mt. Olive, Feb. 17, 7 p. m.
 Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.

Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Jackson Dist.—First Round

Bolton and Raymond, at Raymond, Feb. 14, 11 a. m. and 2 p. m.
 Brandon and Pelahatchie, at Brandon,

Feb. 14, 7 p. m.; Q. C., Feb. 15, 10 a. m.

Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.

Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.

Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.

Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.

Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Pachuta at Pachuta, Feb. 14, 11 a. m.
 Enterprise, at Enterprise, Feb. 14, 3:30 and 7:30 p. m.

Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Trenton, at Independence, Feb. 13, 11 a. m. and 1:30 p. m.

Forest and Morton, at Morton, Feb. 14, 11 a. m. and 2:30 p. m.

Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.

Laurel, at West, Feb. 21, 7 p. m.

Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—First Round

Columbia and Mission, Feb. 14, 11 a. m.
 Lumberton, Feb. 14, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—First Round

Nebo, at Cool Springs, Feb. 14, 11 a. m. and 2 p. m.

Fayette, Feb. 14, 7:30 p. m.; Q. C., Feb. 17.

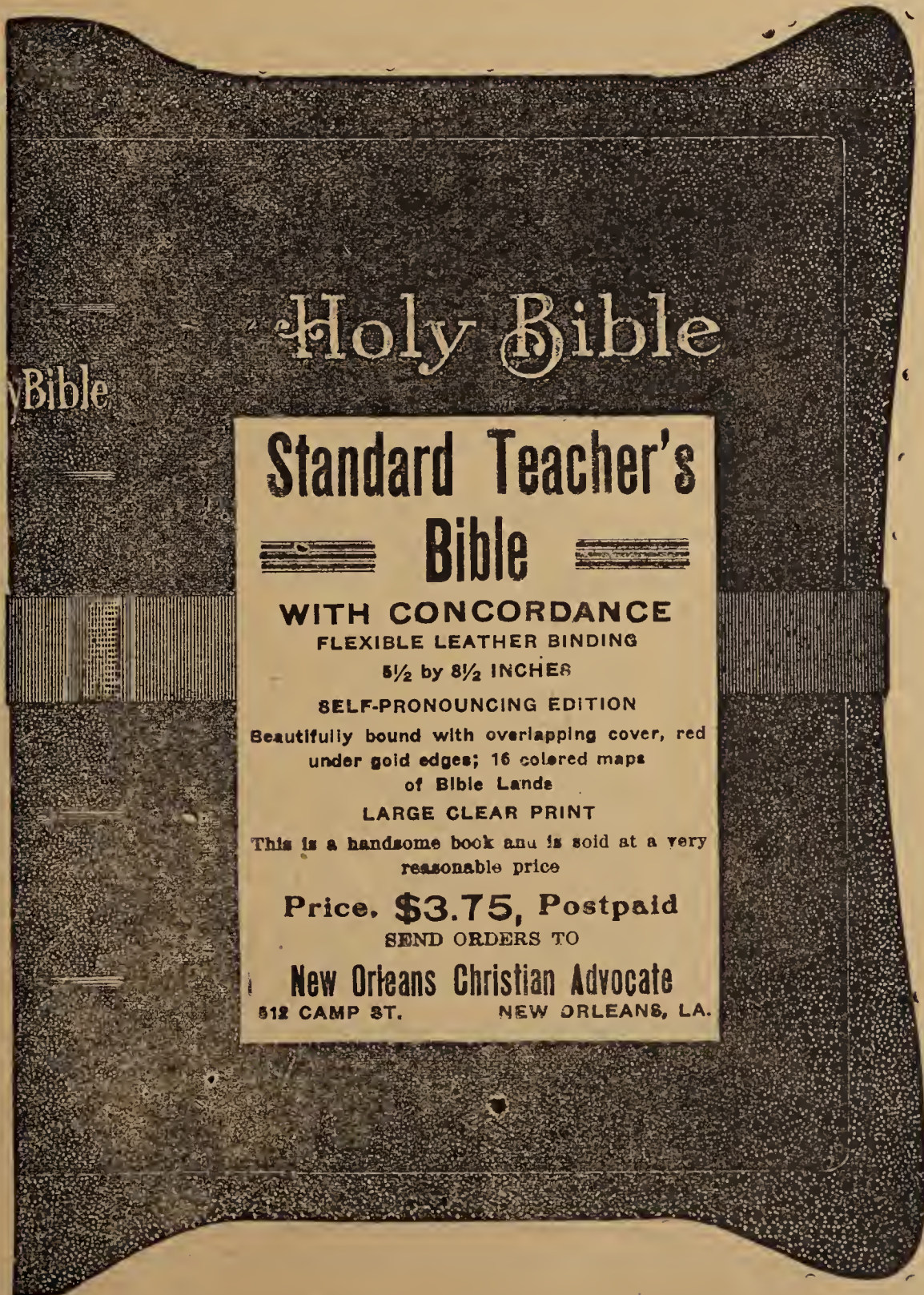
Mayersville, at Mayersville, Feb. 21.
 Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

HENRY G. HAWKINS, P. E.

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To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



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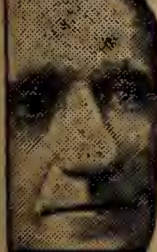
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TRAVELOGUE NO. 7

After several days in Chulwon, the four of us went to Wonsan Beach to spend the remainder of August, as the weather was still very hot, and our missionaries had found out that but little effective work could be done in the excessive heat. Wonsan Beach is a summer resort for all missionaries of any denomination who have need for a place of rest and recuperation during the extreme heat of August. A central committee bought a good-sized tract fronting on the ocean for this purpose. A long strip facing the beach was laid off in good big lots, being 90 by 180 feet. About fifty houses, a small hotel and a good-sized auditorium have been built so far. Most of the houses are two-story and large enough for two families. Nearly every house was occupied when we went there and about a half dozen denominations were then represented on the grounds. The bathing beach is very fine and deep water could be had in 200 to 300 yards. The fellowship was most delightful, with workers from Australia, England, Canada and the United States, mingling together.

On Sundays there is one union preaching service, which all attend. It fell to my lot to preach for them the first Sunday we were there and I deemed it a rare privilege to face the 120 people present and try to break the Bread of Life with them. They were very attentive and appreciative hearers. The Salvation Army was well represented and were very friendly to us. On Sunday nights the custom is to have a Sing Song service, or what we call at home a song and prayer service. This was led by a Salvationist from Australia, both nights we were there. The last one was on the beach, everyone sitting on the sand. The sun was slowly sinking behind the mountains, the waves of the sea beating on the sand one hundred yards away, while song and fervent prayer was wafted upward. It was not hard to be reverent nor to feel the presence of Him who walked the shores of Galilee a long time ago.

The city of Wonsan is three miles from the beach, where we were and it has been one of the centers of our Southern Methodist work. The Mission Compound in Wonsan is on the east side of a steep hill. By excavating and leveling off good building places were provided for a large school and dormitory, also for a hospital and homes for the workers. In the hill was found the finest of granite stone for building purposes and indeed was the cheapest as well as best material to be had. So it came to pass that our Mission work is housed in really substantial and fine looking buildings. The school had not opened yet, but girls were coming in from the country and getting settled in their rooms. The principal of this, the Lucy Cunningham School, Miss Bessie Oliver, showed us over

the buildings and told us the history of the fine dormitory, just west. It is built on three sides of a square, with a good sized flower garden in the center, that adds much to the attractiveness of the school. There are about thirty rooms, all opening out to this garden. Each room has its separate heating plant. What we would call a small furnace is under each room and a flue that goes completely under the room and out on the other side, thus heating the floor in fine fashion. The girls were all bringing their quilts and matting and asked for nothing better than to sleep on the floor. This dormitory cost \$5,000, and was built by the Korean women of Wonsan, who appreciated so highly the fine work of Miss Oliver and her helpers, that they raised the funds for this splendid dormitory. This was no small task for Korean women to do and is a splendid tribute to the effectiveness of our work in Wonsan.

Not far from the school is the Wonsan Christian Hospital, an institution that is doing a great work of mercy and helpfulness. Dr. E. W. Demarec, a finely equipped young physician, is now in charge of it and has made some striking improvements in its equipment. He is a son of one of our veteran missionaries to Japan and is a good illustration of the kind of material that often comes from the homes of our workers on the missionary field. The charges at this hospital are very modest, yet it has been paying its way, which indicates good work in every department.

The presiding elder of the Wonsan district was kind enough to show me some of the church buildings in Wonsan and tell me of the attendance at some of them. One church with a membership of 300 had a seating capacity of 600 and was often filled to capacity. On hearing that, my thought went out to many churches in the homeland that would be almost scared if their attendance would equal their membership. But in Korea it is a common thing. And I was told that in Pyeng-Yang audiences of 2,000 are often seen. Who can say that missions are not succeeding? In my next letter I will tell something about one of the famous temples of Korea. Do not miss it.

CESSATION OF TARIFF WAR IS NECESSARY FOR PEACE

World peace in the present age depends largely upon the sort of economic policies maintained by the important nations. Economic control means military control in the end. To establish military peace we must first establish economic peace, and this latter step is a prerequisite to extensive and permanent disarmament. The world today, under American leadership throughout the past ten years, is in a virtual state of economic war. There can be no real progress toward confidence, genuine friendly relations or permanent peace while retaliations and bitter controversies continue to rage. Nor can this country under these conditions count upon permanent stable business and immunity from frequently recurring panics. . . .

The people must rid themselves of the high-tariff fallacy that imports displace to a serious or damaging extent domestic production, and understand that the outstanding purpose of international trade is a mutually profitable exchange of surplus commodities. Every informed person knows that there is a large range of desirable or necessary commodities the production of which is not economically justifiable, or which are produced in wholly minor quantities compared with home-consumption demands. Can any position be more absurd or suicidal than that of America, with its immense surpluses, demanding the privilege of invading the markets of all other nations and selling in competition with their home industries, and at the same time insisting upon the privilege of an embargo tariff at home that will shut out the chief portion of commodities either not competitive at all or not seriously competitive? . . . —Senator Hull, Tennessee, in The Nation.

EVERY STATE, CITY AND TOWN TO PARTICIPATE IN THE NINE MONTHS BICENTENNIAL CELEBRATION

These points should be emphasized with respect to the celebration of the two hundredth anniversary of the birth of George Washington next year:

1.—It is sponsored by the United States Government: Congress created the United States George Washington Bicentennial Commission and the President of the United States is its chairman.

2.—It will not be a world's fair or exposition, and it will not be held in any one place.

3.—It will be a nation-wide—even a world-wide—series of celebrations in which every state, city and town—every organization and institution, every home and individual—in this country, together with Americans and others in many foreign countries, will participate. Every community is expected to plan and carry out its own program of events, in co-operation with the United States Commission and the State Commissions.

4.—It will last from Washington's birthday, February 22, 1932, to Thanksgiving Day, November 24, 1932, with special local and national celebrations everywhere on all holidays, anniversaries, or other days which can be connected with the life of George Washington.

5.—While the ceremonies on February 22 should be especially elaborate and impressive, as marking the actual two hundredth anniversary of George Washington's birth, arrangements also should be made for public gatherings, pageants, plays, processions, musical festivals, tableaux and other events at various times during the entire period of more than nine months. Every program should relate to the great life and work of the first President and founder of the Republic. On Memorial Day, Independence Day, Labor Day, Thanksgiving Day and other national and local holidays or anniversaries there should be special programs, but the celebration should not be confined to these days.

6.—It will take time to prepare the

local programs and arrange for the local celebrations. The United States Commission urges mayors and other officials of every city and town in the country to appoint George Washington bicentennial commissions or committees in order to prepare for the events of the bicentennial year.

7.—All organizations and institutions of whatever character—civic, business, labor, educational, religious, fraternal, literary, social and others—are urged to plan for a "George Washington Year" in 1932.

8.—The United States George Washington Bicentennial Commission, Washington Building, Washington, D. C., will send literature and suggestions for local programs to any committee, organization or group that will write for them.

YOUTH—THE SCAPEGOAT

By Walter W. Van Kirk

Young people have every reason to be interested in the world disarmament policy that gets under way at Geneva next February. Young people have always been the scapegoats of militarist and his folly. And they always will. Youth, therefore, has more at stake in the success or failure of the conference than have the adults. If the conference fails, youth will pay the price. And what a price it will be—wrecked dreams, blasted hopes, bullet-riddled bodies, broken homes, epileptics, cripples, and moral degeneracy. If the conference succeeds, youth may look forward to the future with confidence.

With so much involved, young people owe it to themselves and to society to familiarize themselves with the issues to be discussed at Geneva. This is particularly true of those young people who are committed to the Christian principle of live and let live.

Consider for a moment—the human costs of the World War—10,000,000 known dead soldiers, 3,000,000 presumed dead soldiers, 13,000,000 civilians who died as a direct result of the war, 20,000,000 combatants and civilians wounded, 9,000,000 war orphans, 5,000,000 war widows, and 10,000,000 refugees. What a pagan waste of life! And to think that this sordid, bloody barbarism is the work, largely, of men claiming to be both civilized and Christian.

Consider, too, the financial cost of the World War. It is conservatively estimated that the cost of that military catastrophe stands at a figure incapable of being imagined—\$337,000,000,000. And the cost of the preparations that led up to that military carnival represents an even larger figure. It is impossible to throw \$337,000,000,000 to the winds of hate without reaping a whirlwind of financial and industrial disaster. The young people of today will pay for the folly of their fathers for the rest of their natural lives.—Epworth Herald.

PREACHER HEALS

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After coughing for more than 30 years, the Rev. J. J. Richards, 1349-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

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We Are Going To Do Everything We Can For The Advocate During March

Writes Rev. E. Nash Broyles, D. D., Presiding Elder, Greenville District, North Mississippi Conference

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

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C. MILTON CHALMERS, Manager.

THE ADVOCATE CAMPAIGN



OUR Chief Pastors can be depended upon to lend their endorsement and support to the more extended circulation of our Church papers. The letters below are sufficient proof of this claim. In addition to these good letters from our Bishops readers will find a word from the newly elected Chairman of the Advocate Publishing Committee. Read these letters and let us all keep the spirit of them during the coming weeks. Friendly letters coming in from various sections of our territory lead us to feel that our people are aware of the very great importance of this campaign if the Advocate is to continue a high order of service to the people.

Now, all together, bishops, elders, pastors, laymen and friends. Let us double the circulation of the Advocate during March! It can be done.

FROM BISHOP DOBBS

One of my first duties for the new year is to determine how we may all aid you in the expansion of the subscription list of the New Orleans Advocate.

The church paper is the best reading matter which comes to my desk. I covet it for all our people. They need it. They would enjoy it and profit by it. We began as a reading people. If we continue to expand, we must continue to be a reading people. Unto the very last Mr. Wesley insisted that our people should read. Under his competent and helpful influence they did read—both preachers and people.

The pulpit and the tripod are sources of great power. More than once in the history of the world they have influenced whole generations of men and women and they are able to do so now. Happy the pastor who has a reading congregation. They know what he is talking about when he appears before them. In some respects the pulpit is dependent upon the church paper to create the spirit and develop the desire for worship.

I have known some pastors who lost their grip on their hearers because they had not had time or inclination to read and reflect on the great themes. Great editors and great preachers nearly always appear in the same generation. The reasons for this need no elaboration. Indeed in many instances the preacher and the editor have been one and the same man.

The church paper should be in every home. If I could do so, I would put it there. And then I would employ every legitimate means to prevail upon the occupants of the home to read it. The church paper is the mind of the Church "thinking out loud." The pulpit is the voice of the Church speaking these same truths in tones which can be heard. The history of the church paper is a great history. But the future of the church paper must be even greater. Wise men

FROM BISHOP DENNY

Only by steady, unremitting effort can our New Orleans Christian Advocate continue to live and do its needed work. The call to our preachers and people to support it is not simply sentiment, though sentiment has more worth and power than many people suppose; nor is it pride in an institution of age, dignity, and association with the work of many mighty men who lived and wrought among us. I join with others in this call to support the paper, to circulate it, to see that it is read, because the Church needs the paper, and has no substitute for it. Not for the sake of the paper do I plead, but for the sake of the work the paper does, needed work, essential work.

Hard times are times of trial and development. If we cannot work and succeed during hard times we have lost touch with the heroes of the Church of God in all ages, and especially with our Methodist Fathers. The Church is not conducting a parade, it is engaged in a desperate fight for all that is true, worthy, honest and of good report. We cannot give up such a possible, yea, actual tower of strength as is the Advocate. I beg my brethren once more to work, to work hard, to work instantly and constantly for the New Orleans Christian Advocate.

COLLINS DENNY.

and women see this. We must continue to so co-ordinate our thought and effort as to give the church paper the widest possible circulation.

In all of this I speak for the preachers. They realize the force of what I am saying, and we wish to do our utmost to prevail upon all our people to include the religious press in the schedule of their week's work and culture.

You have my thanks and congratulations. We are with you in the campaign for the Advocate.

HOYT M. DOBBS.

FROM THE CHAIRMAN OF THE PUBLISHING COMMITTEE

"And some have greatness thrust upon them"—or words to that effect. It came about in this way. Somebody dug up an old constitutional requirement that the chairman of the Publishing Committee must reside in New Orleans. It was broken gently to the writer of this letter that he is the only member of the committee living in this city; hence the name signed below.

Following a time-honored custom the new chairman set about the taking of an inventory. He wanted to find out what we have. Some interesting discoveries were made.

We have an editor—and a good one. Read his editorials, for they are worth it. He has a knack of writing something interesting and informing. Dr. Raulins does good work in any place he is put.

We have a business manager. He was chosen because he knows his business. The paper is produced in workmanlike manner. He knows how to handle our money to make it go a long ways. He cannot handle it long. We owe it to somebody before it comes to us. Just a hint, dear reader.

We have a good paper. It can stand up for comparison with other church papers and not be ashamed. The material is well selected. The news section was never better.

We have a debt. Not a large one, but too large for comfort. Your committee has cut expenses and reduced the cost of publication to a minimum. We do not see how we can do any more reducing without getting too thin to exist.

We have friends. You who read this have a friendly attitude. You want to see the paper do the thing a church paper is intended to do. One can appeal to his friends with reasonable expecta-

(Continued on Page 8.)

An Issue of Life and Death

BY BISHOP W. A. CANDLER, D. D., LL. D.

When a man, or a body of men, appointed to discharge a supreme responsibility, turns aside to become busy about smaller interests and minor issues, the neglect of the God-appointed obligation incurs divine judgment and displeasure.

An incident is recorded in the Scriptures which exemplifies and enforces this great truth. God brought Ben-hadad, king of Syria, into the hands of Ahab, the king of Israel, and when the battle had passed by and the king of Syria had been thus delivered and appointed to die, the king of Israel fell short of the responsibility upon him and made a covenant with the Syrian and sent him away.

One of the sons of the prophets brought an acted parable for the rebuke of Ahab, disguising himself and awaiting for the king by the way: "And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria." (II Kings 20:39-42.)

The divinely imposed task which rested on Ahab, which involved a life and death issue, was neglected and the most fatal consequences followed.

To the Church of God is committed the life and death issue of preaching the saving gospel of Jesus Christ, by which the world must be redeemed through faith or perish through unbelief. It is the supreme duty of the Church to seek and to save the lost, carrying forward the fulfillment of the mission which the Lord himself came to fulfill, and died to accomplish. To this great work the primitive Church devoted itself in undivided consecration and godly fear.

But in recent years the Church has been misled, and has indulged the folly and sin of distracting itself with matters of far less importance, and while "busy here and there" souls which might have been saved have been lost. Much of the blame for this dangerous distraction of the Church from its high mission must rest upon some of its leaders.

Some of those who ought to have held the Church to its divinely appointed mission have called upon it to enter the arena of politics, and to determine issues of far less moment. They have forgotten the Master's words when he said most solemnly to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence." (John 18:36.) Thus he taught the Church that the kingdom of heaven could not be established by political power and governmental force.

Whenever the Church has forgotten this great truth, the spiritual force upon which it should rely has been minified and its spiritual success defeated.

Others have misled the Church in calling upon it to intrude into commercial and industrial

questions. The perplexing issue of capital and labor many of the leaders of the Church, with their followers, have undertaken to settle, although they were ignorant of facts involved and incapable of rightly interpreting them if they had not been thus ignorant. They seem to have forgotten the incident in our Lord's ministry in which he declined for himself and for his Church any such office. St. Luke records that incident as follows: "And one of the company said unto him, Master, speak with my brother that he divide the inheritance with me. And he said unto him, Man who made me a judge or divider over you." Then he spake to the bystanders, saying, "Take heed and beware of covetousness: for a man's life consists not in the abundance of things he possesses." (Luke 12:13-15).

This intrusion into the fields of commerce and industry by a minister or a Church is to assume a responsibility not imposed by our Lord and to neglect the heavenly obligation which he has imposed upon the preachers of the Word. Amid all the contests for worldly gain the Church should stand magnifying the riches of grace, and taking no factional part in distributing the mere things of earthly life. Like the apostle of old, the voice of the Church should say to all parties, "Silver and gold have I none; but such as I have give I thee." (Acts 3:6).

It is easy for ministers and churches to turn away from the high and difficult task of saving souls to discuss current topics and secular themes. The newspapers in such cases furnish sensational matter which can be treated in the pulpit with less study than it required to preach the gospel and with no prayer at all. A popular humorist says of himself, "I know nothing except what I see in the papers," and there are preachers who seem to act upon the same principle. Their discourses do not abound in the teachings of the holy scriptures, but overflow with theories of their own concerning the manifold matters of mere earthly concerns.

By such courses churches are distracted and divided and spiritual life neglected and withered.

During the last few years the decrease of church membership in the United States has been most distressing and notable, and the cause of these disappointing results is found very much in the fact that the gospel has been displaced in many pulpits by subjects of a sensational and secular nature. The losses of membership and the enfeebling of faith will not be cured until there is a return to the sources of spiritual life and power found in the holy scriptures alone, and in which alone is the hiding of the Church's power and the springs of its spiritual existence.

A characteristic result of ministerial departure from preaching the gospel to discussing all sorts of secular themes is the multiplication of "Special Sundays" throughout the year for the promotion of various causes that lie outside the mission of the Church. The writer of this article filed in their order some years ago these special appeals for the promotion of particular interests, and at the end of three months there came to him five more appeals for "Special Sundays" than there were days of worship during the three months. What chance has a preacher to proclaim the gospel of salvation, if he responds to all these calls to act as an attorney for special interests and enterprises?

Many of the enterprises which he is called to serve are good; but they are not good enough to displace the word of the Lord, which is the power of God unto salvation. All these outside inter-

ests that are worthy are better served by the Church in efforts to increase spiritual life and strengthen the faith of the people in spiritual forces.

The realm of science is important, notwithstanding its constant and rapid changes of theory. But nothing is less edifying than the discourse of a preacher who seeks to settle scientific issues unless it be the lectures of a scientist who seeks to expound Scriptural truth.

The multiplied efforts to harmonize science and religion have become most tedious and tasteless. If we harmonize religion with the science of today, we shall find that the science of tomorrow will reject the harmonization.

We are constantly told of the new truths that the scientists have discovered; but in the realm of sin and salvation nothing new has been discovered or revealed since the days of Jesus Christ and the Apostles.

No new sin has been uncovered and no cure for old sin has been found.

The men in the pulpit who have a penchant for proclaiming scientific theories Sunday by Sunday are described by St. Paul when he said of such that they are "ever learning and never able to come to the knowledge of the truth." (II Tim. 3:7). They are theological Arabs with no fixed habitation, wandering day after day in arid deserts and sleeping every night beneath temporary tents over their confused heads.

What the pulpit needs above all else in its utterances is the note of certitude. It must speak with authority as our Lord spoke, and such authoritative speaking cannot issue from shifting speculations. It must stick to the life and death issue of salvation through Jesus Christ, the Redeemer of mankind.

ACOUSTICS AND PREACHING

By Rev. W. R. Lott, Contributing Editor

"Hear ye indeed, but understand not." Isaiah 6:9.

The above passage from the message of the prophet has a spiritual meaning, relating to dullness of understanding of the will of God. However, it can be taken literally when we think of so many people who do not understand what the preacher says when he speaks, simply because their ears fail to correctly receive it. This is true of a large percentage of adults who have some difficulty in hearing, especially is this true as the years advance. When people do not hear distinctly what is being said it makes them nervous and restless and in many cases destroys the effect of the message. It is very important that preachers cultivate the faculty of speaking distinctly and that church auditoriums be built with the view that this is a place made for the use of the human voice to proclaim glad tidings of God's will.

Good hearing conditions are as important as good architectural design and good construction. Sitting in pews where you could not understand; or where the sound was muffled or rattling disturbs you very much; although you paid as close attention as you could, yet only about half what was said was understood. These conditions often drive people away. Trying to hear in an auditorium with faulty acoustics requires intense concentration, for not only are your ears taxed in their efforts to hear but every muscle is under tense strain. There is no opportunity to relax and

consequently often listeners and speakers are tired when the service is over.

When first man began to make speeches, his audience was small and his voice carried without effort to all listeners. No problem of loudness distribution existed then. However, as the numbers increased, it was found that those in the rear could not hear. By raising the speaker on a platform above the level of the audience, more of the sound energy was thrown on the audience, thus carrying it farther back. The next step in the development of loudness was the raising of the rear seats, to bring them in line with the upper part of the spherical sound waves. Later, a wall was built behind the speaker. The rear portion of the sound waves were reflected from this wall back into the audience increasing the loudness and making it possible to hear at a greater distance. Then, by placing a roof and wall around the speaker, all of the loudness was increased and that loudness was nearly equally distributed in all parts of the auditorium. As audiences grew in size, balconies were built to bring those in the rear near to the speaker.

When these balconies and attached recesses were constructed acoustical difficulties began to appear. Beam ceilings, high arches, angular walls, and domes all bearing a veritable brood of acoustical defects.

So many new church buildings have been erected in the last twenty-five years with these angular architectural designs, without any definite care being taken to correct the echoes and reverberation.

The church can be as wise in its work as the business world in the use of radio and talking pictures. They have so harnessed the science of sound absorption till every natural tone is given directly. Every acoustical defect can be corrected now; it matters not what it is. In adapting church auditoriums to the services which are required we must keep in mind that it is used for reading, speaking, vocal and instrumental music. All acoustical defects can easily and inexpensively be corrected by the use of sound absorbent materials. This should be welcome news to so many congregations where the people who are hard of hearing have ceased to attend church.

THE CRUCIFIED BUT ALL-CONQUERING CHRIST—TWO SEERS SPEAK

The seer of the first century on Patmos with trumpet voice declared:

"If a man prefers to be unrighteous, let him prefer it. If a man would rather be filthy than clean, let him be filthy. If a man does not want to be a saint, let him be a sinner. But know this, that He who was in the beginning with God, will be with God in the end, and will come some day suddenly, unexpectedly with startling effect, and His reward will be with Him, 'to render unto each man according as his work is'."

The late Student-Kennedy, seer and prophet of the present generation, shortly before his death, wrote:

"Through the vast complexities of our modern civilized world made one by God, the crucified Christ is looking down upon us—with death in his bleeding hands and feet—but life in the light of his burning eyes—and demanding from us all—every individual man and woman—a choice between the glory of Reason, Patience, and Love, and the glory of Force and Wrath and Fear. He will not go away. I do not believe He will let us alone. He is making us waver all over the world. He is going to drive us to a decision with his wounded hands. He will not let us have his world for a playground, a battlefield, a factory, or an empire any longer; we must give it to him—or there will be darkness over all the earth from the sixth hour until the ninth—and that may be a thousand years. We must decide, and this decision is for you and me."—N. C. Christian Advocate.

APPRECIATION OF RELIGIOUS PAPERS

In a recent syndicated letter, Rev. Frederick Lynch pays this tribute to the religious papers, as follows:

"I cannot close this letter without a word of gratitude to the publishers of our religious journals for the service they are rendering. For they belong with the publishers of books. Every weekly issue of a religious journal is a book. This issue of 'The Presbyterian Advance' contains 40,000 words, a good-sized book. The publisher of a religious journal is putting fifty-two books a year into your home—fifty-two volumes of 'good words.' Through these fifty-two books you are hearing the words of the greatest thinkers, preachers, and leaders of the church; you are carried into foreign lands and are seeing the miracles that Christ is working there; you are witnessing the gradual conquest of the Christian principle in all our social, economic and international relationships; you are being made familiar with what both your own church and other churches are doing for Christ throughout the land; you are being educated and grounded in the Christian faith. I have great admiration for the publishers of our religious journals. They are engaged, generally at much financial sacrifice, in publishing abroad good words, good news. Their service to the church is invaluable. I cannot see how the churches can permit one after another of these journals to disappear. They are cutting off their right hands."—Christian Intelligencer.

SAFETY SIGNALS

"Causa belli." The cause of war—sometimes it is "casus belli." The slip or calamity of war. So it occurs in the Latin classics. Both terms were interesting and portentous when as a student we tried to untangle from the writings of those ancients enough English to wrangle through the curriculum of college. War, pestilence, famine. The first never occurs except that the two remaining follow like fabled ghouls or ogres devouring hapless mortals.

False ideals of life, of human worth, of human brotherhood of racial superiority not to mention greed, ambition, love of power, and careless indifference of untold suffering are among the chief causes of war.

"Man's inhumanity to man makes countless thousands mourn." Robert Burns, who cared for the broken nest of the tiny mouse or the daisy under the ploughshare, was right, very right, and this devilish trait is never more dominant and cruel than on the battlefield. Now, I love peace, peace of mind, soul and body. But the tyrant still lives. Military oppression, military dominance is the most hateful form of tyranny. And this can live and rule in a nation as well as in a Napoleon or a Nero. How to meet this demon of soulless cruelty is the question of the age. If all the nations were pacific, then pacificism would be all right. But unfortunately they are not. Both the great leaders in our war of the states, Lee and Grant, were lovers of peace, but were compelled by the very exigencies of the case to do some first class fighting. The best and wisest statesmen of our age are trying to solve this age-long question. Let us pray that God will give them wisdom and all patience amid the clamorous cries of ambitious militarists.

* * *

In the New York Christian Advocate, January 23, is a timely and conclusive sermon by Dr. Fosdick, well known pastor of Riverside Church, on the subject, "This Peace Business." It is well worth the reading and earnest study of anyone. He takes a world-wide view of the subject and adduces arguments that to my mind are un-

answerable against war and all its attendant horrors. He shows how foolish and absurd—against all common sense—are the glories and argued profits of war. I only have space to cite the climax of this sermon. The great preacher says:

"Indeed personally I would go further. I hate war. I hate it because I have seen it. I hate it for what it does to our own men. I have seen them come in freshly gassed from the front line trenches. I have watched the long trains loaded with their mutilated bodies. I have heard the ravings of those who were crazed and the cries of those who wanted to die and could not. I hate war for what it forces us to do to our enemies, starving their little children with blockades, blasting their mothers to pieces with bombs, rejoicing over our coffee cups at the breakfast table about every damnable evil we have been able to inflict upon them. I hate war for its results, the lies it lives and propagates, the undying hatred it rouses, the dictatorships that it puts in the place of democracy and then stalks after it." But get that sermon and read it, read it thoughtfully, read and learn that true patriotism is really found in peace. Read and learn in what kind of an age we are living, that peace, unbroken peace, is not mere idealism, but is what Cicero said of Socrates, brought to earth—common sense. And this common sense of international law for outlawing war only can save civilization from wreck and ruin.

S. J. DAVIES.

PROHIBITION SPEAKERS SWING SWING SOUTH

With more than 160 cities already behind them on their nation-wide tour, speakers for the Allied Forces for Prohibition now are turning to the South for a long series of meetings in support of the Eighteenth Amendment. All February and March the six nationally known speakers who are making the tour will spend in the Southern States, sweeping across the whole tier of States from Virginia and the Carolinas to Texas.

The meetings have attracted large crowds, even in the Eastern cities where anti-prohibition sentiment is strongest, and leaders of the campaign are looking forward with interest to the meetings through the South, which always has been a stronghold of the prohibition forces.

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition and director of the campaigners, announced before the speakers began their Southern swing that more than 250,000 persons have been enrolled as supporters of the Eighteenth Amendment since the campaign began last September.

The campaigners have a double objective. They are seeking to spread broadcast the truth about prohibition. The meetings accomplish much in that direction. But the campaigners do not stop there. In every community they visit they enroll the names of citizens who wish to see the Eighteenth Amendment upheld and present a plan for continuing this enrollment after the speakers leave.

Dr. Poling and the others who are making the tour believe that the great majority of the American people are in favor of prohibition, but they also believe that the cause is in jeopardy unless friends of the Eighteenth Amendment organize to meet the attacks that are being made upon it. Plans are outlined at the meetings whereby each community can carry on and extend this work of organization.

Judging from the progress that has been made thus far, Dr. Poling says, more than two million persons will be enrolled as supporters of the Eighteenth Amendment before the tour ends. The campaigners are to visit more than 500 cities.

The movement is non-sectarian and non-parti-

san. Among its national sponsors are such men and women as Miss Jane Addams of Chicago, Josephus Daniels, Senator Morris Sheppard, Mrs. Jean Rushmore Patterson of Washington, Bishop John M. Moore of Dallas, Dr. Charles Clayton Morrison of Chicago, William G. McAdoo, Senator Arthur Capper, President Mary E. Woolley of Mount Holyoke College, and Governor Gifford Pinchot. Thomas A. Edison was chairman of the board of sponsors until his death.

Those making the tour with Dr. Poling include Colonel Raymond Robins, noted social economist; Oliver W. Stewart, vice chairman of the Allied Forces; Dr. Ira Landrith, noted lecturer and publicist; Miss Norma C. Brown, secretary of the Allied Forces, and Robert C. Ropp, chairman of Allied Youth, a young people's organization sponsored by the Allied Forces.

Beginning in West Virginia early in February, the Allied Campaigners go to Virginia for a series of meetings, and then swing south through North Carolina, South Carolina, Georgia and into Florida before the month ends. During March, meetings will be held in some of the Florida cities, Alabama, Mississippi, Louisiana, Texas and Oklahoma. Meetings will be held in nearly 100 cities and towns in these States.

BOB SHULER CIRCLES RIGHT END

There is so much interest and so much press comment concerning the Free Speech fight that we are waging through the Supreme Court relative to the silencing of KGEF, the radio station that was licensed to operate under the control of Trinity Methodist Church, that I am asking the use of your columns for a very brief report.

We have raised more than \$13,000 of the \$21,000 which represents the total cost of this battle, contributions coming from every state in the Union. Most of these contributions have been for \$4.77, the amount which I was forced to pay for the telegram that announced that the station had been silenced by the Federal Radio Commission. There have been over 2,000 such contributions.

The argument will possibly be heard by the court of the District of Columbia in March or April. Mr. Caldwell, attorney for the Chicago Tribune, is handling the case. He fought the Minnesota Gag Law case to a reversal in the Supreme Court and the two situations are almost identical, so far as the free speech angle goes. If we fail in the lower court, we will immediately go up to the Supreme Court. We are confident of a vindication of the rights guaranteed American citizens by the first amendment to the Constitution.

We have held eighteen successive Sunday afternoon mass meetings on the free speech question with overflowing audiences. Los Angeles and Southern California are aroused and in deadly earnest in this matter.

The radio law declares that citizens offering for federal offices shall have the privilege of purchasing time over radio stations. Taking advantage of that law, I have declared for the United States Senate and forced KNX, a local broadcasting station, to sell me time, so that I am on the air again at 7:15 p. m. on Tuesdays and Fridays. This station reaches the entire state and the political bosses and exploiters generally are sorely troubled.

God is helping His cohorts turn this seeming calamity into a mighty opportunity and in the long run public decency will possibly profit from the autocratic action by which the attempt was made to place a muzzle upon the lips of the pastor of Trinity Church.

Much unfair and untruthful newspaper comment relative to our battle here has caused the people over the country to misunderstand the actual nature of our fight. We have been accused of misrepresenting facts and of being fanatical and sensational. We rather think we have been

sensational. It is very difficult to attack a den of thieves without being sensational. There are today twelve men in the penitentiary who robbed the people of this state of more than \$250,000,000, and there are many more that ought to be there with them. A fight on such gentry is possibly sensational.

But I deny emphatically that I have ever misrepresented the facts or that I have been fanatical in my approach to the tragic situation that has made the name of Los Angeles to be held in disrepute all over the land.

The truth was and is almost unbelievable. We did not need to lie in order to shock credulity.

A sane battle against conditions as they have existed here would appear to the outside world the superlative in fanaticism.

The answer to all my critics is that multiplied thousands of the best people in the state are with me. Watch half a million Californians testify at the ballot box in the coming elections. And we are producing that vote as a notification to the autocracy that men's lips must not be closed in America yet a while.

BOB SHULER.

Turn to those questions on page 16. Answer and mail them, please.

ANTI-SALOON LEAGUE HONORS BISHOP CANNON WITH RESOLUTION

The following resolution was unanimously adopted by the board of directors of the Anti-Saloon League of America at its biennial meeting in Washington on January 16, 1932, and copies of the same were ordered to be sent to the religious press of the country. In accordance with this action a copy of the resolution, appended below is being sent you.

The Anti-Saloon League of America records its debt and notes the debt of the whole American people to Bishop James Cannon, Jr. His has been a life of self-sacrifice and denial—singly devoted to the advancement of the cause of prohibition.

The friends of prohibition will never be able to repay him for what prohibition has cost him in money or in health, or in assaults on the spirit.

More than all this—perhaps more important than all this—is the fact that Bishop Cannon stands today, and ought to go down in history, as a great champion of freedom of conscience and intellect—a protector of the independence of the franchise. Only his resolution and sacrifice stands between thousands of independent voters and social ostracism, financial ruin, serious physical harm.

As a sacrificing worker in the cause of prohibition—as a champion to your own hurt of the civic rights of freemen—Bishop Cannon—we salute you.

ORVILLE S. POLAND,

Sec., Bd. of Dir., Anti-Saloon League of Am.

AN EDITOR'S CALL TO THE CHURCH

By William T. Ellis

This is not an essay, but a bit of reporting. I am not responsible for the sentiments expressed, although I share them. They are all up to an editor friend, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit paraphrased—but the views are accurately his.

It happens that I am looked upon by many daily newspaper editors as representing the Christian Church; and many an intense hour I have spent in editorial offices, defending her. At the same time, quite a few churchmen regard me as representing the press, for journalism is my calling. So I am regularly kept warm by two fires.

On this occasion, the editor of a daily newspaper, upon whom I was paying a social call, had barely greeted me before he began to challenge the Church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves; and looks like a farmer—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes; he wanted to know what the Church is doing in this period of depression and emergency.

Pointing an indicting finger at me, he demanded, "Doesn't the Church know that it is all up to her? She should be the rallying center of all real relief. She has the Word that will make things right. Every preacher in the land ought to be put about his own business these days, which is preaching a Gospel for the people. This thing that has happened is all within the Church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the right of the press in these times. In a few minutes, though, he was off again on his "concern." "Every church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the Church when in trouble. This is your chance; this is your chance; look out that you don't miss it."

We were interrupted by the arrival of other newspaper workers. After introduction and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that this is their hour. Every church should rally to the job. The most important aspect of the depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the Church can make plain the will of God to the people, who need comfort and guidance and inspiration. Mark what I say: this is the Church's chance. You tell them so."

So I have done as directed.

(The writer of this article is author of the Ellis Sunday School Lesson, which has appeared weekly in more than a hundred daily newspapers for above a quarter of a century.)

PLAN SERIES OF ADDRESSES

The First Methodist Church in Gulfport offers to the citizenship of the Coast a series of addresses dealing with national and international affairs which will be of vital interest to all thinking people just at this time. There will be seven of these addresses and each one will be delivered by the pastor of the church, Rev. J. L. Neill, who, because of extensive travel and study in most of the countries of the world, is peculiarly fitted to discuss these questions.

Mr. Neill states that the addresses will be of particular interest and value to all high school and junior college students, as well as all others. He further states that there has probably never been a time in all recorded history when the whole world was passing through such radical changes in every realm of life. Some of the most important of these changes he expects to analyze, pointing out the good and the bad, as he sees it.

Mr. Neill also states that there is to be nothing sectarian in the addresses, and that they will be of equal interest to Jew and Gentile, to Catholic and to Protestants. He holds that the world situation is such that all who are interested in human welfare must work together in its solution.

The first of the series of addresses will be in the main sanctuary of the church Sunday evening at 7:30. This will be followed by one each night at 7:30 o'clock through Friday night, and the last one will be delivered at 10 a. m. the following Sunday.

The subjects announced are as follows: "Europe, a glimpse of the Past and a View of the Present;" "Bolshevism, Facism, Kemalism, and Hitlerism—Are They New Religions?" "Ancient Asia in Ferment—What is Its Future?" "South of the Equator—Africa and South America," "Seeing Ourselves—Is the United States Christian?" "The Way Out—Is Christ the Hope of the World?" "Christ's Challenge to His Church."—Biloxi Herald.

"FIFTY-FIVE TO FIFTEEN"

By R. E. Smith, D.D., Contributing Editor

The wise and witty Association Against the Prohibition Amendment had been gravely insisting that the people—the dear people—of the U. S. A. were up in arms "agin" Prohibition. Oh, yes, they were in revolt, and just so soon as Congress could get in its seats and come to order you would see how quickly they would register a vote to modify or repeal the whole thing! Well, Congress met. That's a way Congress has. You may have noticed it, Mr. Editor. It met—and hasn't parted yet—though it has parties in it.

Forsooth and for a fact! Senator Bingham, from fair Bingham on the Rhine (Ct.), introduced his resolution asking for the various states to take action looking toward a popular referendum on Prohibition. And, sir, if the dregs in the Senate didn't take the ball from in front of the bat and call for a vote quicker'n you could say Jack Robinson! Result? Killed his wet bill—55 to 15! And the horse laugh was on the Association Against.

Now, the Senate is alert to popular appeal. United States Senators feel and scent things from afar and they believe the dear people are still dry. Of course, we are not to infer that the Association Against is done—through—quit. By no means. They have too much money for that. Also, in New Orleans they have a strong branch and are busy in Louisiana and Mississippi politics. Other bills are now being pushed in Congress. Newly-elected Senators and Congressmen are being besieged. All sorts of influences are being brought to bear upon them to vote for re-submission. That's our next fight. Better get out your fountain pen and write your Senator and Congressmen that a vote for re-submission is considered by us a wet vote. We don't want any referendums, resubmissions or other tricks of the wet gang. If and when there is any change it ought to be made at the instance of the friends and not the foes of the noble experiment. Look out for this coming Presidential campaign!

METHODIST WORLD BROADCAST

The National Methodist Press has arranged for a radio broadcast reaching the whole Methodist world. It will be the first time that the whole following of John Wesley, making up the world parish of Methodism, has been addressed from one central point. Science has received such revelations of unseen forces that within two centuries after Wesley began his field preaching, his followers may reach a Methodist field world-wide in dimensions.

On the evening of February 27, there will be inaugurated by the editor of the National Methodist Press, with the co-operation of the World Methodist Press recently formed at the Ecumenical Conference, a short-wave and a long-wave broadcast from station KDKA, Pittsburg, with the particular purpose of reaching church workers and leaders in the overseas field. By the use of short waves (11,880 and 6,140 kilocycles), it will

be possible for missionaries and members to hear the message in China, Malaysia, South Africa, India, South America, Alaska, Palestine, and the Isles of the Seven Seas. At the same time the standard wave of the station (980) will carry the broadcast so that it may be heard in this country. An extended program, with initial messages from leaders related to the wider fields, is being arranged.

One of the special features of the broadcasts which, under the arrangements made by Dr. H. E. Woolever, editor and director of the National Methodist Press and president of the World Methodist Press, are to be carried on the fourth Saturday of each month, will be messages from the families and friends of missionaries. An opportunity is thus afforded for parents to communicate with their missionary children or for children in America to communicate with their missionary parents abroad. Friends may also send messages to the workers overseas. By the arrangement for both a short and long wave broadcast, it will be possible for the senders of the messages to hear them even as the recipients are having their hearts warmed in far away lands by the directness of their contact with home. It is desired that the messages may be not just formal expressions of well-being and good wishes, but that they will contain such other information from home as may be of interest to the missionary in the distant field.

The editor of the National Methodist Press states that the outstanding news events of Methodism and the Christian world will be given to the missionaries in these broadcasts, events which they might not know for a month or more. It is further stated that the chief motive of the broadcast is to bring the missionary and home fields nearer to each other, breaking down the barrier of space and establishing the sense of spiritual nearness between all the forces laboring and praying for the spiritual conquest of the world.

Through the medium of the World Methodist Press it is planned to emphasize the ecumenical character of Methodism in the initial broadcast. A brief message will be sent in a circuit beginning with the first church built by John Wesley, the New Room at Bristol, England; then to City Road Chapel, London, Mother Church of Methodism; on to Hammerfest, Norway, northernmost city of the world, where there is a vigorous Methodism Church; then south to Berlin, Rome, North Africa, Cape Town; east to Calcutta, Singapore, Manila, China, Japan, Alaska, and Latin America. The programs to follow this initial broadcast will be announced later.

It has been ascertained that missionaries in many of the foreign fields have short wave receiving sets. Investigation shows that short wave sets may be secured for \$46.50 or combination sets capable of receiving either long or short waves may be purchased for \$69.50.

All messages for mission fields are to be sent to H. E. Woolever, 100 Maryland Ave., N. E., Washington, D. C. As far as time permits they will be read on Saturday evening, February 27, at 11:15 p. m., Eastern Standard Time, which will be Sunday midday in China and early Saturday evening in Alaska. All messages to be broadcast must reach the National Methodist Press offices not later than Thursday evening, February 25. The distance of the whereabouts of the addressee does not matter as the short waves used will circle the globe.

ERRORS IN THE MISSISSIPPI ANNUAL CONFERENCE JOURNAL

By Rev. John W. Ramsey

I note in the statistical table No. 1 of the Annual Conference Journal, in the column of members reported last year for the Vimville charge, the figures given are 466. My duplicate blank report shows that I reported under that head 395. In the column of present total membership the

Journal gives the figures 427, which are correct. The difference, however between 466 and 427 shows that there was a loss on my charge of 39 when really there was a gain of 32. In estimating the figures to be placed in the column of members reported last year I went directly to the actual records of the churches on my charge as shown by the church registers and reported the members for last year as being 395, instead of 466 as given in the Conference Journal. Now, during the year 1931 there were 60 additions to the church which, added to 395, the number reported the preceding year, gives the present total membership as 427, or a gain of 32, instead of a loss of 39 as shown by the Conference Journal.

How and where the statistical secretaries got the figures 466 as a report of last year I am unable to say unless they assumed the authority to take them from the Journal of last year. If they did this they had no right to do so, and I enter my protest. I have been making reports to the Annual Conference for more than forty years, and I should know, after all these years, how to make out my reports correctly, except now and then a possible mistake in addition; but where a legal question is involved rather than the matter of a slight mistake in addition, I challenge the right of any statistical secretary to attempt to correct my report by changing the figures which I have given in my blank report.

I think I know, however, why the statistical secretaries assumed the authority to make this change in figures. They were no doubt following the suggestions which some Conference secretaries have been making in the columns of the Advocate, viz., that pastors in making out their reports for the column of members reported last year they should go to the Conference Journal of the preceding year and take the figures given by their predecessors; but this suggestion is wholly wrong, unless the pastor happens to be his own predecessor. In the latter case, he can do nothing else but take the figures he gave the year before. However, if he was preceded on the charge by some other pastor and proceeds to take from the Conference Journal the figures given by his predecessor, and his predecessor should have made a mistake in his figures, he is only perpetuating his predecessor's mistake, which, personally, I refuse to do because I intend for my report to be accurate, giving the actual membership; and the only way to ascertain the actual membership is to go directly to the records of the charge. Regardless of the suggestions of Conference secretaries and others concerning this matter, to go directly to the records of the charge rather than to the Conference Journal of the preceding year is the legal way. If the pastor will look on the inside of the cover of his blank report, under the head "Instructions," he will find himself there directed to "See paragraph 689, Discipline 1930," which contains a decision of the Bishops on this question, as follows: "The gain or loss of membership on the blank for report to an Annual Conference must be determined by the records of the charge, and not by the statements or corrections of the last pastor."

As shown above, the substitution by the secretaries of the figures from the Conference Journal of last year for my figures, which were obtained from the records of the charge, shows that my charge sustained a loss of 39, whereas there was an actual gain of 32. Such substitution by Conference secretaries may largely account for what the editor of the Advocate recently termed "Dwindling Methodism," and that Methodism shall not be shown to be "dwindling" on my charge, I shall certainly appreciate it if the secretaries will let my figures alone. If they will do so, and mistakes occur in my figures, the mistakes will be mine.

Have you answered the questions on page 16? We want you to.

ALLIED FORCES TO LAND IN LOUISIANA

The allied forces for Prohibition, under the leadership of Dr. Daniel A. Poling, are taking the straight facts regarding beverage alcohol and the 18th amendment, before the country in one of the most extensive speaking programs that we have known. Close to 600 cities are to be visited before June fifth this year.

Represented in the allied forces are, allied business men, allied women, allied youth and allied campaigners. Those in the campaigning group are: Dr. Daniel A. Poling, chairman of allied forces; Hon. Oliver W. Stewart, vice-chairman; Col. Raymond Robins, widely known social economist; Miss Norma C. Brown, secretary of allied forces; Dr. Ira Landrith, president of the National Temperance Council, and Robert C. Ropp, chairman of allied youth.

Louisiana cities to be visited and the dates are: Baton Rouge, March 10 and 11; New Orleans, March 11 and 12; Shreveport, March 13 and 14. Meetings will be held in Beaumont, Texas, on the 12 and 13th, and several other Louisiana cities will be visited on the dates assigned to cities that are listed. These will be adjacent to the three cities listed. Plans are not fully developed here, so cannot be announced now.

The program aims to enlist the friends of prohibition in a united drive in support of the 18th Amendment. It is non-sectarian and non-partisan in character. All friends of the cause, irrespective of present loyalties may share in this important and timely national program.

IS IT RIGHT?

By Janie Drake Cooper

The secular press has been carrying dispatches during the past few days which tell of a proposed merger of Millsaps, Grenada, and Whitworth Colleges—the Methodist schools of Mississippi. According to these reports, plans for this merger have been made and committees appointed to carry them into effect.

The financial and educational situation throughout the country is such that no wonder or protest would be forthcoming if there were movements on foot to co-ordinate these schools into one educational system, but a merger is another matter. What would a merger mean in this case? Evidently that either Whitworth College or Grenada College would cease to exist as a college, and the college property be used by the church for other purposes. But for what purpose was money donated to these two colleges? For physical equipment and endowment for carrying on schools of college grade for the young women of our church. Were not these gifts made in a spirit of trust? Has the church—through its representatives—sunk so low that a mere matter of financial expediency can weigh against an expressed or even an implied trust?

It is argued on high authority that we have too many colleges in the state—two and one-half times as many colleges as there are in the state of California. Granted; but the majority of these are state and agricultural schools, and who would claim that they serve the same cultural and spiritual purpose as the church school?

If the answer to the question of what "must we do" is "merge," then let us ask why should any man or woman give money to the church for any specific purpose? Why should any man spend the other part of his life laboring to build up a definite institution—only to have it merged and lose its identity?

It may be argued that in other states the church is finding it expedient to merge her educational institutions. Again, let us ask, is this a matter of expediency, or of right?

Whitworth and Grenada have had honorable careers. So long as they live, they will work for the church. Why kill either of them?

THE FELLOWSHIP OF PRAYER 1932

SATURDAY, February 20

"Ye Are the Light of the World"

(Read Matthew 5:1-16.)

If now we have truly found the Light, and have learned to let it shine upon our lives, we are ready to become ourselves the radiant centers of a luminous influence. It is not right that we should be absorptive merely. We must give back the glory that has entered our souls. Our task is that of serving as reflectors of the great illumination which came to us through Christ. We are, potentially, the Light of the world. As the Psalmist says, "The spirit of man is the candle of the Lord." If so, our business is to shine! Nothing that anyone can do is so important as to radiate from his whole being the beauty and the joy which he has himself caught from contact with God in Christ. One glowing spirit in a group of discouraged men and women can change discouragement to hope. One Christ-kindled heart can touch with fire a hundred other hearts. Thus is exchanged "beauty for ashes and the oil of joy for mourning."

Prayer: O Thou who art the sun of every soul, and who enlighteneth the eyes of all who seek Thy face, may we so live that all who pass our way shall by us be quickened with the spirit of comradeship. Grant, moreover, we pray, that having caught within our souls a reflection of Thy Radiance, we may in turn be radiant with the same Light which cometh through Jesus Christ our Lord. Amen.

THE RECEPTIVE HEART

SUNDAY, February 21

"Behold, I Stand at the Door, and Knock"

(Read Revelation 3:14-22)

The coming of God's Radiance through Christ into our lives is possible only at those times when we are receptive. It is as if someone were knocking at a door, ready to enter, but unwilling to do so until the man inside should heed the knock and throw open the door. Everyone knows that there are times when "the man inside" is either too indolent or too immersed in other interests, to let the Light come in. These are the periods of spiritual apathy, when faith is neither hot nor cold, but lukewarm. In order to regain our spiritual keenness then, we need to stir up "the man inside," that is, to awaken the latent capacity for faith. Sometimes this is done for us by a sudden jolt of experience. Sometimes we do it for ourselves in a swift recollection of what we are missing. No matter, however, by what means "the man inside" is brought to life, it must be done. Otherwise, the Radiance is lost by default, and we are poorer and more desolate than we were even while wandering in the far country. Is there anyone so forlorn as he who, having once recovered the Presence of God, lets it slip away from him by going spiritually to sleep? If and when we have temporarily shut Christ out of our lives, let us be sure that His knock upon the door does not go unanswered.

Prayer: O Christ, we are not always faithful to Thee. Thou Thyself dost know how we sometimes close Thee out. Yet, Thou comest again and again. Help us, while Thou art still within our hearts, so to love Thee that Thou needest never go away; but, when Thou hast gone because of our unfaithfulness, and dost return because of Thy persistent love, may we never refuse Thee entrance. Amen.

MONDAY, February 22

"The King of Glory Shall Come In"

(Read Psalm 24)

There come hours of high exaltation to those who are spiritually receptive. Such periods are not often of long duration, but they leave a profound and lasting impression. It is for such times of supreme experience that we are prepared by the patient cultivation of religious capacity through prayer and meditation. Then, in an instant of illumination, we know what it is to be lifted up in soul, as the gates and doors are lifted in the wall of a city, that the King of Glory may come in.

Prayer: O Thou who art great and high and glorious, give us patience to prepare ourselves for Thy coming, through meditation upon the truths which are eternal. Then, the discipline being accomplished and our hearts ready, enter we pray, that we may receive Thee in Thy Glory and be kindled by the holy flame of Perfect Love. This we ask through Jesus Christ our Lord. Amen.

TUESDAY, February 23

"He Came to Them, Walking on the Waves"

(Read Matthew 14:22-33)

The Light comes to us in many ways and under many circumstances. Jesus once appeared to His disciples at dawn in the midst of a storm. This happens to all who are ready to receive Him when He comes. No one, however great his faith may be, can hope to escape life's tempests. To pass through deep waters and to face wild seas is part of the discipline. There will be nights when the waves batter our frail skiffs—nights when not even a lone star is shining. It is then that the reassuring Light appears through the storm-wracked night, drawing nearer and nearer until at length it is by our side. Everyone might possess the confidence which belongs to those who, even when the hurricane is at its height, remember that God in Christ is near at hand to save them from foundering.

Prayer: O Christ of God, Thou alone canst save us when the storms rage and the darkness swallows us up. In the night Thou comest, and upon the waves are Thy feet, and a light shineth from Thee to cheer our failing hearts. Be with us, we pray, through all dark hours; and bring us peace when ravenous seas roar their dire threats of doom. May Thy coming be to us always as the dawn of a new hope, and Thy Presence as the pledge of full security. Amen.

WEDNESDAY, February 24

"Come Unto Me All Ye That Labor and are Heavy Laden"

(Read Matthew 11:25-30)

Not always does God in Christ come to us. More often He bids us come to Him. The Light must be followed and sought after when to receive it inactively would lead to spiritual self-indulgence. Thus, Christ says to us who are capable of action that no matter how weary we are we must use our last remaining bit of strength in taking steps toward Him. Christ goes the full distance in seeking and saving those who can not move toward Him; but insofar as we are able to go, He requires us to do so. Thus we are saved from becoming religious patners. So long, therefore, as we have any strength at all, we must take up Christ's yoke and go after Him.

Prayer: O Master who dost summon us in our weariness, and who callest us to walk with Thee even when our feet are tired, may Thy Spirit so empower our wills that we may be strong to obey Thy call. Help us to take Thy yoke upon us and to learn of Thee that as we enter Thy service we may know that Thy yoke is easy and Thy burden is light. Amen.

THURSDAY, February 25

"Lord, if Thou Wilt Thou Canst Make Me Clean"
(Read Matthew 8:1-10)

When we are wholly incapable of action in our own behalf, God in Christ will take the entire responsibility, if we are receptive of His help. Perhaps we do not quite believe that this is so. Perhaps we are skeptical about God's power to restore us. If so, we simply lose by default. Many lepers there were who might have been healed but were not—only because they did not put themselves unreservedly in His hands. There are times when we can help ourselves, but often we are helpless. At such times we may call out as the leper called, "Lord, if Thou wilt Thou canst make me clean." That call will never go unheeded.

Prayer: O Thou who art the Healer of every human heart, and whose touch can cleanse the lives of all who put their trust in Thee, help us to have such faith that when we have no power in ourselves, Thy power may be our strength. Preserve us, we beseech Thee, from the misery of unbelief and from the doubt that keeps us poor; and grant that in the extremity of our need we may see the Light of Thy Presence and receive from Thee according to our faith. Amen.

FRIDAY, February 26

"If Any Man Eat of This Bread"

(Read John 6:47-59)

If we have receptive hearts, we shall feel in need not only of Light but also of Food for our spiritual sustenance. Our souls, like our bodies, grow hungry. Christ serves those who love Him and believe in Him, as a wholly satisfying nourishment. He is "the living bread which came down from heaven." When He first declared this great truth, there were many who were offended by His claim and complained that "This is a hard saying." It is indeed a "hard saying" to those whose hearts can not receive it. It becomes, however, a very beautiful saying when we have found that God comes in Christ with a promise of complete satisfaction for every possible or conceivable want. Since God is the fundamental necessity of our souls, and Christ is the manifestation to us of God, it is profoundly true that if we partake of this Bread which is Christ, we will live forever.

Prayer: We thank Thee, O Heavenly Father, that Thou hast given Thyself to us through Jesus Christ. We bless Thee for the Light that shineth upon us, and for the spiritual Bread with which our souls are nourished. May we partake of this, Thy Food unpriced, to satisfy our great hunger; and, as we partake of it, may we do so with thanksgiving, in fellowship with all our brothers, Thy children, who share in Thy love and in Thy plenteous grace. Amen.

The Methodist people at Mukarov, in a very poor district of Czechoslovakia, recently gave over four tons of potatoes to help feed the children in the Methodist Orphanage at Horni Pocer-nice. This is a great potato-growing region, and as the people wanted to help and had little or no money, they gave what they could—potatoes.

The Home Circle

WORTH WHILE

It is easy enough to be pleasant,

When life flows by like a song,

But the man worth while is the one who will smile

When everything goes dead wrong.

For the test of the heart is trouble,

And it always comes with the years,

And the smile that is worth the praise of earth

Is the smile that shines through tears,

It is easy enough to be prudent,

When nothing tempts you to stray,
When without or within no voice of sin

Is luring your soul away;

But it's only a negative virtue

Until it is tried by fire,

And the life that is worth the honor on earth,

Is the one that resists desire.

By the cynic, the sad, the fallen,

Who had no strength for the strife,

The world's highway is cumbered today,

They make up the sum of life.

But the virtue that conquers passion,

And the sorrow that hides in a smile,

It is these that are worth the homage on earth,

For we find them once in a while.

—Ella Wheeler Wilcox.

"BARREN SPRING"

By Pearl S. Buck

(This story, by the author of "The Good Earth," is being published through the courtesy of Flood Relief in China, constituted by the Federal Council of Churches of Christ in America, the Foreign Missions Conference of North America and China Famine Relief, U. S. A., to seek funds in behalf of the starving millions rendered homeless and destitute by the great Yangtze flood. National headquarters of this organization are at 205 East 42nd Street, New York, N. Y.)

Liu, the farmer, sat at the door of his one-room house. It was a warm evening in late February, and in his thin body he felt the coming of spring. How he knew that the time had now come when sap should stir in trees and life begin to move in the soil he could not have told himself. In other years it would have been easy enough. He could have pointed to the willow trees about the house and shown the swelling buds. But there were no more trees now. He had cut them off during the bitter winter when they were starving for food and he had sold them one by one. Or he might have pointed to the pink-tipped buds of his three peach trees and his six apricot trees that his father had planted in his day so that now, being at the height of their time, they bore a load of fruit every year. But these trees were also gone. Most of all, in any other year than this, he might have pointed to his wheat fields, where he planted wheat in the winter when the land was not needed for rice, and where, when spring was moving into summer, he planted the good rice, for rice was his chief crop. But the land told nothing, this year. There was no wheat on it, for the flood had covered it long after wheat should have been planted, and it lay there cracked like clay, but newly dried.

Well, on such a day as this, if he had his buffalo and his plow as he had always had in other years, he would have gone out and plowed up that cracked soil. He ached to plow it up and make it look like a field again, yes, even though he had not so much as one seed to put in it. But he had no buffalo. If anyone had told him that he would eat his own water buffalo that plowed the good land for him, and year after year pulled the stone roller over the grain and threshed it at harvest he would have called that man an idiot. Yet it was what he had done. He had eaten his own water buffalo, he and his wife and his parents and his four children—they had all eaten the buffalo together.

But what else could they do on that dark winter's day, when the last of their store of grain was gone, when the trees were cut and sold, when he had sold everything, even the little they had saved from the flood, and there was nothing left except the rafters of the house they had and the garments they wore? Was there sense in stripping the coat off one's back to feed one's belly? Besides, the beast was starving also, since the water had covered even the grass lands, and they had had to go far afield

to gather even enough to cook its bones and flesh. On that day when he had seen the faces of his old parents set as though dead, on that day when he had heard the crying of his children and seen his little daughter dying, such a despair had seized him as made him like a man without his reason, so that he had gathered together his feeble strength and he had done what he said he never would—he had taken the kitchen knife and gone out and killed his own beast. When he did it, even in his despair, he groaned, for it was as though he killed his own brother. To him it was the last sacrifice.

Yet it was not enough. No, they grew hungry again and there was nothing left to kill. Many of the villagers went south to other places, or they went down the river to beg in the great cities. But he, Liu, the farmer, had never begged. Moreover, it seemed to him then that they must all die and the only comfort left was to die on their own land. His neighbor had come and begged him to set forth with them; yes, he had even said he would carry one of the old parents on his back so that Liu might carry the other, seeing that his own old father was already dead. But Liu had refused, and it was well, for in the next two days the old mother was dead, and if she had died on the way he could only have cast her by the roadside lest the others be delayed and more of them die. As it was, he could put her safely into their own ground, although he had been so weak that it had taken him three days to dig a hole deep enough for her little old withered body. And then before he could get her hurried he and his wife had quarreled over the poor few clothes on the old body. His wife was a hard woman and she would have buried the old mother naked, if he had let her, so as to have the clothes for the children. But he made her leave on the inner coat and trousers, although they were only rags after all, and when he saw the cold earth against his old mother's flesh—well, that was sorrow for a man, but it could not be helped. Three more he had buried somehow—his old father and his baby daughter and the little boy who had never been strong.

That was what the winter's famine had taken from them. It would have taken them all, except that in the great pools lying everywhere, which were left by the flood, there were shrimps, and these they had eaten raw and were still eating, although they were all sick with a dysentery that would not get well. In the last day or so his wife had crawled out and dug a few sprouting dandelions. But there was no fuel, and so they also were eaten raw. But the bitterness was good after the tasteless flesh of the raw shrimps. Yes, spring was coming.

He sat on, heavily, looking out over his land. If he had his buffalo back, if he had his plow that they had hurned for fuel, he could plow the land. But when he thought of this, as he did many times every day, he felt helpless as a leaf tossed upon the flood. The buffalo was gone; gone also his plow and every implement of wood and bamboo, and what other had he? Sometimes in the winter he had felt grateful that at least the flood had not taken all the house as it had so many other houses. But now, suddenly, it came to him that he could be grateful for nothing; no, not even that he had his life left him and the life of his wife and the two older children. He felt tears come into his eyes slowly as they not even come when he hurried his old mother and saw the earth fall against her flesh, bared by the rags which had comforted him that day. But now he was comforted by nothing. He muttered to himself.

"I have no need to plant in the land. There the land lies! I could go and claw it up with my hands if I had the seed and the land would hear. I know my good land. But I have no seed and the land is empty. Yes, even though spring comes, we must still starve!"

And he looked, hopeless, into the barren spring.

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Editorial

FROM THE CHAIRMAN OF THE PUBLISHING COMMITTEE

(Continued from Page 1)

tion of response. The Advocate asks of you two things—send in renewals and subscriptions past due. Please. And send in some new subscriptions. Thank you, friends!

FRANK L. WELLS,

Chairman, Advocate Publishing Committee.
New Orleans, La.

We don't want to tantalize you, but we do want those questions on page 16 answered and returned.

"STOP! THERE'S A MAN IN THERE!"

The delivery truck was coming down the street at an extra high speed. It was running as though out of control. A long, sweeping curve, then, crash! The momentum not entirely overcome by the impact against the telephone pole, it slowly turned over in the street. A man's body could be seen dangling from the cab as the machine turned over. Bystanders rushed to the relief of the stricken man. Up the street and around women screamed as the limp form was laid upon the sidewalk. Then the truck was being turned up on its wheels when someone screamed, "Stop, there's a man in there!" Crumpled under the debris of the telescoped cab could be seen another man. His bloody and battered form was removed and stretched upon the sidewalk. The hospital and police were called. The ambulance arrived and rushed the men away. In a few hours one was dead, the other's condition undetermined.

Of course numbers are being killed in automobile accidents. That is only part of the point here. "Stop! There's a man in there!" The truck symbolizes our machine age. When that cry went up the load of produce seemed to lose its value, and the truck seemed unimportant.

We have not yet learned to handle our machinery. We have enlarged and multiplied it. It has become a menace. The importance of our machine civilization is not the machinery, but men who make and manage it. Before we try to set it up and repair it, had we not better look and see if there are any men in the wreck?

In the mining sections: "Stop, there are children and women in there. They are more important than the coal. In our war machinery: Stop, there are men in there. In the whole mad rush of our time: Stop, there are men, women and children in there. Let's try to save them. "Stop! There's a man in there!"

PERSONAL AND OTHER NOTES

The work at Cleveland, Miss., goes forward under the leadership of Rev. Melville Johnson.

With a big bundle of good wishes, Mrs. Mamie B. Abney, of Pioneer, La., sends in her renewal.

A MESSAGE TO THE METHODISTS OF LOUISIANA

At a meeting of the presiding elders of the Louisiana Conference, held in Shreveport on February 11, Bishop Hoyt M. Dobbs presiding, the matter of the campaign to enlarge the subscription list of the New Orleans Christian Advocate was taken up. After the situation had been carefully considered, it was unanimously agreed that a statement should be made to the Methodists of Louisiana, calling attention both to the value of the Advocate as our official organ and to the urgent need of our giving it adequate financial support at this time.

No argument is needed to establish the value of a church paper. The bare suggestion that we do without such an organ is enough to make us realize that its maintenance is essential to our largest success.

But we face a situation where we shall have to give our paper adequate financial support or see its discontinuance. Every possible economy in the production of the paper has been put into effect. The one remaining thing we can do is to increase the subscription list.

The month of March has been designated by the Annual Conference as the time for a diligent effort to secure subscriptions to the Advocate. We earnestly urge every pastor to take this matter seriously to his people; and we earnestly urge all our people to cooperate loyally with our pastors in providing for the maintenance of this indispensable agency of the church.

W. L. DOSS, JR.,

H. T. CARLEY,

For the Presiding Elders.

Mrs. B. J. McRae, Crandall, Miss., sends in a nice list of subscribers. Thank you, Mrs. McRae.

Rev. A. T. Law of Cotton Valley, La., sends in some subscriptions and speaks words of endorsement.

The Aberdeen District Conference has been set by the presiding elder, Rev. T. H. Dorsey, for May 10th and 11th at Eupora, Miss.

Rev. F. N. Sweeny, Franklinton, La., sends in a great big list of subscribers. We thank you, Brother Sweeny.

"I am 86 years old and have been a subscriber to the Advocate for 55 years," writes Brother J. H. Jernigan, of Ecru, Miss.

A good letter comes from Mr. A. G. Wrenn, of Shreveport. It says some very generous things about the paper. Thank you, Brother Wrenn.

Rev. W. L. Howse, pastor of Riverside Baptist church at Marks, Miss., has challenged Rev. J. C. Wasson, pastor of our church, to an attendance contest.

Rev. J. F. Campbell, pastor Crawford Street church, Vicksburg, Miss., was recently banquetted by his people. Rev. and Mrs. H. G. Hawkins were honor guests.

Our church at Durant, Miss., is responding to the consecrated leadership of Rev. W. B. Baker. The congregations at regular preaching services are very encouraging.

"I do not want to miss a copy. A man cannot be a true Methodist and do without the Advocate," says Rev. Olla Nix, Sumrall, Miss. Now, that isn't far off, is it?

Rev. P. H. Fontaine, one of our superannuates at Kentwood, La., called at the office while spending a few days in the city and renewed his subscription. Thank you, Brother Fontaine.

What we "read in the papers" indicates that the people of Rev. A. Y. Brown's charge at Calhoun City, Miss., responded generously to his appeal for assistance to the Orphanage at Jackson.

Rev. Hilary S. Westbrook, pastor at Vaughan, Miss., writes a generous word with reference to the preaching of his presiding elder, Rev. J. T. Leggett. But it was not news to this editor.

Mrs. A. F. Callaway, Oxford, Miss., writes a most encouraging letter, saying that for forty-one years she has been a reader of the Advocate. Her husband's grandfather was Rev. James R. Callaway.

Rev. Roy Wolfe has been well received on the Saucier, Miss., charge, and promises to secure his quota of subscribers to the Advocate. We wish Brother Wolfe success in this and all the rest of his work.

Our work at Fulton, Miss., where Rev. W. L. Atkins is pastor, is prospering. Since Conference the indebtedness on the church has been paid and large congregations are attending the preaching services.

Misses Fulton and Hendrix, members of the faculty of the McDonnell School, Houma, La., were happy callers at the Advocate office last week. They gave a good report of the work being done at Houma.

The Pentecostal Herald, ably edited by Dr. H. C. Morrison, Louisville, Ky., is entering upon its forty-first year. Dr. Morrison has been editor from the beginning of the Herald. We bid this paper many happy returns.

The brethren and all Christian friends will not fail to remember Rev. J. T. Lewis, our pastor at Drew, Miss., during his illness. We all pray that he will soon be entirely well and able to carry his work with his accustomed zeal.

All departments of the local church at Indianola, Miss., where Rev. C. A. Parks is the pastor, are showing decided interest at this time. The large Men's Bible class, which has met for a number of years in the building up-town, are now using the room at the new church.

"I have been here in Hot Springs for three weeks for treatment for rheumatism. I have improved some but am not well yet." That is word we have from Rev. W. M. Williams, Magee, Miss. Now we just hope that rheumatism will take flight and give a good fellow a chance.

Dr. Jno. F. Foster, Bunkie, La., has been reappointed Grand Chaplain of the Grand Lodge of Louisiana. This makes Dr. Foster's third year in this very honorable position. It is his fourth year of the Grand Council, and the sixteenth of the Grand Chapter. Congratulations, Dr. Foster.

Rev. T. E. Gregory at Oklona, Miss., is leading his people in interpretation and use of the new plans for Christian Education in his local church. He had a very explanatory chart made showing the various related organizations which made it easier for his workers to grasp the plan of work.

Dr. Theodore Copeland reports that the great

union meeting at Duncanville, Texas, was most highly successful. Great crowds attended, and large classes joined the churches. "All of the gambling places put out of town by the meeting. The churches were wonderfully revived." That sounds orthodox.

Dean R. E. Smith, head of the department of Religious Education at Centenary College, has just returned from a Standard Training School for Sunday school workers at Galveston, Texas.

We don't like to tell this. The parsonage at Moss Point, Miss., was destroyed by fire January 19. It was a two-thirds loss. Most of the furniture was saved without serious damage. It was a large, well-preserved, old-time building. The building committee already has plans under way for rebuilding. Rev. J. L. Carter is the pastor.

"I hope to get my B. D. degree this summer. I have gone to school every month since I have been here. I have written my thesis, and now I hope that it is accepted." Carl Lueg at Southern Methodist University. We join in the hope. Brother Lueg reports that Jack Midyett, another one of our preacher boys there, is making headway. Go on, boys.

"You are giving us a splendidly edited paper and we shall endeavor to do our part in the Grenada District during the campaign period."—E. H. Cunningham. Then he goes on to say some things about his district is in the habit of leading off in the Advocate Campaign. When a presiding elder takes a stride like that—well, it keeps the wheels rolling.

Trinity Church, El Paso, Texas, has Dr. F. M. Freeman an ex-Louisianian, as pastor. A good letter from him invites the editor to slip his "extra" suit into his grip and come "out west" for a visit. We thank him. But it seems that "out where the west begins" people forget that one suit has to play both positions these days, and that twin pants are a luxury. But it does save carrying a grip.

Mr. C. M. Clegg, a layman of West Enterprise, Miss., who has done a big share for the advancement of our church, was a highly appreciated caller at this office recently while in the city for treatment at the Baptist Hospital. Brother Clegg is the father of Rev. R. H. Clegg, pastor at Broad Street Church, Hattiesburg, Miss., and Rev. Leland Clegg, pastor at Pulaski Heights Church, Little Rock, Ark.

Mrs. Monroe Kling, mother of Mrs. H. T. Carley, whose husband is presiding elder of the Shreveport District, passed to her heavenly reward on February 13, at the home of her son-in-law and daughter, Mr. and Mrs. S. C. Newman, Germania, Miss., with whom she had made her home for several years. She was a saintly woman. She is survived by her two daughters, Mrs. Newman and Mrs. Carley, and a son, Allen B. Kling, of Auburn, Ala.

Rev. Jeff Cunningham, son of Rev. E. H. Cunningham, presiding elder of the Grenada District, is assistant pastor at Oxford. Brother Cunningham recently took his B. D. degree at Emory University, having done his undergraduate work at Millsaps and the University of Mississippi. He was for two years, while a student in Emory, assistant pastor at Druid Hills, Atlanta. The Advocate joins with the many who will welcome Brother Cunningham to this work and bid him Godspeed for a great ministry.

Centenary College has accepted an invitation from Louisiana State Normal, Natchitoches, to participate in the state-wide oratorical contest to be held March 19 at the Normal. Subject of the contest will be "Life of Washington—Its Significance." Tryouts for Centenary representatives will be held within the next month, according to A. M. Shaw, Jr., English professor of Centenary. Both boys and girls are eligible to compete for the state prize, a gold medal, after

which regional contests will be held. Winners of the regional contests will go to Washington, D. C. to compete for national prizes of medals, to be presented by outstanding American men in the bi-centennial celebration.

Industrial and business leaders of the city of Shreveport are undertaking a project of unusual moment to Centenary College and the educational prospects of hundreds of boys in this area during the coming years. The project involves a co-operative effort whereby boys will be enabled to "earn while learning." Local business firms and corporations together with those of national scope with branch stores and offices here are providing jobs in their organizations for Centenary boys who would otherwise be forced to leave college. Members of the active committee in this work operating in cooperation with Prof. Geo. Reynolds, author of the Placement Plan at Centenary, include: Paul McBride, chairman, Louis Solber, J. R. Parten, M. T. Walker, John Lyles, W. H. Black, E. I. Davis, Henry O'Neal, Ray Williams, C. D. Rudderham, D. W. Spurlock.

A cablegram received early in February by the American Bible Society from its agency secretary in Shanghai, the Rev. Dr. G. Carleton Lacy, reported as missing two members of the Bible Society's native staff who resided in the war area. Secretary Lacy stated that the Commercial Press of Shanghai has been destroyed. This was one of the largest publishing plants in the world and printed many of the Scriptures published by the American Bible Society in Chinese. The American Bible Society's loss on books and plates destroyed will be about \$1,200 gold.

COMMENDING THE WORK OF REV. A. W. TURNER

Attention is here called to the fact that the Louisiana Conference, in adopting the report of the Board of Temperance and Social Service, heartily approved and commended the work of Rev. A. W. Turner. That part of the report which deals with the work of Dr. Turner reads as follows:

"We highly approve and commend the work of Dr. A. W. Turner and his untiring efforts and influence in the work of the legislature. His work in not only helping to secure the State Prohibition Law, but also in helping to retain it, has been outstanding.

"We recommend that Dr. A. W. Turner be appointed Director of the Louisiana Legislative Prohibition League, and that our Annual Conference assure Dr. Turner that in this time when the home and social order are in such grave danger we will co-operate with him, and that our pulpits are open to him, at any time, to present this great cause."

Later, during the session, further action was taken by the Conference to give hearty support to Dr. Turner in his work, as the following item from the minutes will show:

"It was moved by A. S. Lutz that the preachers of the Conference give hearty support to A. W. Turner in his work for Prohibition enforcement as Director of the Louisiana Legislative Prohibition League, and that our pastors open their pulpits to him. The motion was discussed by Bishop Dobbs, H. T. Carley, Briscoe Carter and R. H. Harper. The motion was unanimously adopted by a rising vote of the Conference."

Bishop Dobbs reappointed Dr. Turner as Director of the Louisiana Legislative Prohibition League, and it will be seen from the foregoing record of action taken by the Conference that his work is approved and that pastors are requested to open their pulpits to Dr. Turner "at any time."

R. H. HARPER,

Secretary, Louisiana Conference.

We are serious about the questions. Have you answered them? Page 16.

NOTICE

The executive committee of the Louisiana Annual Conference Board of Church Extension will meet in the First Methodist Church at Shreveport, La., on Tuesday, March 8, 1932, at ten o'clock.

W. A. McKENNON, Chairman.

NEW ORLEANS DISTRICT CHILDREN'S DIVISION MEETING

Mrs. R. S. Crichlow, Superintendent of the Children's Division, Christian Education, New Orleans District, is calling a meeting for 10 a.m., at Rayne Memorial Church, Feb. 27. Officers and teachers of the Children's Division are expected and pastors and general superintendents are cordially invited. Miss Mary Skinner, of the Nashville office, and Mrs. R. R. Branton, the newly-elected Conference Superintendent, will be present. Those planning to come are asked to have particular problems of the division in mind as preparation for discussions. Bring some sandwiches for the noon meal.

ABERDEEN DISTRICT MINISTERS' ASSOCIATION

A very interesting and inspiring meeting of the ministers of the District was held at Okolona, Miss., Feb. 11, when twenty-one of the pastors gathered for fellowship and consecration. Rev. C. T. Floyd, pastor at Amory, preached a soul-stirring sermon on the text, Heb. 12:27: "Those things which cannot be shaken may remain." The program consisted of a round table discussion of two topics—"The Mission of Protestantism," and "Are we meeting the needs of our people in our Christian work?" led by W. R. Lott and G. C. Gregory.

The program for March 10 will be as follows: 10:30—Devotional and Business.

11:00—Sermon by Rev. W. M. Hester.

Subject for discussion at 1:30 p.m.: The Church Paper—1. Its Value, W. P. Buhrman and W. M. Jones; 2. The Most Effective Method to be Used in Circulating the Church Paper, W. R. Lott and J. V. Stewart.

W. R. LOTT, Reporter.

HATTIESBURG DISTRICT CHRISTIAN EDUCATION INSTITUTE

The Christian Education Institute, for the Hattiesburg district, was held at Richton, Friday, February 5. Bother Chambers had prepared a splendid program, which was carried out, the following subjects being discussed: Home and Foreign Mission Enterprise, O. C. Hull; "Reaching the Unreached," O. C. Hull; "Relation of the College to the Local Church," Rev. W. H. Lewis.

Three periods were given for the discussion of problems. It was gratifying to notice the interest taken by the leaders in asking questions and trying to solve their problems.

At 11:30, Rev. W. A. Hays, presiding elder of the district, preached a splendid sermon from third chapter of first Timothy, using verses fifteen and sixteen.

The good women of Richton had made ample provision for our needs at the luncheon hour.

We feel that it was a good and profitable day.

District officers for the year are: President, Rev. W. A. Hayes; Secretary, Rev. J. H. Jolly; Leadership Training, Rev. W. H. Lewis; Elementary Superintendent, Mrs. C. W. Sullivan; Adolescent Superintendent, Mrs. D. D. Cameron; Adult Superintendent, B. M. Stephens; Missionary Superintendent, W. C. Mathis.

Sincerely,

J. H. JOLLY, Sec.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the 14th of December, 1931, the death angel came and called home SUSAN GUINN, the seven weeks old infant of Brother and Sister W. M. Autry, of the Pleasant Grove community. Susan Guinn, bright and strong, seemed to have come to cheer and bless the home, but God saw fit to take her to the home above. May God comfort the parents, also the grandparents, Mr. and Mrs. M. Autry, and Mr. and Mrs. B. F. King, and give them strength to overcome their grief.

Their pastor,

H. N. McKIBBEN.

Whereas the Lord in his infinite wisdom saw fit to take from our zone, our local Missionary Society, our local Sunday school, and church, one of our most faithful and ardent workers, MRS. W. F. JOHNSON, nee Miss Lula Spragins, who has been a lifelong member of the Buena Vista Methodist church, a leader and co-worker in the church in all of its activities; and

Whereas the church, the Missionary Society especially, feel a deep sense of our loss in her going;

Therefore, be it resolved, that we the members of Zone 2 of the Aberdeen district, North Mississippi Conference, express as nearly as words are adequate to do our appreciation of her happy, congenial, and helpful life, tempered with faith and love.

That a copy of this resolution be spread on the minutes of our meeting, a copy be sent to the family, and a copy be sent the New Orleans Christian Advocate for publication.

MRS. K. E. GARNER,
MRS. ROXIE EVANS,
REV. H. N. McKIBBEN,
Committee.

The subject of this write-up, MRS. W. F. JOHNSON, who was a member of one of the outstanding families of Mississippi, she was a sister of the Reverends Ed., Chas., and Hal Spragins, who began their ministry in the North Mississippi Conference, and who have wrought so well in their several stations in the church. Sister Johnson was born near Buena Vista, Miss., and spent practically all of her life in the same community. On January 15, 1932, the angel or Spirit of God came for her, and she went away from us at the age of 71 years.

She united with the M. E. Church, South, in early life, and was faithful and efficient in her place in the church, and community as long as she was permitted to stay with us. The dominant idea in her life seemed to be to serve, and she gave her life in sacrifice for others. She was laid to rest in the Buena Vista Cemetery on the 16th day of January. The large attendance at the last rites, and the large floral offering gave expression of the ties of friendship and love she had made in such a life. The services were in charge of this writer, assisted by the Rev. T. E. Gregory, of Okolona. H. N. McKIBBEN, P. C.

CECIL BRADY McADAMS

On the twenty-third of January, Nineteen, Thirty-two, God saw fit to separate our Wesley Class from you; By calling you on to His beautiful Home above, Where all is perfect harmony—all is peace and love.

You were a member of our class only for a space, But no one else, dear brother, can ever fill your place; And we'll all try to meet you on that peaceful shore, Where there'll be no parting, no, never, nevermore.

Our class was so happy together when we met on Tuesday Eve; And now we'll ever miss you, and for your presence grieve, But you're only sleeping, Cecil, we know you are not dead; Just journeyed on to Heaven a little bit ahead.

Hold thou our hands, our fellow-member, and guide us from afar, Until God sees fit to call us too, keep the gates of Heaven ajar!

HOWARD MOODY,
A Member of the Class.

The everlasting habitations continue to receive the fruits of Methodist pioneer sowing. MRS. BEATRICE CARRUTH CRAFT vacated the earthly house to enter her enduring inheritance among the redeemed saints on January 21, in the sixty-third year of her age. Nearly a century ago her father was reverently named for that heroic evangel of truth, Barnabas Pipkin. Forty years ago that revered man of God, Henry P. Lewis, sang, "O, Come Angel Band," as an accompaniment to her mother's triumphant ascension. Sixty-two years ago, according to the sacred custom of that age,

the pastor of old Adams church (near Summitt, Miss.) placed his hands in baptismal blessing upon the head of our deceased sister. For more than half of a century Sister Craft has evidenced loyal devotion to the principles of her church. Her purity and fruitfulness of the life just consummated further proves the high value of inherited righteous traits and parental and church influence. Of greater importance still it is demonstrated all over again that divine grace is available and is sufficient for all emergencies of human experience. Her patient fortitude under stress of circumstances, unwavering faith and beautiful life mark her as an unusual character.

Mrs. Craft was forgetful of self in affectionate service to her nine children and four grandchildren, who reciprocated that love and strove to bring comfort and happiness to her journey's end. She expressed the faith that all these dear ones would be saved and a joyous reunion would be realized. May this be so! And may the eight surviving children and the seven in-laws earnestly engage themselves in this effecting mother's dearest wish.

"BROTHER."

"He is not dead, but sleepeth," may be said of JOHN EDWIN McINNIS, who passed away at 5:45 p. m., on Friday, January 15, 1932. He was a member of Coker's Chapel Methodist Church, on the Vimville charge. For many successive years he had occupied an official relation to his church, having been superintendent of the Sunday school and also a steward. He held both of these positions until the day of his death. His place will be hard to fill, if it can be filled at all. It has often been said that "God buries his workmen, but carries on his work," which is doubtless true or has proved so in the past; but at present it seems improbable that anyone can be found who can as acceptably and as worthily do the work in the church that Brother McInnis did, and be the inspiration in all its activities as he was. He was faithful in all the relations of life and true in all of his human contacts. No son was ever more thoughtful of his mother, who resided in the home with him. Some years ago, he stood before the marriage altar with Miss Allie Kennedy, of near Louin, Miss., by his side and there assumed the sacred marriage vow, and to that vow he has been faithful through all these years. He was faithful as a citizen, being a noble, upright, honest man, always trying to do right by all men and live the Christian life day by day. He always had in his heart a kindly spirit toward all his neighbors. Although having had many conversations with him, the writer never heard him speak an unkind word of anyone, neither did any harsh criticism ever escape his lips. He loved his Lord and loved his church. Remembering always his most sacred vows of church membership, he unflinchingly supported its institutions and attended its services, being always in his place at church and Sunday school. He responded gladly to all the responsibilities and duties

which the church placed upon him. He loved his pastors and was a man upon whom his pastors could depend, for he never failed to give them his co-operation and was in hearty sympathy with the ministry and its tasks.

The funeral services for Brother McInnis were held in the Coker's Chapel Methodist Church at Vimville, Sunday, January 17, in the afternoon in the presence of the largest gathering of friends and neighbors ever assembled at that place. The services were conducted by his pastor, Rev. John W. Ramsey, assisted by the Rev. H. J. Moore, pastor of the Poplar Springs Methodist Church in Meridian, and the Rev. R. E. Rutledge, pastor of the Wesley Memorial Methodist Church, in Meridian. After Scripture reading by the assisting ministers, the funeral address was delivered by the pastor, taking for his text Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life," after which the body was laid to rest in the cemetery adjoining the church, where he awaits the resurrection morn.

Brother McInnis was born at Vimville in 1867, and was married to Miss Allie Kennedy in 1919, the Rev. H. J. Moore, officiating at the ceremony.

Surviving him are his widow, his mother, Mrs. L. A. McInnis, of Vimville; three sisters, Mesdames James Henderson, of Lumberton, Miss.; J. V. Carlisle, of Vimville; A. J. Ikerd, of New Augusta, Miss.; five brothers, C. R. McInnis, Texas; O. D. McInnis, Vimville; H. B. McInnis, Lumberton, Miss.; J. G. McInnis, San Antonio, Tex.; J. M. McInnis, Vimville. Bro. McInnis' going away has made many hearts sad and he will be missed by his many friends and neighbors, and above all he will be missed by his church; but "our loss is heaven's gain."

His Pastor,
JOHN W. RAMSEY.

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Woman's Missionary Society

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Mrs. Stanley Willson, 2212 15th St., Meridian, Miss

FEBRUARY—1932

Theme:
"Woman's Citizenship Responsibility"

Projects:

1. Try to get every woman to promise to register. If your state has a primary, vote at the primary. Find out how many have paid their poll tax, if your state has a poll tax for women. Study registration laws of your state.
2. Find when next elections occur for county and city or town offices, also what officers are to be elected and needed qualifications of candidates; for example, sheriff, county commissioners, treasurer, superintendent of schools (often appointed, not elected), county physician, welfare agent.
3. Initiate and engage in a Citizen Training School or Institute.
4. Learn the percentage of women who vote in your community, your county, and your state.—Year Book.

TWELVE THINGS A GOOD CITIZEN SHOULD DO

1. Obey the law implicitly.
2. Discourage violation by declining indulgence in liquor among friends.
3. Courteously protest against jests at prohibition in movies, periodicals, or in social intercourse.
4. Carry plans for co-operation in law enforcement into every organization to which he belongs.
5. Co-operate with public-school teachers to secure emphasis on scientific temperance teaching and citizenship study, with law observance specially stressed.
6. Secure the same co-operation in colleges.
7. Give great attention to the Church and all young people's societies. Assist their Good Citizenship Committees to properly plan and function.
8. Study all public questions, the policy of every political party toward them, and the attitude of every aspirant for office.
9. Pay poll tax, if required.
10. Register if necessary and induce others to do so.

BEFORE BABY WAS BORN



Montgomery, Ala.—"Before my third baby was born I was very much run-down—just down and out. I had no desire to eat and was very nervous, suffered from pain in my back and with headaches. At times I felt as if I would lose my mind," said Mrs. M. J. Haynie of 18 King St. "A friend persuaded me to try Dr. Pierce's Favorite Prescription, which I did immediately. I soon was relieved of this suffering after I had taken three or four bottles."

Fluid or tablets. All druggists sell
Dr. Pierce's Prescription

11. Attend all caucuses, vote at primaries and final elections.

12. Uphold the officers now in charge of law enforcement. Offer your assistance if needed. Commend any good work they do. Protest when it is proper to do so. Secure removal from office when unfit. As part of this program be sure that at every election officials are secured who will live up to their oath of office.—Missionary News.

SHALL ORIENTAL WOMEN LEAD?

Oriental women are leading in some very significant phases of woman's growing status. We honor them for it. Shall we not take our places beside them?

Miss Helen Kim, of Korea, has made a name for herself not because she is a super-woman at all, but because she is honest and courageous enough to say among other wise statements that she believes that women should have all the privileges of the church as men have, even to the ministry. Whenever she speaks, she speaks with conviction and to the delight and admiration of her hearers.

The Korean women in the Methodist Church of Korea, may become ministers of the church on the same basis as men, if they comply with the standards that men meet.

Madam Hiooka, a modern business woman of Japan, became a Christian because she believed women could not be good without a religion, and found no religion but Christianity which would give hope to women. "Jesus makes no distinction between the sexes," she says. This is the ground for the status she now holds in the religious world as well as in the economic world.

The women of the Methodist Episcopal Church, South, through their Missionary organization have presented the gospel of Jesus to many women of the Orient. Is it not strange that the full fruit of Christian status in the church should be granted to Oriental women, before it is vouchsafed to us? But our status is growing. We will hope.

MRS. J. C. HANDY.

CONFERENCE NEWS

Mississippi

Recently fire of unknown origin destroyed the parsonage at Moss Point, Seashore district. This parsonage had served as a pastor's home for fifty years and was considered a landmark. A prompt settlement of the insurance was made and work of rebuilding will commence at once. Rev. and Mrs. J. L. Carter are temporarily located in one of the McIntosh houses.

* * *

The Jackson County zone, of the Seashore district, met recently in Pascagoula. Orange Grove, Kreole, Vancleave, Mt. Pleasant, Moss Point, Ocean Springs and Pascagoula were

represented. Mrs. C. A. Carrier presided and reports from the auxiliaries showed an increase in the work. Miss Sallie Ellis, of the Moore Community House, and Miss Williams, of Biloxi Wesley House, gave interesting reports of the work at these centers. Mrs. R. E. Johnson, district secretary, stressed the importance of reports and spoke of other matters in connection with the work of the district. Mrs. G. P. McKeown, of Pascagoula, presented in an enlightened way, the duties of our officers. During the social hour a plate lunch was served.

* * *

The auxiliary of Brookhaven, Miss., enjoyed an Octagon coupon tea in the sub-story of the church, January 27. In response to octagon shaped invitations, the ladies of other denominations were present, each bringing Octagon coupons.

A very interesting program was rendered which was thoroughly enjoyed. Mrs. C. W. Crisler led the devotional service.

Four lovely Whitworth girls sang a quartet. A violin solo was played by Mrs. R. D. Peets. Mrs. Edgar Applewhite sang "Grass and Roses," by Bartlett.

The main feature of the program was an inspiring address given by Miss Ruth Winfield, teacher of Expression and Dramatics at Whitworth College, regarding her recent trip to the Student Volunteer Quadrennial, which met in Buffalo, N. Y. Her graphic account of the stirring addresses and appeals to the young people in attendance, held her audience in breathless attention for almost an hour.

At the close of the program the ladies enjoyed a cup of tea, with sandwiches. More than three thousand coupons were deposited in the basket, which will be sent to our Orphanage in Jackson.

Y. W. C. A. GIRLS HOLD NATION-WIDE DINNER

Business girls in more than 500 Y. W. C. A. clubs of the country are making plans to take part in a nationwide banquet which is to be held March 29, in as many communities, according to an announcement made by the National Council of Business and Professional Women of the Young Women's Christian Association which is sponsoring the unique dinner meeting and helping to plan programs for the 500 groups.

This will be the fifth annual dinner to be observed in this way by the Association's business girls' clubs which now have a membership of approximately 125,000. Programs with similar themes will be featured at the many gatherings. The number of groups taking part in the event will be augmented when the National Council receives word from many foreign associations whose business girls are expected to hold celebrations at the same time.

"The idea of having dinners on the same day in communities where business girls have Y. W. C. A. clubs for their interests originated in America five years ago," Miss Edna Porter, business girls' secretary on the staff



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Capudine
FOR HEADACHES

of the National Board of the Y. W. C. A., said in announcing the event. "But the idea so caught the imagination of the same group of girls in our many foreign associations that now when our date is set the business girls in other countries, when their programs permit it, join in on the celebration."

Mrs. John E. Boyer, of Wichita, Kansas, a Y. W. C. A. club member, is president of the National Council of Business and Professional Women. Miss Madeline Mandler, of New York City, is chairman of the committee arranging the banquet.—Y. W. C. A.



"EVER since I matured I suffered with terrible pains every month. The fear of it became a sickness in my mind. I could not keep tranquil thinking of the days ahead with that unbearable agony to go through."

"The first bottle of the Vegetable Compound relieved the pain so I took six. Now I don't even notice when the period comes." Mrs. M. Rivera, 1035 Freeman Street, New York, N. Y.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Visited

On last Sunday I visited the Hernando church, preaching at the morning hour and conducting a workers' conference in the afternoon. Mr. H. G. Johnson is the superintendent of the Sunday school and Rev. F. H. McGee is the pastor. With the able leadership of these two men and the help of other faithful workers the work of the church moves along in fine shape. It was a pleasure to visit this church. One of the liveliest organizations of the Hernando church is the young people's organization.

At the evening hour it was my pleasure to visit the Poplar Corner church on the Horn Lake charge and to preach for the pastor, Rev. W. P. Bailey. This is a very live country church, with a good missionary society and Sunday school. One of the nicest and most adequate country church buildings is to be found here that can be found anywhere. It is equipped with a Delco light plant, circulating heater, comfortable seats, cork linoleum on the floors, Sunday school rooms and piano. This church is putting on a full church program. It has recently begun to send its fourth Sunday missionary offering to the Home and Foreign Missionary Enterprise.

On Monday I met with the district council of the Sardis district, which was presided over by the presiding elder, Rev. J. M. Bradley. Plans were made for the work of Christian education in that district this year. A delightful visit in the home of the pastor at Sardis, Rev. S. A. Brown, was enjoyed.

I journeyed to Aberdeen Wednesday evening for a meeting with the Aberdeen district council, led by Rev. T. H. Dorsey, the presiding elder, where plans for the work of the year were made. After a visit in the home of the pastor, Rev. W. R. Lott, over night, I had a look in on the Aberdeen District Preachers' meeting at Okalona, Thursday. Plans were made for holding four standard training classes in the district in April.

To This End

To what end are we working? Why do we have organizations and programs? Why give our time and money toward the running of a church? Is not the following objective the end to which we should be striving? TO LEAD EVERY PERSON INTO A DEFINITE, ADEQUATE AND GROWING EXPERIENCE IN CHRIST. To this end we should do all our work and make all our plans.

Evangelism

Easter comes early this year, March 27. No doubt many churches are planning a pre-Easter evangelistic program. A good way to begin this program is to make a survey of your

community and ascertain the number of people that you should be reaching.

Call together the working force of the local church for planning and for prayer and consecration to this most important cause. Plan for personal contact with every person that you expect to reach. The adult classes should be used largely in making plans for the pre-Easter revival and evangelistic work. You can get much good and helpful literature free by just writing the Supply Department, Board of Christian Education, 810 Broadway, Nashville, Tenn. Just call for all the literature dealing with evangelism or reaching the unreached.

R. G. LORD.

LOUISIANA CONFERENCE

March 13 is Young People's Day—may we again remind you? The newly prepared pageant, "Hail to Youth," is very appropriate, and easily adapted to the needs of each local church. It may be procured for 15c per copy from the Publishing House, and it is urged that the cash be sent with order, to avoid bookkeeping.

If possible, March 13 should be observed as Young People's Day. If not possible, let it be observed on the nearest possible Sunday, when the pastor can be present.

Don't forget our goal—observance in every church, and \$2,000 offering. Can we do it? **WE CAN!**

MARY SEARLES.

Baton Rouge Young People

"The Rich Young Man," a three-act play based on the Bible story in Mark 10:17-22, was presented at Keener Memorial Church by the Young People's Division. A good crowd was present, and a generous offering was received.

This play was first presented at the Leper Colony at Carville before a large and appreciative audience.

Shreveport News

At a recent meeting of the young people of Mangum Memorial Church, plans were made for getting organized according to the new plan. There are to be three departments in the Young People's Division. A date was set for organizing the Intermediate and Senior Departments.

VOLUNTARY REDUCTIONS

Editor of the Advocate: I am much interested in the article in your issue of January 14 on the front page. I did not notice that the bishops stated anything about their taking a VOLUNTARY cut in their salaries, neither do I see much mention of the heads of big business volunteering a cut. Suppose the bishops come out with a substantial cut, allowing this to go to the Superannuate Fund. Would not the psychological effect be wonderful on the remainder of the church?

Suppose the heads of the railroads and all big business would do as Governor Pollard of Virginia has done? Would not those lower down accept their cut without protest? I admit that a few have volunteered a cut, some ministers have, but they seem to be so far in the minority that little is said about it.

Start at the top and come down. We may have to put up with the old car a while longer. That old suit will be worn longer, but will this degrade an honest man trying to help? No. He will be elevated in the minds of the best people. This world is suffering for the want of the practical teaching of Christ.

J. H. MINER.

1817 23d Ave., Meridian, Miss.

HONOLULU LETTER

By Donald Lewis

Visiting a Live Volcano

Dearest Mother and Dad: As I wrote you before, four of us planned to go to the big island during the holidays, then later decided to wait till the volcano erupted and then make the trip so as to kill two birds with one stone. We had planned to leave Christmas night on the inter-island boat, S. S. Hualalai. So as things turned out, we found ourselves getting ready to go as we had first planned. For, in the meantime, we heard that the volcano had erupted and that it was a very spectacular eruption. It seems that Madam Pele (the goddess of fire) heard that we were waiting for her to do her stuff, so she thought that there was no time like the present to perform.

We had heard quite a bit about the Hawaiian National Bank. Here is some of the information about it: The National Park is very unique in that it consists of two separate tracts of land lying on two different islands. The Kilauea and Mauna Loa areas are joined by a strip of land with a connecting roadway, and it is located on the Island of Hawaii. The Haleakala section is on the island of Maui.

The Kilauea section is mainly known through the activity of a large volcano crater by that name. Kilauea is said to be older than Mauna Loa, which is a tall mountain about 28 miles from Kilauea. Kilauea is a mountain itself, but doesn't seem so since its top is so flat and has such a large crater. Mauna Loa rises to an altitude of 13,675 feet, which is around 9,000 feet higher than Kilauea.

Within the crater of Kilauea there is a large pit a mile across and a thousand feet deep, known as Helemaumau (the House of Everlasting Fire), and this is the pit that has drawn travelers from all corners of the earth. This pit of Helemaumau is the one that has activity in it this year. It is said that nearly 150 years ago Helemaumau became very active and in its violent blast of ashes destroyed a Hawaiian army. From that time until 1924 no rock or ashes were ejected. From time to time since, the floor of the pit has been active with molten lava, which has flowed out of lava geysers, sending sprays 150 to 200 feet into the air. During its recent eruption there were three very large

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fountains and 20 or 30 smaller ones playing all over the pit.

As I said, we left Honolulu Christmas day at 4 p. m., and going steering we were thrown with a crowd of all types of people, who were trying to save money on the trip. The boat soon got into rough water, which of course isn't good for poor sailors. I didn't feed the fish, but I thought I was going to several times, and one time especially, when I saw some rice and fish being fed to some Philipinos, but I got my sea legs about 6 p. m. and was o. k. for the rest of the trip. It is a distance of about 200 miles from here to Hilo, and the water is rather rough between islands, as they cause a rough channel where they are so close together.

When we reached Hilo, we got a taxi to take us to the volcano and to the house we had access to while there. We were all well pleased with the activity, as it was far beyond our expectation. We stayed there quite a while until we almost froze, then we went to see the different craters that are extinct. We later got in touch with a Major we know and he took us to the volcano that afternoon. That night we were taken to the volcano by another friend of ours. So we got to see the beauty of the place three different times. The night view is more beautiful because then the color is shown up more than at any other time.

RELIEF

from Headaches,
Colds and Sore Throat
Neuritis, Neuralgia

Don't be a chronic sufferer from headaches, or any other pain. There is hardly an ache or pain Bayer Aspirin tablets cannot relieve; and they are a great comfort to women who suffer periodically. They are always to be relied upon for breaking up colds.

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SAFE

BEWARE OF IMITATIONS

Was it cold up there? Well, I should say it was to us. We have not been used to cold weather for a long time, and getting up to a high altitude certainly makes a great difference. We could blow our breath and see it. We really got a kick out of doing this, and sitting around an open fire that day was great. At the volcano the wind blew rather strong, and one's back would nearly freeze from the wind while his face would nearly burn up from the heat of the volcano. The temperature of the lava was said to be 7,000 degrees centigrade. Some heat, I should say.

The island is certainly beautiful, much more so than I expected to find it. The tree ferns were very lovely. I will send some pictures along with this and you can see for yourselves part of the beauty of the place. A diagram of the National Park is in the pamphlet I am sending, so that you can get a better idea of the size of some of the craters.

This should be enough for this time, so I will say,

Aloha nui.

DONALD.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

Some Cranks I Met In Europe—Tips and Tipsters

The European waiter is kind unto himself. He will interest you. He will obey your slightest behest. He will anticipate your every want, even your half-realized desires, until at times you fear he will read your mind and discern every secret of your life. He will also accept money; and if you overlook this important part of your reciprocal relations, he will not hesitate to refresh your memory. How they line up in a row with open palms held before your eyes as you depart from the hotel! The waiter, the chambermaid, the porter, the boot-black, the cabbie, all are there, until you are thankful to get away with something in your pocket to take you to the next place of rest. Of course you are not obliged to give anything; but if you get off with your self-respect without doing so, you will be an unusual traveler. Nothing can compare with the face of a European servant who is not satisfied with the size of the coin placed in his hand. At first he seems not to be aware of its presence. It is so small as to be invisible; and when he does at length catch sight of the microscopic affair, such a look of disappointment and grief appears on his face that a man of your apparent standing and eminently respectable appearance should be guilty of giving his confidence in human nature such a shock that you almost feel like sinking off like you had been caught stealing sheep. A friend of mine, a college president, bestowed a quarter of a dollar on one such. The waiter finally located it in his hand,

then surprise and grief overspread his face, which by and by changed to sympathy and pity as he said, "Are you going far?" "Yes," said my friend, "a good way, to the Balkans." "Then," said the waiter, with superlative condescension, handing it back, "You had better keep it. You may need it."

Travelers who frequent the larger hotels and steamers can appreciate the feeling of the American who stood on the deck of his ship about to sail for the United States and holding aloft a shilling, said, "If there is a man, woman or child in Europe that I have not fed, let them come now and get this for it is their last chance."

Much trouble would be saved if travelers would remember that the usual and proper tip in Europe is ten per cent of the bill. Silly Americans, the Europeans say, ruin the service by paying more.

Fool Cranks

I met in Europe the crank who is never satisfied with present affairs, never happy except when miserable, never at home except when away from home—the man who destroys his own happiness by failing to enjoy it and by frowning at his blessings till they change to curses. He is the man who leaves home and travels in search of happiness, the very thing he leaves behind. Every other man's wife looks smarter and better than his. All other children are better cared for than his. He goes out at night no one knows where, pleading business, and when on his way home in the early morning he comes to the stairs of the elevated railroad, you find him carefully taking off his shoes at the bottom for fear his wife will hear him going up stairs. If this species of crank happens to be a woman she suspects and nags her husband till his love is destroyed and he flees from home for relief. Possibly Philip May's picture describes him, of the married menagerie manager who took refuge from the feminine wrath among the wild lions in the cage, and whose wife standing without in impotent rage as she shook her fist at him could only articulate the one word, "coward." As Sarah Grand says, "Why is it that with a voice from the Colonies crying 'send us wives,' a thousand benedicts reply, 'Take ours?'" When, even in these hard times, happiness from a thousand sources lies so thick about us, when every husband, and every wife may make their home a haven of peace and joy, those that fail to do so, and thoughtfully, if not will-

fully wreck their domestic bliss, remind me of the New York policeman who testified: "I hereby solemnly swear that the prisoner set upon me calling me an ass, a precious dolt, a scarecrow, a ragamuffin and an idiot—all of which I certify to be true."

Lander College, Greenwood, S. C.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Okolona St., Feb. 21-22.
Houston St., Feb. 28-29.
Fulton St., March 6-7.
Greenwood Springs, at Greenwood Springs, March 8.
Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.
Algoma, at Ebenezer, Mch. 18.
Vardaman, at Rhodes Chapel, March 19-20.
Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettieton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Cathoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Corinth Dist.—Second Round

Beimont, at Patterson's Chapel, Feb. 20-21.
Blue Mountain, at New Hope, Feb. 27-28.
Dumas, at Dumas, March 5-6.
Ripley, March 6-7.
Corinth, First Church, March 7, 7 p.m.
Baldwyn and Wheeler, at Wheeler, March 9, 11 a. m. and 1 p. m.
Booneville, March 9, 5 p. m.
Corinth Ct., at Gaines Chapel, March 10, 11 a. m. and 1 p. m.
Corinth, South Side, March 10, 7 p. m.
Iuka Ct., at Snowdown, March 11, 11 a. m. and 1 p. m.
Iuka, Feb. 11, 5:30 p.m.
Burnsville, at Indian Springs, March 12, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, March 13, 11 a. m. and 1 p. m.
Guntown and Baldwyn, at Guntown, March 13, 4 p. m. and 7 p. m.
Chaibbeate, at Walnut, Mar. 15, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, March 16, 11 a. m. and 1 p. m.
New Albany, March 16, 7 p. m.
New Albany Ct., at Mt. Olivet, March 17, 11 a. m. and 1 p. m.
Sherman, at Sherman, March 18, 11 a. m. and 1 p. m.
Potts Camp, at Cornersville, March 19, 11 a. m. and 1 p. m.

Hickory Flat, at Ebenezer, March 20, 11 a. m. and 1 p. m.
New Albany, March 20, p. m., preaching.
Mooreville, at Andrews Chapel, March 22, 11 a. m. and 1 p. m.
Mantachie, at Shiloh, March 23, 11 a. m. and 1 p. m.
Marletta, at Liberty, Mar. 24, 11 a.m. and 1 p.m.
Booneville Ct., at Oak Grove, March 26, 11 a. m. and 1 p. m.
Rienzi, at Pisgah, March 27, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, Apr. 2-3.

The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.

JAMES H. FELTS, P. E.

Columbus District—Second Round

Kosciusko Circuit, at Bethel, Feb. 20.
Kosciusko Station, Feb. 21, a. m.
Starkville Station, Feb. 21, p. m.
Macon Station, Feb. 28, a. m.
Shuqualak, at Shuqualak, Feb. 28, p.m.
Cedar Bluff, at Pheba, March 5.
West Point Station, March 6, a. m.
Artesia and Shaeffers, March 6, p. m.
Caledonia Circuit, at Flint Hill, March 12.
Brooksville, at Brooksville, March 13.
Sturgis, at Pleasant Hill, March 19.
Columbus, First Church, Mar. 20, a. m.
Columbus, Central, March 20, p. m.
Chester, at Salem, March 25.
Ethel, at Shady Grove, March 26.
Longview, at....., March 27.
Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a. m.
Ackerman Station, April 3, p. m.
High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10 a. m.
Weir and McCool, at Weir, April 10 p. m.
Macon Circuit, at Center Point, April 17, a. m.
Crawford, at Mayhew, April 17, p. m.
V. C. CURTIS, P. E.

Sardis Dist.—Second Round

Senatobia, preaching, Feb. 21, p. m.
Charleston, preaching and Q. C., Feb. 24, 7 p. m.
Byhalia, at Fountain Head, Feb. 27, 28.
Cockrum, at Hebron, March 5, 6.
Mt. Pleasant, at Union, Mar. 12, 13.
Olive Branch, at Mineral Wells, Mar. 13, p. m.
Red Banks, at Victoria, preaching and Q. C., March 15, 11 a. m.
Shuford, at Lovejoy, March 19, 20.
Longtown, at See's Chapel, March 23, 11 a. m.
Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoha, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutia, at Strayhorn, Apr. 27, 11 a. m.
J. M. BRADLEY, P. E.

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Most Speedy Remedies Known

WHEN REVIVALS BEGAN TO WANE

By Rev. Irvin B. Manly

Many remember the time when the soul-serving revival was the greatest interest and burden of the church, when the community waited in great expectancy, and when ministers and pastors laid great stress on the conversion of sinners, the bringing back of backsliders and real soul-saving. Even sinners looked forward with interest and hope to the time of the revival.

Preparation was made, and usually there was a great awakening during these important and holy seasons of fasting and prayer of earnest preaching.

Preachers preached powerfully on sin and repentance, and exhorted backsliders and sinners to "flee the wrath to come"! During these wonderful visitation of God's presence and power, Christians rededicated themselves to His holy service and sought the guidance of the Holy Spirit in a special campaign for the salvation of their children, their friends and their neighbors.

It is always a great day for the community and the church when the Gospel is preached with power sent down from heaven and the penitent is converted, and the church members go home to erect a family altar and to give themselves to fasting and prayer.

But, alas! Some things have taken place, and revivals have waned. No one is stupid enough to deny this; and no one ought to be cold enough or dead enough to be satisfied with the "form of godliness" that is so prevalent throughout the nation, and so soul-withering and faith-stifling, wherever it is dragging its deathly wing on the altars of the Church. Others have formed what they call churches, apart from the revival and have gone on gaining members and money; but Methodism and God's church can no more live without re-

vivals than a child can be born without a mother!

When Did Revivals Begin to Wane?

First, when "programs" and social meetings took the place of the prayer meeting.

Second, When the family altar was discarded and church-members found no time to pray.

Third, when parents decided that pleasure, money-making and "society" were more important for their children than a godly life.

Fourth, when the church failed to require its members to live different from outsiders, and to "keep themselves unspotted by the world."

Fifth, when congregations begin to seek entertaining, "college bred" preachers, rather than well-informed, wholly consecrated men of God and ministers with a consuming zeal for the salvation of the unsaved!

Sixth, when worldly-minded men and pleasure-loving society women began to dictate the appointment of pastors, and to carry on the affairs of the church.

So, about the time these things took place, rejoicing and shouting in the church weakened unto death, testimony and experience meetings grew feeble and failed; and the old "class-meeting" was buried "somewhere" without a song or prayer and no marker for the grave—and "no man knoweth of the sepulchre unto this day"!

Some wonder what our Lord Jesus thinks and what He feels, when we have a loss of thirty-nine thousand church members and a great falling off in attendance at Sunday school and young people's meetings in one year!

Pathetic and dreadful is God's statement in His Word: "They have healed also the hurt (or bruise) of the daughter of my people slightly, saying, peace, peace; when there is no peace." O, may we listen as He speaks again to the individual and His Church: "Thus sayeth the Lord, Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and we shall find rest for your souls."

All about us and everywhere are the weary, the heavy laden and sad and broken-hearted, seeking help and rest, and like lost children crying in the night. It is so dark and doleful for many of our brothers and sisters!

Only God's grace and the joy of salvation is left for the sin-cursed and broken-hearted to try; for they have tried everything else.

Now, let us pray: "O, Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy!"

401 Cosmos Street, Houston Tex.

A DAY OF REST

By Rev. W. G. Evans

For many years I was associated with a man of great energy and enthusiasm who refused to stop as long as there was a possibility of his adding one more effort to his day's work. In his garden it was "just another furrow"; in his reading it was "just another chapter as the shadows length-

ened," and later in his office it was "I will be with you just as soon as I have done this or that." We have gotten out of his buggy in the days when they were in use and he would often stop to brush it out and leave it clean before leaving it for the night. Week in and week out he never stopped. He was a fine fellow and indefatigable worker—but—he paid the penalty. A nervous breakdown, a trip to the seashore, then to the mountains—a broken constitution, then disease—and then we laid him away to await the judgment day.

The Great God of this Universe in planning this world and all that is in it has written into every fibre of everything in it the law "labor" and the law of "rest". Man and beast, and plant life are subject to them. Day and night, winter and summer, are the monitors of His will. God's SABBATHS are necessary for His creatures.

He says to us, "Be still and know that I am God". . . .

The Jews through all time have observed a seventh day Sabbath and this day has been a blessed boon to them and their followers, and today as a day of REST and also a day of RELIGIOUS WORSHIP it offers rare opportunities to every one of us.

The MAN, his MIND and his SOUL all cry out for REST.

WHISKEY!

The following remarkable letters, one from Robert G. Ingersoll to Dr. James M. Buckley, with Dr. Buckley's reply were found in Dr. Buckley's records after his death. Mr. Ingersoll was the champion of atheism and infidelity a generation ago, while Dr. Buckley was the famous editor of the New York Christian Advocate.

Said Ingersoll to Buckley

"Dear Buckley:

I send you some of the most wonderful whisky that ever drove the skeleton from the feast of painted landscapes in the brain of man.

It is the mingled soul of wheat and corn.

In it you will find the sunshine and shadow that chased each other over billowy fields, the breath of June, the carol of the lark, the dew of the night, the wealth of summer and autumn, rich content, all golden with imprisoned light.

Drink it and you will hear the voice of men and maidens sing in the "Harvest Home," mingled with the laughter of children.

Drink it and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days.

For forty years this liquid joy has been confined within staves of oak, longing to touch the lips of man.

Your friend,

ROBERT G. INGERSOLL.

Buckley Back to Ingersoll

My Dear Bob:

I return to you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man.

It is the ghost of wheat and corn, crazed by the loss of their natural bodies.



**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
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In it you will find a transient sunshine chased by a shadow as cold as an Arctic midnight, in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven.

Drink it and "you will have woe, sorrow, babbling and wounds without cause."

Your eyes shall behold "strange women and your heart shall utter perverse things."

Drink it deep and you shall hear the voices of demons shrieking, women wailing, and then, all orphaned, children mourning the loss of a father who yet lives.

Drink it deep and long serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs. "At last it biteth like a serpent and stingeth like an adder."

For forty years this liquid death has been confined within staves of oak, harmless there as pure water. I send it to you that you may put an enemy in your mouth to steal your brains; and yet, I call myself your friend.

BUCKLEY.



COMFORT
for COLICKY BABIES

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GENTLE REGULATION

The best way to prevent colic, doctors say, is to avoid gas in stomach and bowels by keeping the entire intestinal tract open, free from waste. But remember this: a tiny baby's tender little organs cannot stand harsh treatment. They must be gently urged. This is just the time Castoria can help most. Castoria, you know, is made specially for babies and children. It is a pure vegetable preparation, perfectly harmless. It contains no harsh drugs, no narcotics. For years it has helped mothers through trying times with colicky babies and children suffering with digestive upsets, colds and fever. Keep genuine Castoria on hand, with the name:

Charles H. Fletcher
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CHILDREN CRY FOR IT

To End a Cough In a Hurry, Mix This at Home

To quickly end stubborn coughs, due to colds, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, saves money, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the obstinate coughs which follow cold epidemics.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest medicinal agents for severe coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

HUMAN BODY WORTH 94 CENTS, SAYS EXPERT

London.—Here, according to Dr. Thomas E. Lawson, noted British physician, is what the average human being is made of:

Enough water to fill a ten-gallon barrel.

Enough fat for seven bars of soap.

Carbon enough for 9,000 lead pencils.

Phosphorus enough to make 2,200 match heads.

Sufficient magnesium for one dose of salts.

Enough iron to make one medium sized nail.

Sufficient lime to whitewash a chicken coop.

Sulphur enough to rid one dog of fleas.

All, at prevailing prices, could be bought for 94 cents, he said.

TO TRE GOVERNORS OF THE STATES

"The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, and above all, the pure and benign light of Revelation, have had a meliorating influence on mankind and increased the blessings of society. . . .

"I now make my earnest prayer, that God would have you and the states over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."—G. Washington.

WHAT DR. G. W. RIDOUT IS PREACHING

By Rev. Harvey B. Hysell

Recently there was an article in the New Orleans Christian Advocate telling of the great revival that was taking place in Brazil under the leadership of Dr. G. W. Ridout. It was my privilege to be with Dr. Ridout in a tent meeting just a few days before he went on his first tour of evangelism, that took him through Korea, Japan, China and into India. While in the above mentioned meeting Dr. Ridout and I would go into the hills and pray together and enjoyed Christian "fellowship one with another." The particular thing that I want to call attention to is the preaching of Dr. Ridout. His messages are, about altogether, an emphasis of the doctrines of Methodism, hence of the New Tes-

tament. He usually begins his meetings by preaching on Acts 1:8, "For ye shall receive power after that the Holy Ghost is come upon you." The greater part of his sermons are on the experience of the New Birth and the subsequent baptism of the Holy Spirit. He calls the church, preachers and all, to seek their personal Pentecost. Many respond and find this Apostolic experience and the fire spreads.

In one of Dr. Ridout's articles, in the Pentecostal Herald, sometime since, he gave the four cardinal points of Methodism as follows:

- (1) All need Salvation.
- (2) All may have Salvation.
- (3) All may know they have it.
- (4) All may attain unto Holiness.

I remember hearing Dr. Ridout speak about someone, "Knowing God in the Holy Spirit." Dr. Morrison has preached all over this nation on David's charge to Solomon which says, "Thou, Solomon, my son, know thou the God of thy Father, etc." He points out in this great sermon the difference in knowing about God and know-

ing God. We need ever to hold this fact before the minds of the people.

The Holy Spirit is here today "To take the things of Christ and show them unto us." The Spirit was in the Church that we read of in the Book of Acts to the extent that they would sometimes say, "It seemed good to the Holy Ghost and to us."

Of Stephen it was said, "He was a good man, full of faith and the Holy Ghost." We often hear the expression, "He is a good man," but rarely ever hear the other phrase added, "full of faith and the Holy Ghost."

Rev. George Bernard, author of the "Old Rugged Cross," wrote the following lines also:

In the book of God so precious we are told of Pentecost,

How the blessed Lord's disciples tarried for the Holy Ghost.

Pentecostal fire fell on them, burning up their sin and dross,

Filling them with power for service, making them a mighty host.

When the Church of Jesus tarries, Pentecostal fire will fall,

Sin and wrong will be defeated, sinners on the Lord will call.

She will march to glorious victory, over every land and sea, Lifting high the blood-stained banner, holiness her motto be.

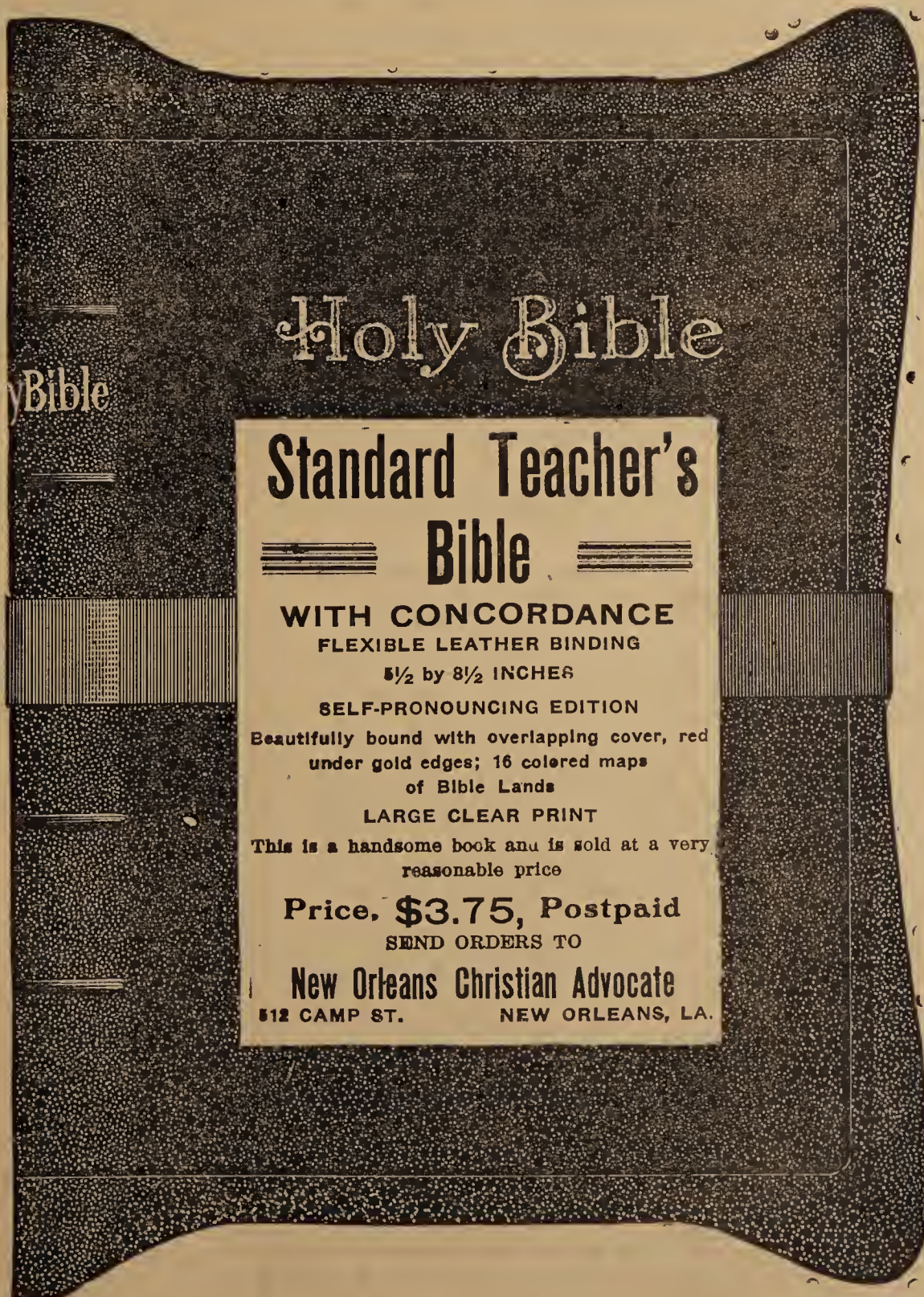
I sincerely trust and earnestly pray that God will pour out His Spirit in a large measure upon us who inhabit this little spot on His Globe, called "Louisiana."

Hodge, La.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



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NEWS FROM THE NETTLETON
(MISS.) CHARGE

The program of our church is intensely interesting if intensely interesting people put it on. Last week we studied our Kingdom Extension book, "Methodism and World Need," at Nettleton Church. Only one chapter was assigned to one person with the exception of the sixth chapter, which was presented by two members of the Epworth League. This method worked well. It is being presented in this way at each of the other churches on the charge.

Our laymen are working diligently. We have planned for a laymen's service at each church on the charge under the direction of the charge lay leader. We are to have an Institute on the second Sunday in February, that we may study the work of the local board of Christian education. This work is under the direction of Rev. W. R. Hammontree, who is assistant secretary of the board of Christian education.

What I really want to say is that "It's a lot of fun to live" and work out the program of the church, and that the chief aim of the whole matter is to fear the Lord and keep His commandments and look after the claims of the church, putting emphasis wherever emphasis is due. We believe that the new arrangement of Christian literature is one of the best things that our church has done in many years, but I do not believe that all has been done yet that might be done at the point of consolidation. In my humble judgment, there are still too many church papers. Even our ministers as well paid as they are, cannot take all of them. It is simply idealistic to even try. But to circulate Christian literature is a part of the program of the Church, and it has been said that, "It is intensely interesting to work at the program of the

Sensation of the
Medical World

Calotabs, the Purified and Refined Calomel Tablet Does Not Gripe, Nauseate Nor Salivate.

The horrors of Saturday night Calomel-taking are a thing of the past. According to druggists, Calotabs the de-nauseated calomel tablet is a grand success, the triumph of modern pharmacy. Not the slightest danger or unpleasantness attends its use and yet it exhibits all the liver-cleansing and system-purifying qualities of the old-style calomel.

There can be no doubt that calomel is the most valuable and universally useful of all medicines and now that its objectional qualities have been removed its popularity will have no bounds. One Calotab at bedtime, with a glass of water,—no taste, no nausea, or unpleasantness whatever. The next morning you are feeling fine, liver clean, splendid appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

Church," and as for me, I have made up my mind that I am going to try one more time to do better at my job. I LIKE MY JOB.

R. T. HOLLINGSWORTH.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexander Dist.—First Round

Alco, Feb. 20-21.
Natchitoches, Feb. 24, p. m.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round

St. Francisville, at St. F., Feb. 21, a. m.
Jackson, at Ethel, Feb. 21, p. m.
Walker, at Walker, Feb. 28, a. m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—First Round

Last Half

Leesville, Feb. 14, 11 a. m.
Anacoco, at Anacoco, Feb. 14, p. m.

W. WINANS DRAKE, P. E.

Monroe Dist.—First Round

Bastrop, Feb. 21, 11 a. m.
Fairbanks, at Sterlington, Feb. 21, 7:30 p. m.
Tallulah, Feb. 24, 7:30 p. m.
Pioneer, at Pioneer, Feb. 28, 11 a. m.; Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

Minden Dist.—First Round

Winnfield, Feb. 21, 11 a. m. and 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—First Round

Franklin, Feb. 21.
Donaldsonville, Feb. 28.
Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston District—Second Round

Eros, at Eros, Feb. 21, 11 a. m.
Choudrant, at Clayborn, Feb. 21, 3 p. m.; preaching 7 p. m.
Bernice, at Bernice, Feb. 28, preaching 11 a. m.; Q. C. 2 p. m.
Homer, Feb. 28, following night service.
Hodge, at Dodson, March 6, preaching 11 a. m.; Q. C. 2:30 p. m.
Farmerville, at Calhoun, March 6, preaching 7 p. m.; Q. C. following.
Dubach, at Dubach, March 13, preaching 11 a. m.; Q. C. 2:30 p. m.
Bienville, at Strange, March 13, following night service.
Gibbsland, at Oak Grove, March 20, preaching and Q. C. 11 a. m.
Slmsboro, at Slmsboro, March 20, 3 p. m.; preaching 7 p. m.
Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.
Haynesville, at Haynesville, March 27, following night service.
Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Brookhaven, Jan. 31, 7:30 p. m.; April 15, 7:30 p. m.
Magnolia, Feb. 14, 7 p. m.; March 25, 7:30 p. m.

Pearl River Ave., Feb. 21, 11 a. m.; May 18, 7:30 p. m.
LaBranch Street, Feb. 28, 11 a. m.; May 19, 7:30 p. m.
Adams, at Pisgah, Feb. 28, Q. C. 2:30 p. m.; Services 7:30 p. m.
Hazlehurst, March 6, 11 a. m. and 2 p. m.

Wesson, at Beauregard, March 6, 7:30 p. m.; March 24, 7:30 p. m.
Bogue Chitto, at Northfield, March 13, 11 a. m.; April 21, 7:30 p. m.
Summit, at Topisaw, March 13, 2:30 p. m. and 7:30 p. m.
Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.
Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.

W. A. HAYS, P. E.

Phone, Main 2838

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Jackson Dist.—First Round

Edwards, at Edwards, Feb. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Feb. 21, 7 p. m.; Q. C., Feb. 22, 7 p. m.
Florence, at Star, Feb. 28, 11 a. m.; Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—First Round

Vimville, at Pleasant Hill, Feb. 28 11 a. m.

T. J. O'NEIL, P. E.

Newton Dist.—First Round.

Laurel, at Kingston, Feb. 21, 11 a. m. and 2:30 p. m.
Laurel, at West, Feb. 21, 7 p. m.
Laurel, First Church, Feb. 22, 7:30 p. m.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—First Round

Mayersville, at Mayersville, Feb. 21.
Utica, at Utica, Feb. 28, 11 a. m. and 2 p. m.

HENRY G. HAWKINS, P. E.

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.
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TELL US

(The Editor and Manager of the New Orleans Christian Advocate, believing that the readers are able to make criticisms and suggestions that will be of much value to them, submit herewith a few questions which they wish you to take time to answer and return to them at the earliest possible date. Go carefully through the Advocate, and then take your examination. We are anxious for the paper to serve our people as effectively as possible at a time so critical for religion and the church. You can help. We adopt as our slogan: "Censure us in your wisdom, and awake your senses that ye may the better judge.")

1. What part of the Advocate do you consider of most value? Editorials.....Conference News.....Contributed Articles.....Personals.....The Departments: Christian Education, etc.....Letters.....Selected Materials.....
2. What do you read first?.....
3. Does the layman have large enough place?.....
4. Do you prefer short, long or medium editorial discussions?.....
5. Would you like the Advocate to carry Sunday School and League comments?.....
6. Do you like sermons?.....
7. Would you like a Question and Answer Column on the Bible, Church and Sunday School problems?.....
8. Do you wish Book Reviews?.....
9. Is the subscription price right?.....
10. Make any other suggestions you wish not covered by these questions. You have a chance to help build your own paper. Just take your pencil and put down what you think.

(Tear out and return)

We Are Going To Send 100 Subscriptions To The Advocate During March

Were the Encouraging Words of Rev. J. L. Decell, D. D., Pastor of Galloway Memorial Methodist Church, Jackson, Miss.

Christian Advocate

NEW ORLEANS

Vol. 78—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4013

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 25, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

A PRAYER FOR GENEVA

O, God Eternal, whose hand made the nations, whose eyes behold all they do, whose heart is their home; we thank Thee that by thine unfailing design and thine increasing purpose, Thou has constrained the peoples to invoke a council that represents thy world family. From the east and the west, from the north and the south, they have come to a place and a purpose made central by Thy providence. Many languages, many customs, and a great variety of social heritages are seated together seeking to forget the things that divide and to exalt the ties that bind.

Dissolve in the minds of these delegates the spirit of grasping and getting. Dethrone and dissipate the spirit of provincialism, suspicion and hate. Release and make regnant the spirit of sympathetic understanding.

Cause to cease the raucous roar of the antiquated noise of war that disturbs thy fair world that the delegates may have quiet in which to deal with issues so fraught with eternal import. Or, if this be not Thy will, make this conflict a reminder of the futility of force to heal the world's hurt, and above the roar may they hear the more elemental, more primal, more persistent and more invincible voice of love and mutual understanding to which our ears are becoming increasingly sensitive and responsive.

Remove from the hearts of the delegates the feeling that individual nations can prosper at the expense of others, and show them that the world is now too small for them to pursue their purposes alone. May they see that the nations are members one of another and that the same God rules over all.

Grant the nations true repentance as preparation for the coming of Thy larger kingdom of brotherhood.

May there arise from the individual nations throughout the world at this universally dramatic moment such spontaneous goodwill as shall create a rivalry in reduction of armaments taking the place of the erstwhile competition. Remove our fear and wing our faith. Scatter our pessimism and despair with courageous and creative unanimity of purpose.

Teach us the unlearned lesson of the world's Greatest Teacher, "They that take the sword shall perish by the sword." Help us to see the folly of feeding the flames of hate with a civilization that is struggling toward the light. Grant us courage to take risks for peace and make sacrifices therefor as we have been wont to do for war.

ON YOUR MARK! GO!

As you read this the day for the Advocate Campaign will be at hand. According to your faith and effort so be it unto you. Let us see to it that our field is canvassed, and that the Advocate is brought to the entire membership of the church. Each in his place doing his part will pile up a total that will meet our desires.

May the delegates hear during all their deliberations the ceaseless tread of the unemployed as they search in vain for work that their children may have the bread which war has snatched and withholds from them in a world economically and spiritually impoverished by strife. May they hear the plea of an unborn generation that seeks a world made safe for the highest life.

Release a contagion of fellowship and a desire for sharing the high providences of God.

All this we ask in the name of the Prince of Peace upon whose broad and unbending shoulders we would place the government of this world. Amen.

DR. A. W. TURNER

No, this is not an announcement of the death of the subject, but a statement calling Louisiana Methodists' attention to the fact that he is still very much alive.

In a recent number of the Advocate was a word from the Secretary of the Louisiana Conference, Dr. R. H. Harper, reminding us of resolutions adopted by the recent session of the Conference bearing upon the work of Dr. Turner.

Dr. Turner has come to symbolize to Methodists and many others, including the law-makers of the state, the cause of Temperance and Prohibition. To him we and many others are indebted for the state enforcement law, for its preservation on our statute books and for the high regard in which it is held by law-abiding forces throughout the state and among those of similar conviction beyond the borders of Louisiana. He has been the faithful watch-dog at the doors of our legislative halls and the doughty defender of the prohibition faith throughout the state.

Dr. Turner's method has been courteous and friendly, both to friend and foe, but as steady and uncompromising as the sunlight. When Louisiana's history of prohibition has been written his name

TWO MISSIONARY EVENTS

On the calendar of missionary activities the coming meetings of the Woman's Missionary Council and the General Missionary Council occupy places of large importance. No department of our work has reached a more strategic turn in its history than that of missions. New factors have arisen in the field making necessary and inevitable changes in methods and procedure. Have forces sufficient to balance and direct the new factors been found?

The General Missionary Council meets this year at Oklahoma City, March 1-3, inclusive. It should be attended by ministers, laymen and women. Among those who will most certainly be in attendance will be the bishops, editors, secretaries of boards of missions, conference missionary secretaries.

Distinguished speakers on the program will be Dr. Charles W. Gordon (Ralph Connor), Bishop Arthur J. Moore, chairman of the General Commission on Spiritual Life, and Bishop J. W. Tarboux, the first bishop of the autonomous Methodist Church of Brazil. Missionary addresses, discussions and open forums will be conducted by Drs. Cram, Goddard, Mrs. J. W. Mills, Dr. J. W. Perry, Dr. E. H. Rawlings and Mrs. J. W. Downs.

Many who have read the books of Ralph Connor will be delighted to hear and meet their author.

The twenty-second annual meeting of the Woman's Missionary Council will be held in St. Mark's Church, Atlanta, Ga., March 9-15. Among those on the excellent program will be the following: Bishop Jno. M. Moore, who will deliver the annual sermon; Dr. Forney Hutchinson, who will have charge of the noon worship; Dr. Luther A. Weigle, Yale University, and Dr. Fletcher S. Brockman, of the committee to promote friendship between America and the Far East.

Surely no one who can arrange to do so will fail to include these great meetings in his plans.

will appear among those who had a very large share in making the state free from slavery to rum.

Let the churches throughout the state arrange schedules by which Dr. Turner may be able to make an itinerary of the Conference during the year. There are at least two good reasons for this. It is needed and will prove exceedingly beneficial, and the pastors of the Conference with the lay members have promised to invite him.

The Churches and World Peace

A Message to the Churches

The Christian Gospel and War

We, members of the executive committee of the Federal Council of the Churches of Christ in America, viewing the present world situation from the standpoint of the Christian gospel, express the following judgments, which we transmit to the churches, believing them to merit careful consideration.

The churches of Christ in America, as evidenced by the official and repeated pronouncements of many denominations, are deeply convinced that the gospel of Jesus and the methods of war are irreconcilable. Believing that war is contrary to the will of God, they cannot regard it as inevitable. They hold that the will to peace and the passion for dealing justly and loving mercy, which the Christian gospel holds before the world, must underlie all attempts to achieve peace and should find practical expression in the economic and political life of the world.

Reduction of Armaments

The Peace Pact of Paris is the political charter of the world's peace. Having renounced war, the nations should now seriously undertake to renounce the implements of war. More energy and more money are, however, being expended on their military establishments than ever before, although millions of workers lack the very necessities of life. The United States is expending for military purposes more than any other nation. Our military disbursements for 1930 were \$725,000,000, an amount equal to one-sixth of the total military expenditure of the world. The reduction of armaments and of military budgets constitutes one of the immediate and most pressing problems before the peoples of the world. The obligation to disarm is moral and spiritual as well as practical.

We are profoundly grateful that the nations are meeting in the first world disarmament conference of history. Its results will influence, for good or ill, the life of the world for many years to come. We rejoice that our Government is actively co-operating in preparing for this epochal event. We pray that the God of Peace may lead the nations in this hour of crisis.

We approve active and constructive participation by the United States in the Disarmament Conference through the strongest possible delegation of civilian leaders, with such technical advisers as may be needed, men who are committed to the principles and familiar with the programs that are basal to the achievement of enduring peace.

Since the difficulty in efforts to achieve a reduction of armaments in recent conferences has been due, in part, to the fact that the negotiations have so largely been conducted by those who believe that war is inevitable or at least so probable that preparations for it should be made and continued, we hope that the President, in appointing the delegation to the Disarmament Conference, will see fit to select persons who believe that war is not inevitable and that permanent peace is a practical possibility.

We urge increasing emphasis on the obligations of the Peace Pact, and for the Disarmament Conference we recommend

1. Actual reduction, not mere limitation, of sea, land and air armaments.
2. An immediate initial reduction of significant proportions in the existing military budgets of the nations.
3. Immediate abolition of all governmental preparations and appropriations for poison-gas and disease-germ warfare.

4. Establishment of a Permanent Disarmament Commission to supervise the observance of the disarmament agreements.

We also urge that, in case not all nations present at the Conference are able to agree at once upon a definite scale of reductions, failure to secure complete unanimity should not prevent action by those who can agree.

We heartily approve the one year armaments truce adopted by our own and forty-nine other governments, and cordially support the Administration in reducing army and navy budgets.

War Debts and World Peace

We note with satisfaction the growing sentiment in favor of an all-round reduction or cancellation of the intergovernmental war debts, believing that such action will foster mutual goodwill and confidence among the nations and contribute to the social and economic well-being of all. Quite apart from the economic factors involved, we are persuaded that the gospel injunction that those who are strong should bear the

IS THIS THE TIME TO HALT?

Is this the time, O Church of Christ! to sound Retreat? To arm with weapons cheap and blunt

The men and women who have borne the brunt Of truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around Horizons lift, new destinies confront, Stern duties wait our nation, never wont To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,

Enlarge thy plans and gifts, O thou elect, And to thy Kingdom come for such a time! The earth with all its fullness is the Lord's. Great things attempt for him, great things expect

Whose love imperial is, whose power sublime.

—Charles Sumner Hoyt.

burdens of the weak is mandatory on nations no less than on individuals. New war debt agreements, however, should be accompanied by assurances that the money thus remitted will not be spent for increased war preparations.

The World Court

We urge that the protocols now before the Senate, providing for American membership in the World Court, be ratified. Evidence of the purpose of the United States to co-operate with the nations in substituting law for war in the settlement of international controversies, would help create an international spirit favorable to the success of the Disarmament Conference.

Conscience and Citizenship

The recent authoritative interpretation of the law of naturalization, denying citizenship to persons who have conscientious scruples against military service, creates an intolerable dilemma for the great body of Christians in the United States who, recognizing God as "the Lord of conscience," place loyalty to God above every other loyalty. We urge such an amendment of the naturalization law and such other needed measures

as shall conserve the moral and religious principle at stake.

Since military training conducted by the War Department in the R. O. T. C. units in our schools and colleges tends to militarize the minds of our youth and conflicts with the spirit and intent of the Peace Pact of Paris, we urge that all compulsory military training should cease and that no military training should be given in high schools.

We believe, moreover, that individuals who hold conscientious scruples against participation in military training and military service, of whatever communion they may be members should have the same rights and privileges as are accorded to Quakers, Mennonites, and Dunkards, and that the churches should give such individuals their moral support in claiming such rights and privileges.

Co-operation of the United States with the League of Nations in Regard to Peace in Manchuria

We deeply appreciate the prompt action of our Government in co-operating with the Council of the League of Nations in seeking a peaceful settlement of the issues now at stake between China and Japan to their solemn obligations as signatories of the Peace Pact of Paris. We believe that our Government will have the fullest support of the membership of our churches in doing everything within its power, in co-operation with the Council of the League of Nations, to find a solution mutually acceptable to China and Japan.

We sincerely hope that the Governments and peoples of both countries may realize how important it is for their future relations through the decades and centuries ahead and also for their relations with the other signatories of the Pact of Paris that they should find some peaceful way of solving their controversies and to this end should accept the good offices of friendly neutral nations.

A Consultative Pact

We believe it important for the nations signatory to the Pact of Paris formally to agree among themselves that they will promptly consult with one another in the event of a threatened breach of the Pact and to agree on concrete procedures for such consultation. Such action would strengthen the institutions of peace and would make more likely a genuine reduction of armaments at the Geneva Conference.—Commission on International Justice and Goodwill.

"PREACHED OUT"

Like a gong sounding the knell of doom comes that fateful word "Preached out!" Nothing that can be said about a Christian minister except a reflection on his personal character is quite so devastating in its effect as this expression "preached out." We live in a day of multitudinous newspapers and books, of telephones and radios, but the spoken word of the messenger of God has not been displaced. Men and women will still go to church to hear a sermon vibrating with eternal truth. Souls are still saved by the "foolishness of preaching." The question turns, not upon the present-day value of the preaching method, but upon the quality of the sermon. Does any one think for one moment that Phillips Brooks, Henry Ward Beecher, Horace Bushnell, if they were living, would be passed by for a radio deliverance or a canned sermon? No, these great proclaimers of the truth would preach to

packed houses as of yore. But what of the present? Preachers who can preach seldom lack hearers. Witness Cadman, Fosdick, Tittle, and a host of others in various parts of the country.

Why "preached out?" Well, some ministers have allowed themselves to be fooled into thinking that preaching is no longer a matter of primary importance. Such a view soon begins to tell upon their pulpit work, and before long their laymen catch the idea and resort to the Sunday newspaper. There is also much confusion of thought in our time, and a great complexity of problems and issues that the modern prophet must face. The minister begins to hesitate, to balance considerations, to grope, often ascending his pulpit with no very clear understanding or conviction respecting the message that he is about to deliver.

Some ministers are unprepared for their task through lack of training and therefore fail to comprehend "what it is all about." The best they can do is to reiterate what others have said, without making it their own. There are a few clergymen who are actually too lazy properly to prepare a sermon. "Sermons come easy," once said a rather promising graduate of a theological school. But they do not "come easy" any longer, for he is now out of the pastorate.

It is nothing less than tragic for a Christian minister to reach the place where he must bear the stamp "Preached out," whatever may be the cause or causes that have brought him to such an ignominious end. Almost as tragic, however, is the condition of those preachers who have not yet been openly marked a failure but are unconsciously on the way to it. What of the man who apparently is "having a good time" with current newspaper themes, though the ability and the broad knowledge so necessary for the interpretation of events are decidedly lacking? What of the man who revamps brilliant essays for pulpit purposes? What of the preacher whose stock in trade is some outworn commentary and a book of "Ten Thousand Illustrations?" All these are building on the sand while the storm is brewing.

Good preaching depends upon many things—some native capacity for the undertaking, thorough preparation, pleasing personality, and other qualifications. But in addition to these requirements the successful preacher should personally grow in grace daily and in the knowledge of our Lord Jesus Christ, and he must study. He must never cease to study. And studying does not mean simply reading. Richness of spiritual and intellectual resources constitutes the sine qua non of effective preaching. There is no short cut. There ought to be insight and material enough back of every sermon to make ten or a dozen sermons. How else can a man be an effective messenger of the most high God, a proclaimer of eternal truth?

The world task that Christianity faces today is nothing less than staggering. We need as never before a ministerial leadership spiritually aglow and intellectually alert if Jesus Christ is finally to be crowned Lord of all.—Zion's Herald.

A CHARACTERISTIC EXPRESSION OF MARK'S GOSPEL

By Rev. John D. Ellis

Mark made frequent use of "Eutheos," which means "at once," "immediately." It cannot be said, that he used "Euthos" in the sense of "Euthudromeo," to lay a straight course: The two words are not synonymous in Scripture.

There is much difference between "Immediately" and "laying a straight course."

Acts 16:11. "Loosing from Troas, we came with a straight course (euthudromeo) to Samothracia."

Acts 21:1. "We came with a straight course (euthudromeo) to Coos."

The word for "going direct," "to proceed straight," is "euthudromeo."

Every time Mark used "eutheos" he meant "at once," "immediately."

Mark 1:10. "And immediately (eutheos) walking up from the water."

Mark 1:12. "And immediately (euthcos) the Spirit driveth him into the wilderness."

Mark 1:18. "And immediately (eutheos) they forsook their nets."

Mark 1:20. "And immediately (eutheos) he called them."

Mark 1:21. "And immediately (eutheos) on the Sabbath day he entered into the synagogue."

Mark 1:28. "And immediately (eutheos) his fame spread abroad."

"Mark 1:31. "And immediately (eutheos) the fever left her."

Mark 1:42. "Immediately (eutheos) the leprosy departed from him."

Mark 2:2. "And immediately (eutheos) many were gathered together."

Mark 2:8. "And immediately (eutheos) when Jesus perceived in his spirit."

STRONG WORDS FROM DR. W. W. DRAKE

I am profoundly convinced that no Board or Department of the Church and its work is more essential to the success and progress of its cause than the church paper. The promotion of every interest, missionary, educational or charitable, as well as the spiritual progress of the church depends very largely upon the intelligent grasp of the program and policies of the church, and the most effective method of spreading this intelligence is through an efficient church paper, circulated widely in our membership.

In these days of newspaper propaganda, the church paper is almost essential to give a correct view of many moral and social questions with which the church is vitally concerned.

I can think of no single effort that would more certainly and more widely advance the interest of our church in Louisiana and Mississippi, than a movement to put the Advocate into every Methodist home of our territory.

Fraternally,

W. WINANS DRAKE.

Presiding Elder, Lake Charles District

Mark 2:12. "And immediately (eutheos) he arose, took up his bed, and went forth."

Mark 3:6. "The Pharisees went forth, and immediately (euthcos) took counsel."

Mark 4:5. "And immediately (eutheos) it sprang up."

Mark 4:15. "Satan cometh immediately (eutheos) and taketh away the word."

Mark 4:16. "When they have heard the word, immediately (euthos) receive it with gladness."

Mark 4:17. "Immediately (eutheos) they are offended."

Mark 4:29. "Immediately (eutheos) he putteth in the sickle."

Mark 5:2. "Immediately (eutheos) there met him out of the tombs a man with an unclean spirit."

Mark 5:29. "And immediately (eutheos) the fountain of her blood was dried up."

Mark 5:30. "And Jesus immediately (eutheos) knowing in himself."

Mark 5:42. "And immediately (eutheos) the damsell arose."

Mark 6:25. "She came in immediately (eutheos) with haste unto the king."

Mark 6:27. "And immediately (eutheos) the king sent an executioner."

Mark 6:45. "And immediately (eutheos) he constrained his disciples."

Mark 6:50. "And immediately (eutheos) he talked with them."

Mark 6:54. "And when they were come out of the ship, immediately (eutheos) they knew him."

Mark 7:35. "And immediately (eutheos) his ears were opened."

Mark 8:10. "And immediately (eutheos) he entered into a ship."

Mark 9:15. "And immediately (eutheos) all the people, when they behld him, were greatly amazed."

Mark 9:20. "When he saw him, immediately (eutheos) the spirit tare him."

Mark 9:24. "And immediately (eutheos) the father of the child cried out."

Mark 10:52. "And immediately (eutheos) he received his sight."

Mark 11:3. "Say ye that the Lord hath need of him, and immediately (eutheos) he will send him hither."

Mark 14:43. "And immediately (eutheos) while he yet spake cometh Judas."

Mark 14:45. "He goeth immediately (eutheos) to him, and saith, Master, master, and kissed him."

Mark 15:1. "And immediately (eutheos) in the morning the chief priests held a consultation."

Mark invariably used "Eutheos" as an adverb of time, and never as a word to express a straight course.

"Immediately" could have been a by-word with Mark, a word which he used often to give emphasis, and which became a peculiarity.

We judge from his writing, that he was usually on time, quick to see things, and very much alive.

COLLEGE PRESIDENTS AND MILITARY TRAINING

A petition signed by 327 college presidents, deans, professors of education and other educators was presented to Congress today by Dr. George A. Coe, retired professor of education at Teachers' College, Columbia University, urging the withdrawal of the War Department from the field of education and limiting its training activities to military work. The educators endorsing the petition charge that the R. O. T. C. and the C. M. T. C. are now being conducted and promoted as general education in violation both of the National Defense Act and the traditional American policy of leaving education to the State and local authorities. They deny the right or the ability of the War Department to offer such courses in these military units and camps.

Addressed to the military appropriations committee of the House, the petition is endorsed by educators from practically every State in the Union, including the heads of the departments of education in many great universities. Prof. George H. Betts, of Northwestern University; Dean Henry W. Holmes, of the Harvard University Graduate School of Education; Professor William H. Kilpatrick and John Dewey, of Columbia University; Dr. Harry A. Overstreet, of the College of the City of New York; Prof. Jay B. Nash, of New York University; President Arthur E. Morgan, of Antioch College; Dean Shailer Mathews, of Chicago University Divinity School; Prof. Lewis M. Terman, of Stanford University; Dean Colby D. Hall, of Texas Christian University, and President Mary E. Woolley, of Mt. Holyoke College, are among the signers.

Charge War Department Propaganda

The petition charges that War Department courses are used to teach particular views on economics, peace, history, government and education. "The War Department, through its training in the schools, colleges, and in the summer camps, is conducting its brand of character education, education for citizenship, and physical education—in addition to the military training for which the National Defense Act provides. . . The National Defense Act under which the R. O. T. C. and the C. M. T. C. have been established does not authorize the War Department to con-

duct character education, nor education for citizenship, nor physical education, but solely military training for a clearly defined purpose. . . "Without passing upon the merits of any particular theory of national defense or "citizenship," we want to reiterate the importance of keeping the schools free of such definitely propaganda and partisan influences. We believe that this policy is not in accord with the best American tradition, or with the best interests of education," declares the petition.

By quotation from official War Department manuals, the petition illustrates the current practice of urging the extension of military training for its educational values, and says, "To these official publications setting forth non-military objectives might be added statistical analyses of the results of the R. O. T. C. and the C. M. T. C., showing their failure to attain a reasonable degree of military effectiveness, and other evidence that this training is being promoted, advertised and conducted with a view to general educational methods and values—with little attention to the legal provision that it must be maintained strictly for military purposes."

Declare Military Men Incompetent Teachers

"No federal provision has been made for the professional education and training of the teachers who engage in it. Thus we have no assurance that those who are selected by the War Department to teach in the general fields of education shall be familiar with either the content or the method of teaching in these fields. In this respect the standards of appointment now current in the War Department are distinctly below the standards that the states and private institutions maintain in making appointments to the same faculties."

Departure from American Educational Practice

"Through the R. O. T. C. and the C. M. T. C. the Federal Government gives financial aid to local education, which aid does not take the form of a subsidy as it does in the case of agricultural and of vocational education, where the courses are outlined and controlled locally; rather, the federal power, through the R. O. T. C. in its own person administers this aid in its own way."

The petitioners charge that this is a dangerous departure from traditional American policy in education and that it causes educational confusion in local schools, colleges and universities wherever the R. O. T. C. appears. "Therefore, we urge that Congress carefully scrutinize War Department expenditures with a view to restricting military activities to the intent of the National Defense Act—strictly military training—and to our established American policy in general education," the petition concludes.

Application of these principles would probably eliminate the present Citizen's Military Training Camps, the Junior R. O. T. C. and the compulsory feature of the college R. O. T. C., as all of these are now justified by their military advocates upon the grounds that their educational returns make up for their lack of military efficiency. The educators directly point to their elimination as desirable.—Committee on Militarism in Education.

THOUGHTS ON GEORGE WASHINGTON

By Dr. Jno. F. Foster

George Washington was indeed a most remarkable man, judged from any or all angles. He was a man of wealth without the faults of wealth, and was a man of overmastering will without the faults of a masterful personality.

A man of meager preparation, he mastered affairs in the economic world and in the realm of State, and controlled men of marked intellect, where other men were powerless. He was a man raised in a village and spending much of his time

in the backwoods, yet he guided the ship of State and builded a nation.

As a man he knew men and could control them, and was a man who knew the forces that made for success, and could harness them. He had that which most men have not, self-control, and never knew defeat, and when sorely pressed could coin success out of defeat, being a man of optimistic vision, when the clouds were hanging low.

He had will-power as did few, and was a man of courage and energy, surmounting the impossible. His common sense amounted to genius, and his grasp of fundamentals was surpassing and strange. He was a man of destiny, being an epochal man, and yet a man plain, simple and unassuming, without any special gifts—such was Washington.

While the limitations of his youth were marked, growing out of the facts of his environment, yet the conditions of his youth were what made him. Responsibility is a great school. The open air life of the forests beget reliance and initiative. Living with nature broadens a man and nothing

NOTHING SHORT OF A CALAMITY

That the St. Louis Christian Advocate should have ceased publication is nothing short of a calamity. One of the worst features of the passing of this paper, which has had such a remarkable history of usefulness, is that it reveals a condition of lukewarmness, possibly of frozen assets, in the Church. We understand that the publishing committee found themselves \$4,000 in debt, a mere trifle among fifty or sixty thousand Methodists. Any Sunday morning in ten minutes that amount should have been raised; eight thousand fifty-cent pieces dropped into the basket and gone was your debt! It is quite likely that the cost of gasoline and cigars spent by Methodists joy-riding in Missouri on one Sabbath would have paid the debt. The pastors and lay people could have put forth a little effort for ten days and kept the paper going.

The public press of the country is not going to help the Church. If the Church grows and does the work she ought to do, she must use printer's ink and lots of it. Better have a revival—a Methodist revival—get people saved, get some divine life and power into them, and some religious enthusiasm.—Pentecostal Herald.

little or small abides in such a soul. Facing the unusual, meeting the shiftings of a forest life and its necessities, prepares a man for the trials and vicissitudes of a larger field of endeavor. Forced to rely upon self and to do his own thinking, making much out of little in order to meet necessities, with no one to think for him, and the need of rapid thinking by reason of emergencies, and the boy became a man before his years would have suggested the man. This was the background of his training.

His brother Lawrence's home and contact with Lord Fairfax and the books he found in each of these homes furnished a large part of his preparation for life.

The simple life of his day opened a field of opportunity and training in a military way, and a rare common sense, plus native ability, and we have the man who made history.

His mastery of himself under adversity and the scanty provisions which he faced at Valley Forge and elsewhere when a Continental Congress would not meet and members were resigning and going back home, among them such men as Jefferson, and no one seemed to care, and no provisions were supplied by any one, and his generals were trying to supplant him and were ma-

lining him and lying about him, is, to my way of thinking, evidence of a really great man.

The power of his personality to continue a war when all seemed to have lost heart, is not the measure of a small man, and the spirit which he manifested and which mastered him, as Knox played with the pocket-knife which his mother had given him in boyhood and the lesson of that knife, the spirit which mastered him when tearing up his resignation as general of forces in his hut at Valley Forge, shows the greatness of the man.

His toleration of Gates and Charles Lee reveals the depths and greatness of the man, while his handling of Hamilton and Jefferson in his Cabinet, when these men were fighting each other, holding them in hand, to me, when we have in mind the force of these men, is evidence indeed of masterfulness, not only of self but of men.

Washington was not noted for any one outstanding quality, but, judged in the aggregate, or with his life taken as a whole, have we ever had his equal?

Bunkie, La.

THE PERIL OF THE PERIOD

By. Rev. Wm. L. Robinson

When we think of the period, we think of the end, grammatically speaking. Translating this into human experience, it means the end of accomplishment, the end of striving to reach our goal in life. It means that we have arrived and that we are satisfied with our accomplishments. This is one of the greatest perils that confronts us.

China, with all of her millions of people, with her vast natural resources and with her infinite possibilities, seems to have put down a period in her experience a great many years ago. Her greatest foe has not been from without, but it has been from within. She has arrived and she has been satisfied with the past. She has been living in the past and has been unconcerned about the progress of the future. And now she finds herself all but helpless before some of the smallest nations of the world.

A certain man came to Jesus one day in search of that thing for which the human soul longs, eternal life. He asked Jesus what he must do. Jesus told him about the Commandments and he said, "All these have I kept from my youth up." He was not willing to go any further. His mind was fixed and even Jesus could not change it. He went away sorrowfully because he was not willing to pay the price of discipleship. To make more progress was too costly for him. He was satisfied with the past. He had arrived. The peril of the period.

Do we not face this peril almost every day? God is calling us to think. We say it is too much trouble. We don't have time to think. Especially is this true in our religious experience. There are those who have gone before us and they did our thinking for us. We are willing to risk the results of their thinking. We can't improve upon it, we say. Well, we ought to remember that they did some thinking for themselves; they did not depend entirely upon their ancestors to do their thinking. But it is so easy just to let things rock along and not do much thinking. We have been told that thinking required effort and so we are not willing to put forth the effort. Jesus dared to be intellectually honest. He did his own thinking. Where the spirit of Jesus is there is liberty. If we have within us the mind of Jesus, we will do our own thinking.

Of course, there are ties which bind us to the past. Some of the finest things of life have come to us from the past. The past gave us the Bible and we could not do without it. But the past can't study the Bible for us. The Bible itself admonishes us to search the scriptures. "Study to show thyself approved unto God," is a passage

which we should keep in mind. The home is an institution of the past. But we can't run the home today just exactly as it was run in the past. The fundamental principles of the home have not changed, but some of the methods have changed. Each home has its own individual problems. Each home must solve its own problems.

The peril of the period suggests the inward look. A man needs to search his own heart, but a man can keep his eye on himself too much. That was the trouble with the fellow who came to Jesus. I can imagine he emphasized the "I" when he said, "All these things have I kept from my youth up." We can magnify our own goodness. Or we can magnify our troubles. Did you ever try to count the telegraph poles by the side of a fast moving train on which you were riding? You know how dizzy it makes you feel if you keep it up long enough. That is the peril of the inward look. When your head becomes dizzy from counting the telegraph poles, you know how it clears things up when you lift your eyes to the more beautiful scenery some distance from the train. You remember how Peter began to sink when he took his eyes off the Master. How it clears things up when we behold the Lamb of God. When we lift our eyes to the Son of Man, we begin to see, not so much what we are, but what we ought to be, and what we, by the grace of God, can be.

Is the church of today equal to the task which has been committed to her hands? Can she appeal to the finest and best there is in men today, as she has done in the past? Or has the church arrived and spent her force? It is our very definite conviction that the church has a message for men today. She has a message for all classes of men. So long as Jesus Christ remains as the Head of the church, so long as his spirit leads, the church will go from victory to victory and she will make a strong appeal to the hearts of men.

Lake Cormorant, Miss.

NORTH NEWTON DISTRICT PASTORS MEET

The pastors of the northern group of the Newton District held their first meeting at Carthage Feb. 3, 1932, with ten pastors and the Presiding Elder present.

The meeting was opened by the chairman, Rev. I. H. Sells, and after the singing of a song, Rev. D. P. Yeager led in prayer. Rev. W. M. Sullivan read from the 12th chapter of Romans and gave many helpful comments. We were then led in prayer by Rev. W. B. Jones.

Each of the pastors was called upon by Rev. W. M. Sullivan, who was asked to take the chair, to give out of his experience and observation the main things that add to a preacher's usefulness to his people, to which all responded. The outstanding notes of these reports were the life of the preacher among his people, his messages and pastoral visits.

Our Elder urged all to put forth our best efforts for the Advocate in March. He then called for reports on the number of books read since Conference and the reports showed that from one to four books had been read by each of the preachers, except one who has had an operation in his eyes and, of course, was not permitted to read.

The pastors were then called upon to give their plans for the year which they gave briefly, after which the following goals were offered in the form of a resolution by Rev. I. H. Sells and adopted.

To have a training class in every charge, a revival in every church, and to do our best on the Advocate and Kingdom extension.

Our next meeting will be held at Hammond on March 22. Let us have a good attendance at that meeting.

We all enjoyed very much the day of fellowship together and the splendid dinner served by the Carthage ladies.

T. E. NICHOLSON, Secretary.

PASTORS AND CHURCH WORKERS' CONFERENCE, FLORA, MISS.

The first meeting of the Northern Group of Pastors and Church Workers of the Jackson district convened in Flora, Miss., Tuesday, February 16, 1932. Sessions from 10 a.m. to 3 p. m.

The following program was rendered: "A Charge to Keep," was sung. Rev. J. T. Leggett, the presiding elder of the Jackson district, took the chair. Rev. G. H. Thompson, of Yazoo City, led in prayer. "My Jesus, I Love Thee," was sung.

Brother Fred J. McDonnell, the new manager of the Methodist Orphans' Home of Jackson, brought a stirring message on the laymen's work of the church.

Rev. J. L. Decell, pastor, Galloway Memorial, of Jackson, brought a great message on the subject, "Is There a Substitute for War?"

Rev. L. D. Haughten, of Benton, preached a refreshing sermon at the eleven o'clock hour on the "Still Small Voice."

At 12:30, the two Missionary Societies of the Flora Methodist Church served a delicious plate luncheon in the main auditorium of the church to all present.

The afternoon session assembled at 1:30. "I Love to Tell the Story," and "I am Thine, O Lord," were sung. Rev. T. M. Ainsworth, of Sartartia, Miss., conducted the devotions. Rev. C. E. E. Downer, of Terry, led in prayer.

Rev. J. T. Leggett, the presiding elder, again took the chair, and the following pastors reported on the Kingdom Extension Work in their charges: T. M. Ainsworth, of Sartartia; M. H. McCormick, of Eden and Beutonia; J. L. Decell, of Galloway Memorial; T. O. Pruett, of Millsaps Memorial; Geo. H. Thompson, of Yazoo City; L. D. Haughten, of Benton; and Andrew J. Boyles, of Flora.

A short business session resulted in the election of Rev. J. L. Decell, chairman, and Rev. T. O. Pruett, secretary of the group for the year.

Yazoo City was selected as the next meeting place.

Rev. Geo. H. Thompson moved a vote of thanks to the ladies of Flora for the much enjoyed lunch, and to the people of Flora for the excellent entertainment of the day.

Presiding Elder Leggett brought a final soul-refreshing message to the group, and the meeting was adjourned with benediction by Rev. T. O. Pruett, of Jackson.

MRS. ANDREW J. BOYLES, Reporter.

SEASHORE DISTRICT CHRISTIAN EDUCATION INSTITUTE

The Seashore District Christian Education Institute was held at the First Methodist Church in Gulfport on Tuesday, Feb. 16. Rev. Roy Wolfe conducted the devotionals, after which Rev. J. C. Chambers, Executive Secretary, took charge and presented a very interesting and profitable program. The following subjects were discussed: "Home and Foreign Mission Enterprise," Mrs. McDonald, of Bay St. Louis; "The New Literature," Mrs. J. L. Carter, of Moss Point; "Reaching the Unreached," O. C. Hull. Brother Chambers led in the discussion of problems, which was very profitable to all.

At 11:30, Rev. Otto Porter, presiding elder of the district, preached a very inspiring sermon, using as the basis of his message John 1:14 and Hebrews 1:1, 2 and 13:8.

All who went carried sandwiches and the good women of First Church served cake and coffee at the noon hour.

It was a very profitable day, and we feel that all went back to their various tasks inspired to try to do more than ever before.

The district officers for the year are: President, Rev. Otto Porter; Secretary, Rev. Roy Wolfe; Leadership Training, Rev. J. L. Neill; Children's Division Director, Miss Laura White; Young People's Division Director, Miss Elizabeth Stapledon; Adult Director, Rev. J. L. Carter; Missionary Superintendent, Mrs. C. C. Clark.

ROY WOLFE, Secretary.

JACKSON DISTRICT CHRISTIAN EDUCATION INSTITUTE

The Jackson District Christian Education Institute met at Millsaps Memorial Church, Jackson, Miss., Feb. 10, Dr. J. T. Leggett, presiding elder, presiding.

The following items were considered: Home and Foreign Mission Enterprise, Mrs. W. H. Watkins; The New Literature, Mrs. John Stevens; Reaching the Unreached, Rev. J. C. Chambers; The Relation of the College to the Local Church, Dr. D. M. Key.

The various problems were discussed by those present. An excellent lunch was served by the good people of the church. Officers for the new year were elected and other business conducted.

Canton invited the Institute to meet there next time, the invitation being accepted.

I. O. BROWN, Secretary.

EASTER ORPHANAGE DAY

Inasmuch as Orphanage Day and Fourth Sunday Missionary Day are the same this year in Louisiana it has been decided to observe the First Sunday in April as Missionary Day, thus avoiding the conflict.

NOTICE! WOMAN'S MISSIONARY COUNCIL

Since the call for the Annual Meeting of the Council was published in the church papers the railroads have granted an additional concession which will make it possible for many more persons to attend the meeting.

The selling dates of the tickets to the Council for which a certificate entitling purchaser to a return ticket for half fare have been increased three days; for example, selling dates from the Southeast and Trunk Line have been changed from March 5-11, to March 5-14, inclusive, and other divisions proportionately.

MRS. F. S. PARKER, Sec.

NOTICE

To the Pastors and Committees Appointed to Assist in the Distribution of Our Christian Literature, Meridian District.

Please remember that March has been designated as New Orleans Christian Advocate Month, and inaugurate a campaign to place our Conference Organ in every Methodist home in the Meridian District.

The New Orleans Christian Advocate now costs but \$1.50 per year, and I do not know of an investment that will pay larger dividends than \$1.50 invested in this valuable paper.

T. J. O'NEIL, P. E.

Lists of present subscribers and sample copies of the Advocate can be had for use in the March Advocate Campaign by addressing a card to the business manager.

A PLEA FOR THE CHURCH PAPER

By An Ex-Steward

It is extremely humiliating, not to say reproachful, that as ministers and laity (that includes the women) we do not daringly rise up and put over this urgent church paper enterprise that is so vitally necessary to our success religiously and our good name as an organization.

The editor is making heroic endeavor to enlarge and maintain a worthy subscription list, and we ought to come to his help heartily and promptly, my beloved brothers and sisters. Surely we can and we will.

The Holy Spirit needs so urgently the efficient help such a medium makes possible. Let us collaborate with Him, thereby bringing in the expectant and immanent Pentecost! Few agencies conspire so positively and successfully in promoting a church-wide revival as the Spirit-baptized editor of a conference organ and his correspondents.

This is emphatically and urgently "the business of the Lord's house," and should command the prayerful and immediate attention and diligent effort of every pastor, primarily, and of all who have any genuine church pride and influence, whereby to put the paper in each home circle. It will greatly improve the spiritual health of the young and older folks and displace and counteract the effect of much worthless and hurtful literature so prevalent.

Let none of us as church members and friends deserve the "curse of Merez," but gallantly "come to the help of the Lord" against the mighty and frightful agencies that oppose the Kingdom. (Judges 5:23.)

Let us get busy as toilers in this "vineyard of our Lord"!

Somewhere in Southern Methodism.

"THUNDER AND DAWN"

The church will play an important part in the renaissance which, evolving from the current world depression, will carry civilization to new heights of moral and material well being, according to Dr. Glenn Frank, noted lecturer and publicist.

In "Thunder and Dawn," to be published by the MacMillan Company, New York, Dr. Frank devotes considerable detail to the function of the church in the new economy he forecasts as an inevitable sequel to the present condition.

"If contemporary statesmanship, official and unofficial, is to lead Western civilization out of its confusion," he says, "it must inspire a New Reformation. By this I mean a clearing of the clogged conduits of religious institutionalism which are now checking the flow of spiritual initiative; the lighting of a bonfire of theological vanities; a resurgence of religious vitality that shall need no credentials save its own inherent effectiveness . . . that will assuage the hungers of an age grown lean on alternate diets of sentimental metaphysics and sterile negations.

"Religion must be rescued from its aloof pietism and related to the human perplexities and hungers of a workaday world."

"Thunder and Dawn" is described by Dr. Frank as "the personal record of my own fight against fatalism as I found myself at the end of the war facing the possibility of having to live in the chill and shadow of a disarticulate and despiritualized world." After carefully analyzing the moralistic, as well as the economic, background of the depression, he sounds an optimistic note in the forecast of practical and healthy recovery.

Dr. Frank outlines a program for the leadership he expects to emerge to take command. It includes such planks as "cultural nationalism, economic internationalism, socialized religion, realistic pacifism."

"If Germany caused the war," he asserts, "it

was not by any last-minute caprice of a mad Kaiser or his militaristic councillors, but simply because Germany outran the rest of the world in a paganism that was everywhere in progress. If Germany was the blind Samson who pushed down the pre-war temple of Western civilization, candor compels the confession that the temple was tottering even before broad German shoulders were brought against its pillars. . . .

"Little if any discrimination can be made between allied, enemy, and neutral peoples of the West. We all were guilty of the sin of surrender to pagan ideals. We practiced paganism when we preached Christianity. Western civilization (in 1914) was a vast corporate hypocrisy!"

Macmillan will release Dr. Frank's book in March.

LIVE AT HOME PROGRAM FOR NEGRO FARMERS' CONFERENCE

Prentiss Institute, Prentiss, Miss.

The twenty-fourth annual session of the Negro Farmers' Conference convened at the Prentiss Institute Friday and Saturday, with a large attendance of the colored farmers and wives. The schools were represented by the classes in vocational agriculture and the discussion of the main theme of the conference, "How to Live at Home in 1932." Valuable information on farm problems and suggestions for their solutions were furnished by A. G. Gordon, teacher of vocational agriculture at the Institute, and Alma Lucas, the Home demonstration agent for Jefferson Davis county.

The conference adopted a set of resolutions and closed with a strong, practical address by M. M. Hubert, the state demonstration agent for Negroes. He urged raising of more feed and food products so that Mississippi would no longer fall short in supplying her needs in this respect. He also favored raising a surplus and co-operative marketing of the same.

The resolutions adopted were in favor of living at home, preserving the soil by terracing, having a well balanced ration for the family; the use of all available agencies for the marketing of crops; and consolidated schools for Negro children, especially where colored people are taxed to support such schools without any direct benefit to them.

Principal J. E. Johnson presided over the conference.

Let us not forget that war is first and last the tearing of human flesh, the shattering of men's bones, and the greatest source of human agony, both physical and mental.—Arnold Bennet.

THE FELLOWSHIP OF PRAYER

1932

SATURDAY, FEBRUARY 27

"Lord, I Believe; Help Thou Mine Unbelief" (Read Mark 9:14-24).

Even though our faith be great, still we will sometimes be confronted by situations that tax our belief to the straining point. Then it is that we echo the appeal of the father whose child was sick, "Lord, I believe; help Thou mine unbelief." Our faith is no less steadfast because we do not see exactly how God can enter the situation to change it. Under such circumstances our part is that of receptive learners, "believing where we can not prove."

Prayer: O Thou Almighty One, whose power is too great for our understanding, but who hast loved us and hast made Thy love plain in the life of Jesus Christ; help us, we pray, so to trust in Thee that from our weakness may come forth strength, and from our blindness, vision; and grant us, O Father, in the end, the full consciousness that we are children of Thy Providence, through Jesus Christ our Lord. Amen.

THE QUICKENED FAITH

Sunday, February 28

"Believe Ye That I Am Able to Do This?" (Read Matthew 9:27-31).

As we continue upon our spiritual pilgrimage, with the Light shining and our souls well-nourished, we are led into experiences which summon our growing faith to more and more challenging adventures. Over and over, we hear Christ say, "Believe ye that I am able to do this?" Over and over, we find ourselves answering, "Yes, Lord." Each time, moreover, we discover that our belief has risen to a new level of confidence and understanding. Exercise develops the capacity for trust. If we neglect to use our faith in concrete situations, it rapidly dwindles. If, on the other hand, we keep constantly trying it against apparently insuperable obstacles, it daily becomes more and more robust. It responds to cultivation. But timidity saps its strength and drains its vitality. We must give our faith plenty of opportunity for expression; for by so doing we fit ourselves for increasingly radiant and creative living.

Prayer: We believe, O Heavenly Father, that Thou are able to do more than we have ever dreamed. Yet, our faith still needs strengthening. Give to us, therefore, we pray, opportunity day by day for the exercise of faith. Lead us on to ever more challenging experiences, wherein we may put our trust implicitly in Thee. These, and all other things, we ask in the name of Christ in whom our trust is stayed. Amen.

Monday, February 29

"Flesh and Blood Hath Not Revealed It Unto Thee."—(Read Matthew 16:13-17).

We are frequently led by our confidence in human reasoning, to think that faith can be built up by merely rational means. This is not the case. Faith comes from a source beyond the reach of our conscious minds; although, to be sure, our minds are able to direct the flow of spiritual revelation into the channels of intelligent thought. Like a river, religious experience comes down from hidden springs up yonder in the mountains. Only those who are willing to go back into the hills and trace the river to its beginnings by prayer and meditation, can ever find for themselves the pure and simple truths of deep religion. To such the Master says, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Prayer: O Thou who art revealed to the sight of all whose eyes are open, grant, we beseech Thee, that we may be so clear of vision that Thy Presence shall be always known to us; and grant especially, we pray, through Thy Holy Spirit, that when Christ manifests Himself to us, we may know that He is indeed Thy Son. Amen.

Tuesday, March 1

"O Woman, Great Is Thy Faith."—(Read Matthew 15:22-28).

Faith is not usually given an opportunity for complete expression. We are, on the whole, rather hesitant about "letting ourselves go" in trust. This, perhaps, is a prudential guard which we learn to put up against disillusionment; and possibly we are wise sometimes in being wary. But when it comes to God revealed in Christ we should be ready to surrender ourselves without a question into His care. This is the only way to "keep faith sweet and strong." When Christ can say to us, as he said to the woman of Canaan, "Great is thy faith," then we may be perfectly sure that religion is in us a gloriously radiant illumination.

Prayer: Eternal One, Great Spirit, in whom we have our being, help us to lower the guard of our reserve, and to release our hearts unto Thee; that, with full confidence in Thy love, we may live all the rest of our days as those

whose faith has made them whole, through Jesus Christ. Amen.

Wednesday, March 2

"And They Continued Steadfastly."—(Read Acts 2:37-47).

This, perhaps, is as difficult to do as anything else in the life of faith. The moments of high revelation, and the hours of deep spiritual abiding, come and go. Between whiles, a painful sag is likely to be experienced. Yet, if we are to keep the Radiance of our religion, we must learn to "continue steadfastly" through such moods; and this may be accomplished by having some very concrete, or even commonplace, occupation by means of which to express our faith along the lower altitudes. The quickened faith needs at times certain every-day and mundane assistance in order to maintain its warmth and its vitality. It is good for faith to be allied with the plain facts of earthly existence.

Prayer: Heavenly Father, we pray that our faith may be kept strong by contact with humble and ordinary affairs. May we not think that our devotion to Thee should cause us to be unfaithful to the common tasks. Let us, through Thy Spirit, hold ourselves responsible to Thee for the right conduct of our lives in every realm, so that our prayers and our dealings with this world may be joined in a single devotion to Jesus Christ our Lord. Amen.

Thursday, March 3

"Stephen, Full of Faith and Power."—(Read Acts 6:1-15).

What a radiant person Stephen must have been! His appearance, we are told, was such that those who looked upon him saw his face as it had been the face of an angel. There is no reason why we all should not share in this same process of spiritual transformation. It is the light of God's Presence shining through the Person of Christ and falling upon us to fill us with a mysterious power. Stephen had availed himself of that which is as freely at our disposal as the air and the sunshine—if only we will take it and use it. By absorbing faith and power from our spiritual environment, we are enabled to kindle faith and to generate power in others.

Prayer: Teach us, O Father, to pray as we ought to pray, that our lives may be touched by Thy flame. Kindle our spirits with such a fire of passion for Thee, that our faith may arouse in others the same love that we have felt, and that the power in us may be used for Thy service, in the name of Jesus our Master. Amen.

Friday, March 4

"Saul, Filled With the Holy Spirit."—(Read Acts 13:4-12).

It is remarkable how a Spirit-filled man may put to rout his unspiritual antagonists. The Light that is in such a man simply dispels the darkness in those who seek to withstand him. It is the direct outcome of a quickened faith in God through Christ. If, therefore, we find ourselves unable to produce such an effect, we may be sure that something is lacking, and we should take steps at once to account for that lack, and to make it good. This can be done only through purposeful prayer. The influence of God's Spirit pours into us to generate power. Unless, however, we use that power we lose it. One can keep himself filled with the Holy Spirit only as he keeps shedding the Holy Spirit abroad to all whom he encounters on life's way.

Prayer: O Thou who are the Source of all our strength, grant unto us, we beseech Thee, so purposeful a desire to serve our fellows that we may never be content until we are in the midst of action, to the end that, being blessed ourselves, we may be a blessing to this world, for Christ's sake. Amen.

The Home Circle

DAD 'N' ME

A youngster's mighty lucky
If he's got a fishin' dad;
The fun I used to have with mine
Was the best I ever had,
When the sundown called the music
When the bullfrog's husky throat
And we were trollin' pickrel
In an old, flat-bottom'd boat.

We always used a hand line
With a whirlin' silver spoon,
And we both took turns at rowin'
Till the risin' summer moon
Her warnin' of the nightfall
With her silver pencil wrote,
By just a-trollin' pick'rel
In an old, flat-bottom'd boat.

In the dusk of early ev'nin'
Fish'll strike a shinin' bait.
Droppin' softly down slow water
We would lure 'em to their fate,
Pilin' up a feast for breakfast
Worth a twenty-dollar note
By just a-trollin' pick'rel
In an old, flat-bottom'd boat.

So I'm goin' back this summer
To the fun I can't forget;
And when the shadows lengthen
'Cross the old mill pond, you bet
We'll be droppin' down the river;
Past the lily fronds we'll float—
Dad'n me a trollin' pick'rel
In an old, flat bottom'd boat.

—Exchange.

GOLDEN OPPORTUNITIES

By Will N. Jenkins

"I have been doing a great deal of thinking lately, Aunt Margaret," said Amy.

Mrs. Margaret Hutchinson looked at the bright face of the girl and smiled.

"Is that anything unusual, dear?"

"I think it is. I have not done enough thinking in the past, I fear."

"What have you been thinking about, Amy?"

"Something very serious, Auntie. Since I united with the church, I have been sighing for opportunities to do good, and it has seemed to me that here in Helmsford such opportunities were rare indeed. I begin to think that I may have been mistaken. In sighing for wider fields of usefulness, I may have overlooked the duties near at hand."

"Very likely, my dear. We are all apt to neglect the opportunities at our door."

"You remember, Auntie, that Mr. Dalton in his sermon last Sunday said there were golden opportunities all around us. I was thinking of his words after I came home, and just then something brought Olive Rankin to my mind."

"Olive Rankin? Oh, yes, I remember. She is the crippled girl who lives with her mother in the little house at the end of this street."

"Yes. She does not get out in the winter, and she must be very lonely. I called on her once soon after they came here, but since then I am ashamed to say that I have seldom thought of her. Mrs. Rankin does sewing and almost any work that she can get to do."

"I have understood that they were in reduced circumstances," said Mrs. Hutchinson, as she picked up a stitch in her knitting. "I have called there two or three times. The rooms had a cozy look, and there were a few blooming plants at one window. Mrs. Rankin seems to be a woman of considerable education, and Olive is an attractive girl. It would be a good idea for you to cultivate their acquaintance, my dear."

"I think so," and there was a serious look on Amy's face.

It was the morning of the fourteenth of February. Olive Rankin was moving about the tiny living-room, dusting the few books and arranging the plants at the south window. She was in the habit of going about on her crutches and doing many things. Her hands were seldom idle, her face was always cheerful. She helped prepare the meals, and assisted her mother with the sewing that brought in money—not very much, to be sure, but every dollar counted in that small household.

"I wanted to buy something for you, Olive, when I was down-town yesterday," said Mrs. Rankin, looking up from her sewing. "I saw some very pretty valentines, and I wanted to get one and have it come to you in the mail today, but my purse would not permit."

"Oh, mother, of course we cannot buy such things! But I never had a valentine in my life," added the girl wishfully.

"There are many things I should like to buy for you, dear. You do not have any of the pretty trifles dear to every girl's heart. But we are fortunate in having this little cottage and a few hundred dollars besides. If your uncle had not remembered me in his will, I really do not know what would have become of us."

"But I wish you did not have to work so hard, mother."

"It does not hurt me to work. We will trust in the Lord and do our part, my daughter."

"We are comfortable, mother, and we have each other. I have sometimes wished that the girls in Helmsford were more friendly; but I cannot go out and mingle with them, and I suppose that makes a difference. After all, what does it matter when we have a home and so many blessings? There is the postman, and I believe—yes, he is going to stop here."

"Probably your Aunt Helen has written. It has been a long time since we heard from her."

But when Mrs. Rankin came back from the door, her hands were full of mail. She looked at her daughter in a bewildered way.

"I do not know what to think, Olive," she said. "These are all for you—and I think they are valentines."

"Valentines! Oh, mother, who would send me valentines?"

"But they are valentines, I am sure. Open them, dear, do"

Olive opened them, one by one. They were indeed valentines and very pretty ones.

"I cannot say again that I never had a valentine," said the girl, laughing and crying both together. "They are from the girls, mother. Here is one from Mabel Hanson, one from Gertrude Young, and this one is from Amy Hutchinson. And there are ever so many others. Oh, mother, how good, how kind, the girls are! And I thought they were not friendly."

"They are certainly friendly, my dear."

Mrs. Rankin and Olive had their dinner, though Olive declared that she was too happy to eat. After the dishes were washed they settled down to their sewing; but the girl cast frequent glances at the table where her valentines were displayed. So engrossed were they that they did not notice two figures coming up the walk, and the ringing of the doorbell startled them. The callers were Amy Hutchinson and Mabel Hanson. The former carried a box, which she deposited carefully on the table.

"Something for you, Olive," she said. "I made a cake and Mabel frosted it, and there are a few tarts. We wanted you to see what good cooks we are. Why, dear, what is the matter?"

The lame girl had burst into tears, but in a moment she looked up, smiling.

"Oh, you are so good to me!" she cried. "So many pretty valentines and now—this! I don't know how to thank you. This is a happy, happy day for me."

And it was the first of many happy days that dawned for Olive Rankin.

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Editorial

PASTOR OR MINISTER

Go to now, let us split hairs for awhile.

You have noticed how of late Methodist preachers have somewhat fallen away from the name pastor. On their letterheads you will find, "T. G. Blank, D.D., Minister."

Of course these two words are commonly taken to mean about the same thing. Perhaps they do. We are splitting hairs. But do they mean quite the same thing, do they imply the same relationship? Are they equally Methodist?

Do you feel the same when it is announced that "our minister" is coming as when the word is "our pastor" will be with us for supper?

Does a preacher pass from pastor to minister, or go in the other direction? Is he both? Which is the more inclusive word?

Of course, this editor is not so strong for "either or." Often you may wish both or neither. We are splitting hairs.

Does not the word "pastor" include all that there is in the word "minister" and a bit more? Does not the word "minister" suggest someone who is to do something for you, while the word "pastor" means the one who is to do something with you.

Both are good Latin words. Pastor is untranslated Latin. Some words pass bodily into another language because of the impossibility of fully translating them. It just makes its home in the new language and begins to radiate the spirit of neighborliness. The big meaning, though, seems to be "shepherd."

Now, the shepherd does minister to his sheep. He does things for them, it is true, but he lives with them. The sheep know his voice and he knows them by name. And he calls them by name. Sometimes he has to punish the one disposed to stray away as the manner of sheep is. He is acquainted with their ailments. They vex him sorely through the day, but it is he who stands to count the stars as they go by while they sleep in safety.

Jesus said, "Not to be ministered unto but to minister." He also said, "The Good Shepherd giveth his life for the sheep."

"The pastors over my district have promised to canvass their membership for subscriptions to the Advocate during March. I find this the most effective plan," writes Rev. Otto Porter, Presiding Elder, Seashore District, Mississippi Conference.

PERSONAL AND OTHER NOTES

This is station NOCA (New Orleans Christian Advocate). It is our delight, from time to time, to broadcast the doings of those who make up our Advocate audience. Methodists and others over the good States of Louisiana and Mississippi like to know what the others are doing. Numbers of letters come into this station expressing appreciation of what is being sent out from NOCA. Your criticisms and suggestions make it possible for us to serve you better all the time.

We are living in times that try the souls of men. Seems that our day has been honored with an unusual number of major problems. We have our family problems, community problems, church problems, government problems, international problems, social problems. Why, it is just like our old Arithmetic. Our age is just full of problems. Occasionally you turned to the back of the Arithmetic to get the "answer" by which to work the problems in the book. But we can't do that now. But why not try to look straight through all these problems and, for awhile, just forget that they are problems with so many different names? Why not just bundle them all up together and call them the PROBLEM OF LIFE? Then, let us throw off our coats, roll up our sleeves and go at the thing? Didn't some fellow say, "We may take off our hats to the past, but we'll have to take off our coats to the present?" But you don't mind that, do you? Who would back down in the presence of a hard job? This station has a notion that our only way to show our proper regard for those who have gone before us is, with a fearless faith, to plunge into the job that stands before us. By so doing we shall both find ourselves, and, under God, save the situation. But that is not just what we started out to say. So you need not read the above. Begin below this.

Many an old Vanderbilt will be grieved to learn that a fire recently ruined Wesley Hall with its very excellent library. Such is the press report.

Dr. Ballard, an appreciated caller at the Advocate office, recently paid for several subscriptions to be sent to parties selected by us. That is an excellent thing to do.

Dr. W. D. Weatherford, President of the Southern Y. M. C. A. College, Nashville, Tenn., spoke on "Christian Leadership" at a dinner given at the local Y. W. C. A. recently.

The Advocate has readers in other states. Just recently a letter came from Mrs. B. B. Sullivan, of Manchester, Tenn. It is good to hear from these distant readers with their encouraging words.

At the mid-week good news service of the Epworth Methodist Church, this city, there were over 100 in attendance last Wednesday. Rev. Martin Hebert, the aggressive pastor, has set 200 as a goal to be reached by Easter.

Dr. M. F. Wilson, Epworth Church, New Orleans, writes a good letter of commendation and encouragement. Dr. Wilson is a close friend of the Church and is alive to its many-sided interests.

Among delegates attending the recent State Y. M. C. A. Conference in the city of New Orleans was Dean Hardin, of Centenary College, and Mr. Howell, Secretary of the Shreveport Y. M. C. A.

Rev. W. C. Galceran, Jr., pastor at Strong and Prairie charge, has recently undergone an operation for appendicitis at the Ivy Hospital, West Point, Miss. The last report was that he was improving speedily.

Bishop Candler recently underwent an operation at the hospital of Emory University. He was reported as resting well. May our prayers be

joined with the others of the church for the Bishop's rapid recovery.

Rev. C. Karlos Smith, pastor at Crowley, La., reports good progress, and anticipates a great year for Christ and the Church. Smith has been allowing his people, by special messages, to enjoy his trip to the Holy Land.

Dr. Jno. B. Peters, now of Druid Hills Church, Atlanta, preserves his connection with Louisiana by having his Advocate properly directed to him at his new home. He speaks in glowing terms of that great Atlanta church.

Mrs. Eva Richardson, 511 Wilkinson St., Shreveport, who, for more than fifty years, has been a reader of the Advocate, recently suffered a stroke of paralysis. Let the prayers of the Church be made for her recovery.

Rev. Martin Hebert, pastor of Epworth Church, New Orleans, stopped in the other day, grasped the editor's hand, smiled (this is one of his strong forts), said a few cheering words; and things have been looking better ever since.

Rev. W. J. Cunningham, pastor at Sherman, Miss., is busy leading his people in the study of the book for Kingdom Extension. This is his first charge and the reports are that he is securing the hearty co-operation of his people.

Dr. V. C. Curtis, presiding elder of the Columbus District and contributing editor of the Advocate, sends a good word regarding the Advocate campaign. We can count on Dr. Curtis in this work along with the other elders who are giving it large attention.

The DeSoto charge (Miss.) is moving along nicely, according to Rev. W. L. Blackwell, the pastor. Congregations are large in each of the five churches. We congratulate this pastor and his people, praying that their hopes may be realized this year.

The Journal of the Louisiana Conference is just off the press. Better get it and read it. It is not a souvenir. In the three journals of our Conferences there is food for considerable thought and reflection. We congratulate the secretaries of these Conferences.

Rev. J. H. Holder, our pastor at New Albany, recently addressed the student body at Blue Mountain College. He has a keen interest in the Christian education of the young people and was used by his Conference as Educational Secretary for five years.

Miss Maggie Knight is agent for the Advocate on the Sicily Island, La., charge. She displays one of the most essential qualifications of such an agent in these words: "I believe after you have once subscribed for it and become a reader you will not do without it."

Rev. B. H. Andrews, of Houma, La., shows up with a letter of congratulations and good wishes. Andrews lives in the land of shrimp and sugar cane and other things. Reports are around that his ministry among the French people is proving quite fruitful. Let it continue to be.

Mrs. C. E. Blackwell, Meridian, Miss., the daughter of Rev. T. C. Clark, a local preacher; and the mother of Rev. W. L. Blackwell, pastor of our church at DeSoto, Miss., has been a reader of the Advocate from its early days. She is now 85. She is in good health and still enjoys the Advocate.

Mrs. F. D. Hutchins, a most valuable member of First Church, Shreveport, recently passed to her reward. Mrs. Hutchins had been especially active in the Sunday School and women's work. A great many junior boys and girls felt her happy influence. We sympathize with her family and First Church.

Rayne Memorial Church, New Orleans, has received more than fifty members since Conference. Dr. W. W. Holmes, pastor, speaks most encourag-

ingly of the work. We shall not be surprised to learn of increasing interest and attendance all the while. Lâymen of Rayne are speaking highly of Dr. Holmes' ministry.

Rev. T. E. Nicholson writes that things are moving on quite well on the Philadelphia (Miss.) charge. Being the city of "brotherly love," we trust that brotherly love may continue and abound. "As our people are hopeful and co-operating with the pastor, we are trying to put on the program of the church.

"I am going to get in touch with all the preachers in the Shreveport District and urge them to do their best to make March a banner month for the Advocate." Now that is the talk that leads to the effort that gets things done. Who said that, you ask? Dr. H. T. Carley, presiding elder of the Shreveport District.

Among those who have filled the pulpit of Rev. J. V. Bennett, of the Booneville charge, during his absence, are Rev. J. M. Felts, Rev. E. P. Craddock of Booneville Circuit, and Rev. H. M. Young, an honored superannuate, and Rev. E. C. Sullivan, another loved superannuate. Who could not take a vacation with help like that?

"My grandfather, Mr. J. L. Carruth, began taking the Advocate back in the fifties when it was first published, and it has been in the family ever since. I have one of my grandfather's copies printed in 1883. I look forward to the Advocate's coming every week. It is a paper I dearly love. Mrs. N. D. Sears, Kentwood, La."

The office here is not often honored with such visits as we had recently. Dr. Briscoe Carter, presiding elder of the Alexandria District, and Rev. C. C. Wier, pastor at Franklin, La., both called at the same time. Also, Rev. W. L. Duren, presiding elder of the Monroe District. The editor regrets having missed seeing Brother Duren, who called on Mardi Gras day. It was good indeed to have them.

A Standard Training School for Sunday School and other workers is to be held at Crawford Street, Vicksburg, March 20-25, with three courses, as follows: Program and Organization of the Young People's Division, taught by Arthur Tipton, of Nashville, Tenn.; Organization for Christian Education in the Local Church, taught by Rev. J. C. Chambers, of Jackson, Miss.; "The Life and Letters of Paul," taught by Rev. H. G. Hawkins, of Vicksburg, Miss.

"I am constantly hearing good things of you and your work. You are giving us a real Advocate. Keep it up." That comes from Rev. B. L. Sutherland, presiding elder of the Brookhaven District. And we are going to try to do it. If this station were not so "public" here in front of people, we'd say that we have been hearing things about this elder's work that would make him proud if he could hear it. But as he is young, we shall make no mention of it. It might spoil him.

The date of the celebration of the seventy-fifth year since the present Kingston Methodist Church was dedicated, which was announced in these columns recently for the first Sunday of May, has been changed to the first Sunday of April. Kingston is in Adams County, on the Washington, Miss., charge, of which Rev. F. J. Jones is pastor. The original church building at Kingston was erected on a lot which Lorenzo Dow bought with his watch. The present house is splendid, large, and in good condition.

This station always enjoys noting the work of the laymen of the Church. It is our feeling that just as one observer put it, it is hard to find a great man who did not have a great mother. You will seldom find a great preacher without a great layman standing somewhere nearby. A good letter has just been received from Dr. J. A. Crawford, chairman of the Board of Stewards of our great church at Lake Charles, La. He goes so far as to suggest that the editor come over and fish awhile. Well, why bring that up?

Mr. Will H. Hays, the movie man, has written this office giving assurance of improvement in the character and quality of pictures. Now let us lend our support to everything that makes for better pictures. There is room the size of a continent for improvement. You can take one of several attitudes to the movies: pass them by and see none of them, attend them indiscriminately as though they were all good, or carefully select those that are good and patronize them. Say, this is one of those "problems" that we forgot to mention. Why not go in strong for good and clean pictures?

On February 20, Claud Benton, nine year old son of Dr. J. B. Benton, of Valley Park, Miss., and his playmate, Willard Roach, were drowned in the high waters some hundred yards back of Dr. Benton's home. The boys were playing and hunting and their boat capsized from the backfire of a gun shot at a rabbit. The interment of Claud was in Port Gibson, with funeral services for both boys held in Vicksburg conducted by Rev. C. H. Williams, pastor of our church at Mayersville, assisted by Revs. J. F. Campbell and H. G. Hawkins. The Advocate joins their many friends in extending sympathy to the bereaved.

Our loyal people at Oxford, Miss., are still struggling to do the work demanded of them by virtue of the University of Mississippi being located there. It is to the shame of the large body of Mississippi Methodists that for so many years they have let that embarrassing situation continue. There we have an opportunity to reach hundreds of young men if we had the equipment. The pastor, Rev. W. H. Mounger, and his loyal people are working with zeal to do the work. They are thinking of some simple changes in the present church that will give them more equipment.

Honor students from the younger generation at Centenary College, Shreveport, were recently elected to membership in the new freshman honorary scholastic society, Alpha Sigma Pi, it is announced by Mrs. A. R. Campbell, dean of women, and founder of the society. New freshman notables are: Roy Bennett, Shreveport; Helenita Bolster, Los Angeles, Calif.; Margaret Dobbs, Margaret King, Virginia Hodges, Edith Bailey, Eugene Ford, Norman Woody, Betty Adger, Mack Randolph, Hazel Brown, Margaret Gribble, of Shreveport; Joseph William Wood, Sulphur Springs, Texas, and Harriet Jones, Carthage, Mo.

The death of Mrs. C. H. Curd, Holly Springs, Miss., will bring grief to many friends over the North Mississippi Conference. She was first married to Rev. Chas. H. Owen, a member of the North Mississippi Conference. She was married the second time to Mr. C. H. Curd, a well-known educator of the state. Surviving her, in addition to her husband, are Chas. H. Owen, Aberdeen; Jesse Owen, Mrs. Roddrick McDermott, C. H. Curd, Jr., Holly Springs; Price Curd, Memphis, and Fred Owen, Texas. The funeral service was conducted from the Methodist church at Holly Springs by Rev. N. J. Golding, assisted by Rev. W. R. Lott.

Every now and then some preacher bobs up with some very practical Christianity. Up here about Water Valley, Miss., some negroes in the employ of the I. C. R. R. were shot into seemingly by parties who desired to frighten them from their employment. Well, the Ministers' Association of that town came together and sent out this word, "We, the Christian citizens of Water Valley, wish to go on record publicly as condemning with all our heart the infamous work of the would-be murderers." This, along with some other strong words, was addressed to the Mayor and Aldermen. What's a church in a community for, anyway? Just to dream and sing?

Mr. Hardy W. Rees, while sending along his subscription, tells us that his pastor, Rev. Jas. V.

Bennett, Booneville, Miss., having been sent back to them, is doing a most wonderful piece of work with his people. "He is in high favor and very much beloved." No wonder! He has been working so hard that his people felt that he needed a rest. So they sent him down to the coast for a few weeks. Now that is the way to do it. Congratulations to both pastor and people. The editor underwrites all that is said about Brother Bennett. Brother Bennett received him into the church, and was his pastor when he received local license. We trust his recovery may be rapid and complete.

At the home of Mr. and Mrs. J. T. Drake, Port Gibson, Miss., from three to five p. m., Monday, Feb. 15, in connection with the regular meeting of the Port Gibson auxiliary of the Woman's Missionary Society, a reception was given in honor of Rev. and Mrs. H. G. Hawkins. Brother Hawkins, who is now presiding elder of the Vicksburg District, was for seven years president of the Port Gibson Female College, and many of the students and former friends of him and Mrs. Hawkins had been specially invited, and were present. Brother Hawkins, upon request, gave a study upon Jesus' miracles of healing as recorded by Saint Luke. Brother Drake is a grand-son of Rev. B. M. Drake, who was one of the leaders of Methodism a century ago.

"By the suggestion of our Presiding Elder, we are getting a pledge of one hen and chickens for our Benevolences. We ought to get 100 pledges. That should mean 600 chickens. This ought to mean, 'counting chickens before they are hatched,' 600 at 40c, or \$240. This would be fine, wouldn't it? We might get a pig or a calf or some acreage in cotton, corn, potatoes, etc." Can you beat it? Rev. Percy Vaughan of Roxie, Miss., wrote that. Seems to us he has a fruitful plan. Why not let others try it? This is one way to get old man "Depression" out of the church. While pigs are not looked upon with such high favor in the Bible, a number of these items are. That calf, for instance. And we are in favor of the pig doing his part. He is highly esteemed by Christian people.

Do you know Rev. G. C. Schwartz, of Water Valley, Miss.? Well, we saw in the Yalobusha Democrat that he has been sending President Hoover and his Cabinet a telegram calling upon them to use their high offices and influence in averting war and trying to save the situation at this time. I think I saw an American Legion button on Brother Schwartz's coat one day. Guess he ought to know something about what war is. And this was a resolution of the whole church. This forces us to comment and exhort. Why not let pastors and churches be so wide-awake on public issues involving morality and religion as to be able to send a word to the President and Congress that will help things along? We may expect a different sort of situation when we reach this point. Don't you forget that the President and Congress keep their weather eye and best ear open to what Christian people think and do.

This is real reciprocity. There used to come to this office communications from a certain Miss Alford of Mississippi who was officially and otherwise active in our Christian Education work. One day a letter said that she was discontinuing the work. We felt a bit "peevish," but being young at this task we did not protest. We lost sight of her. Now, all of a sudden or somehow, we are notified that Mrs. R. R. Branton has been elected Conference Superintendent of the Children's Division of the Louisiana Conference. Then we are told that this excellent lady is the former Miss Alford. We are not going to say that Mississippi's loss is Louisiana's gain because that is said so much. We will just say, Mississippi's law regarding trespassing does not apply to men like Brother Branton, and that "Ole Man Rivah" should be regarded as no dividing line when such important matters are involved. We sympathize with Mississippi and congratulate Louisiana, and Rev. R. R. Branton and Mrs. Branton.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The 26th of September, 1931, brought sorrow to the community about Paris, Miss., for on that day our loved friend and neighbor, MRS. CARRIE HARRIS HODGE, was called to her heavenly home. For nearly 85 years she had lived in this section of the country, being born January 3, 1847, within seven miles of Paris. In her early youth she was converted, joined the Methodist Church, and was a faithful, consistent member all her life. Here, in 1867, she married Samuel Hodge, who passed away in 1896. Eight children were born to these goodly people, only four reaching maturity. Minnie, Mrs. Atkinson, who died several years ago; Jim, the only son, who lives at Tula; Susan, Mrs. W. A. Clark, of Paris, at whose home Sister Hodge's last years were spent; Mary, Mrs. Lester King, of Mound City, Ill. Ten grandchildren, three great-grandchildren, an aged brother, several nieces and nephews are grieving for this noble kinswoman, as are the friends and neighbors of the settlement. After a service, at the church she loved so well, led by her pastor, Rev. J. W. Raper, and Rev. J. A. Brody, her precious body was laid to rest in the Paris Cemetery. Although she has passed from our sight, her influence goes on. Each day brings some reminder of her wise counsel, her uncomplaining fortitude in suffering, her wonderful trust in her God and Saviour. Weary months of inactivity, to one who for years had been a veritable dynamo of energy, an unceasing worker in and for the beloved church, never caused a murmur from her consecrated lips. No uncertain sound came from those lips against evils that she saw, but with rebuke would come promises given by a gracious God to those who repent of their misdoings. The source of her strength was the word of her God, studied throughout the eventful years of her career. Truly, God's word was hid in her heart. We know she was ready to go and with that assurance may each of us try more earnestly to reach that beautiful land where she awaits our

coming, where there is no sorrow, weariness or pain and when "God shall wipe all tears away."

To the sorrowing relatives we offer deep sympathy; especially to her whose home holds the vacant chair; remember she's waiting for you.

"For loved ones in the Homeland,
Are waiting us to come,
Where neither death nor sorrow
Invades their holy home;
O dear, dear native country!
O rest and peace above!
Christ bring us all to the Homeland
Of his eternal love."

NINA P. RAPER.

AMERICA'S VOICE HEARD AT GENEVA

The voice of the United States has been heard at Geneva. Standing on the speaker's rostrum of the World Disarmament Conference, Ambassador Hugh S. Gibson, temporary head of the American delegation, presented, on February 9, the proposals of the United States for the reduction and limitation of the armaments of the nations.

The leader of the German Reich, Chancellor Heinrich Brüning, had just asked for a general arms cut in keeping with the disarmament pledges contained in the Treaty of Versailles. "The government of the German Reich and the German people demand, after their own disarmament, general disarmament," said Herr Brüning. "The German people expect of this Conference the solution of the problems of general disarmament on a basis of equality and equal security for all peoples." Herr Brüning, according to press reports, received a tremendous ovation.

Mr. Gibson then mounted the rostrum. He was listened to with rapt attention. It was felt by many that the policy to be laid down by the United States would determine, in a measure, the failure or success of the Conference. Mr. Gibson proposed on behalf of the United States a nine point program including the following: (1) proportional reduction of naval tonnage below the figures laid down in the Washington and London Treaties; (2) the abolition of submarines completely; (3) total abolition of lethal gases and bacteriological warfare; and (4) special restrictions on tanks and heavy mobile guns, described as "arms of a peculiarly offensive character." Mr. Gibson, contrary to the position heretofore taken by the United States, stated that the American delegation would be willing to consider placing a definite limitation on military budgets.

At three points the American program, as outlined by Mr. Gibson, as far as it goes, coincides with the position taken by many of the church bodies throughout the United States, namely, the further reduction of naval tonnages, the reduction and limitation of military budgets, and the abolition of poison gas and disease germs warfare.

The French suggestion for an international police force was the first of the proposals to be laid before the Conference. M. Andre Tardieu, the French War Minister, and head of

the French delegation, recommended that the nations create a world police force and place it under the jurisdiction of an international agency sponsored by all the nations. Disarmament, contended M. Tardieu, would naturally result from the added security achieved by the nations through the functioning of the proposed world police force. Judging from the comment heard thus far, we are led to believe that the French thesis is wholly unacceptable to the great majority of the powers represented at the Conference. Poland, thus far has been the only nation to give its support to M. Tardieu's proposal.

The fourth of the great powers to be heard thus far at Geneva is England. Sir John Simon, the British spokesman, as in the case of Mr. Gibson's proposals, recommended the abolition of submarines and poison gas and bacteriological warfare. He also advocated the limitation of those military weapons peculiarly designed for offensive war.

The Italian Foreign Minister, Dino Grandi, deeply impressed the Conference when he announced that the program of his country would include the abolition of capital ships, submarines, aircraft carriers, bombing aircraft, tanks, and heavy artillery; the outlawry of chemical and bacteriological warfare; and the revision of the laws of war so as to insure more complete and effective protection for non-combatants.

Japan's spokesman, Tsuneo Matsudaira, assured his hearers that his country would work for the success of the Conference. He specifically advocated limiting the size of capital ships and aircraft carriers.

From the foregoing, it will be seen that two general programs have been laid before the Conference—the one, sponsored by France and Poland, providing for a comprehensive system of security through mutual military aid, and the other, sponsored by the United States, England, Italy, and Germany, providing for the limitation of armaments particularly designed for offensive combat. It is expected that other nations will take positions for or against these two methods of achieving disarmament.

Of particular interest to the people of our churches and to the public generally is the fact that on February 6 disarmament petitions containing the names of millions of people were presented to the Conference leaders by representatives of the churches, schools, women's and youth groups, and business and labor organizations. Here is a thing of extraordinary significance in international diplomacy—the emergence of the voice of the people. According to press dispatches from Geneva literally millions of people were represented in one way or another through the petitions and resolutions presented to the Conference. The mind of the church at large was made vocal on this occasion through the Christian organizations represented at Geneva.

Dr. Henry A. Atkinson, of New York, General Secretary of the Universal Christian Council for Life and Work, has been asked by a group of inter-church organizations to serve as

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their common representative at the Conference.

If the official representatives of the nations gathered at Geneva will but listen to the voice of their respective peoples, as reflected in this outpouring of public sentiment, progress towards the disarmament goal will be swift and certain.

WALTER W. VAN KIRK.

CONSCIENCE LETTERS

A guilty conscience, some sage has averred, makes cowards out of people. American business finds out, by mail, that this doesn't always hold true. For most organizations are constantly receiving "conscience" letters offering to rectify wrongs, real and imaginary, which their writers feel they have committed against the company addressed. Many of these missives are from former employees.

General Foods Corporation cites a few recent cases from its collection, which should qualify the authors as long distance champions in their class.

One letter, from a southern state, recalled an incident which occurred in 1906. The writer had worked for the Postum Cereal Company, one of the units of General Foods Corporation, as a salesman, for a week, and was then discharged. The cause of dismissal, according to the conscience-stricken one, was: "I did not work hard enough the manager said." His salary for the week was \$15. After a quarter of a century the ex-employee, apparently grown affluent but none the less still bothered by his conscience, offered to reimburse the company for the \$15, plus compound interest.

Two crisp dollar bills fell out of another letter as it was opened. This gentleman's confession found utterance after nine years. He had been employed as a member of a crew distributing samples of Grape-Nuts. The day was hot. The pack was heavy. And as a sheltering bridge was passed—well, it was an opportunity to lighten the load. The two dollars, according to the writer's calculation, would cover the loss.—General Foods Corporation.

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REV. J. H. SHUMAKER, Southern Church Dept.
M. E. S. C., 808 Broadway, Nashville, Tenn.

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Write for particulars to Home Office:

J. H. SHUMAKER, General Secty.
808 Broadway, Nashville, Tennessee

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

FEBRUARY—1932

Theme:
"Woman's Citizenship Responsibility"

Projects:

1. Try to get every woman to promise to register. If your state has a primary, vote at the primary. Find out how many have paid their poll tax, if your state has a poll tax for women. Study registration laws of your state.
2. Find when next elections occur for county and city or town offices, also what officers are to be elected and needed qualifications of candidates; for example, sheriff, county commissioners, treasurer, superintendent of schools (often appointed, not elected), county physician, welfare agent.
3. Initiate and engage in a Citizen Training School or Institute.
4. Learn the percentage of women who vote in your community, your county, and your state.—Year Book.

THE COUNCIL BULLETIN

The Woman's Missionary Council meets next month (March 9-15) in Atlanta, Ga. The program will be vital and inspiring. If you cannot attend, do the next best thing. Order the Council Bulletin, which will carry to you the facts and the inspiration of the twenty-second annual meeting of this important organization of the Church. Send your orders to Literary Headquarters, 706 Church Street, Nashville, Tenn. Price, 25 cents.

ENRICHED HIS BLOOD

Shreveport, La.—"I have taken considerable of Dr. Pierce's Golden Medical Discovery as a general tonic and can recommend it above anything I know of," said John Luther Brown of 1342 Marshall St. "It enriched my blood and gave me better health in general. It is a superior stomach tonic, nervine and all-round health builder—a wonderful medicine."



Fluid or tablets. All druggists.

Write to Dr. Pierce's Clinic in Buffalo, N. Y., using the symptom blank which you will find in the carton if you want free medical advice. On receipt of 10c Dr. Pierce will send you a trial package of

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MISSISSIPPI CONFERENCE MEETING

The twenty-first annual meeting of the Woman's Missionary Society of the Mississippi Conference, will be held in Jackson, April 5-8, 1932.

Glendale Church was to have been hostess to the conference meeting, but on account of conflicting dates with another meeting and the other unavoidable circumstances, it was impossible for this auxiliary to entertain the conference. Galloway Memorial has very kindly consented to assume the responsibility and we take pleasure in announcing the meeting to be held in Galloway Memorial Church.

Mrs. Ina Davis Fulton, of Nashville, treasurer of our Council, will be our guest. We are sure that her presence will be a great inspiration to our women and it is hoped that every auxiliary in the conference will be represented. Further announcements will be made.

ELLA WAYNE ORMOND,
Conf. Cor. Sec'y.

NORTH MISSISSIPPI CONFERENCE MEETING

The Woman's Missionary Society of the North Mississippi Conference will hold its annual meeting in Amory, March 29-31, 1932. There will be only two days, beginning the afternoon of the 29th and closing at noon on the 31st.

Only one delegate from an auxiliary is allowed, although visitors who are willing to bear their own expenses will be welcomed. Everyone will pay for the noonday lunch.

Mrs. J. W. Downs, of Nashville, secretary Home Department of our Council, will be our guest. We will also have as a visitor a missionary who is at home on furlough from China.

Send names of delegates to Mrs. S. R. Jones, president of Amory auxiliary.

MRS. ERNEST MOORE, Pres.;
MRS. G. C. JONES, Sec.

CONFERENCE NEWS

Louisiana

The Merryville auxiliary, Lake Charles district, enjoyed two unusual meetings recently. One was the program meeting, when "Woman's Citizenship Responsibility" was discussed. The other was a social meeting. Mesdames F. L. Harris and D. M. Dickerson entertaining at the home of Mrs. Harris. Rev. M. W. Beadle is teaching the class in "Methodism and World's Needs."

Mississippi

The Pascagoula auxiliary, Seashore district, has begun the new year enthusiastically, with Mrs. G. P. McKeown as president. A most impressive installation service was conducted by Mrs. J. L. Carter, of Moss Point, who is conference superintendent of study. The children's department has

been organized with all three divisions actively at work.

* * *

The Missionary society of the Methodist church, of Oak Ridge, Vicksburg district, has sustained a great loss in the passing of its vice-president, Mrs. Mae Harris. The members of the society are grateful for the privilege of having known and associated with this splendid Christian. Therefore, be it resolved:

First, That we miss her gracious presence, her helpful counsel, her warm friendship and her courageous example.

Second, That she will be missed not only by the church and Missionary society, but by the community at large.

Third, That we extend to the bereaved family our heartfelt sympathies and that we pray that the peace of God, that passeth all understanding, may abide with them, and that His mercy rest upon them.

Fourth, That a copy of these resolutions be sent to the family and also to the New Orleans Christian Advocate for publication.

MRS. AUBIN HOLLIDAY,
MRS. J. A. BEARD,
MRS. TOM HENRY, Com.

THE CAPACITY TO "COME BACK"

Too many people are infected by the pessimist. They stand helpless under the hypnosis of disaster. No man can hope to recoup his fortune, recapture

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WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

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his mental ease and confidence, and face the new possibilities of life, if he yields to discouragement and self-pity. The man who can "charge it off to experience" on the ledger of his soul, may yet live to glory in the closer knitting of his manhood under adversity. The capacity to "come back" is a mark of gameness among men, and it requires a moral energy and courage that wins the deeper approvals of the spirit. No life can escape the pangs of birth, and disaster may only be the clearing of the stage for a new act in the drama of development.—The Christian.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Mother of 7—Still Young



THE woman who gives her organs the right stimulant need not worry about growing old.

Her system doesn't stagnate; her face doesn't age. She has the health and "pep" that come from a lively liver and strong, active bowels.

When you're sluggish and the system needs help, don't take a lot of "patent medicines." There's a famous doctor's prescription for just such cases, and every druggist keeps this standard preparation. It is made from fresh laxative herbs, active senna, and pure pepsin. Just ask for Dr. Caldwell's syrup pepsin. Take a little every day or so, until every organ in your body feels the big improvement.

The next time you have a bilious headache, or feel all bound-up, take this delicious syrup instead of the

usual cathartic. You'll be rid of all that poisonous waste, and you haven't weakened the bowels. You'll have a better appetite, and feel better in every way. The constant use of cathartics is often the cause of a sallow complexion and lines in the face. And so unnecessary!

Would you like to break yourself of the cathartic habit? At the same time building health and vigor that protects you from frequent sick spells, headaches, and colds? Get a big bottle of Dr. Caldwell's syrup pepsin today. Use often enough to avoid those attacks of constipation. When you feel weak and run-down or a coated tongue or bad breath warns you the bowels need to be stimulated. Give it to children instead of strong laxatives that sap their strength. It isn't expensive.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The district Christian education institutes were a success. We had the best of weather. The various churches entertained the institutes royally. All but one institute were invited to a church for the next year's meeting. I feel that this group would have furnished an invitation if they had not wished to adjourn so quickly.

The attendance at the Institutes

Three districts, the Jackson and the Seashore and Vicksburg had more churches represented and more delegates present than they had last year. We were greatly cheered by the response to the work of the district institutes.

The groups were eager to ask questions and they apparently were eager to get information in regard to the new plans. In all but two of the districts the entire lot of materials provided for the institutes was secured by the workers.

Mr. O. C. Hull brought a strong message on reaching the unreached. This message was greatly appreciated by the group and proved to be of great benefit to all. The presiding elders brought strong messages and those who heard them said they out-preached themselves. These sermons were timely, to the point and very spiritual. I feel that they each proved to be real times of refreshing. The dates of the meetings for Mr. Rippey and Miss Skinner will be ready for next week's Advocate. Please take notice of their appearance in your district and make your plans to be in the meeting.

* * *

The missionary offering for this month were way behind the missionary offerings for January last year. We are sorry for this but trust that the various churches will redeem themselves in the offering for February. Your contribution to this most worthy cause will mean carrying on the work both at home and abroad.

* * *

The Conference board is mailing to each pastor and Sunday school superintendent a sample copy of the

Sunday School Day Program. These programs will be sold for 10 cents a copy or 60 cents a dozen, postage extra.

It is the desire of the conference board to furnish these programs to every mission church. You will need six programs for a church, and if the churches will not all hold the day at the same time you can get along with a very few copies.

The board is asking 10 cents per active Sunday school member enrolled as the offering for this year. We are trusting that you will not fail us this year.

* * *

Young People's Day is the 13th of March. The only income for young people's work in our conference is this money. Help the young people put on their program.

Every church in the conference should observe this day and thus encourage these young people to work for Christ.

* * *

We need two other places to hold vacation church schools. If you are interested please write to me. We desire to go to mission points and to places where no work has ever been done.

Pray for the work and the workers.
JOHN C. CHAMBERS.

VERY IMPORTANT! YOUNG PEOPLE!

A little over two weeks until Young People's Day—March 13. Are you ready with an interesting, well-prepared program? Either the pageant "Hail to Youth," which is splendid, and may be procured for 15c per copy from Lamar and Whitmore; the special program in the March Epworth Highroad; or a special program by the pastor.

Don't forget our goal—observance in every church in the Conference, and an offering of \$2,000. This offering is very important to our financial program, so please don't fail to see that it is put over in your church, if not on March 13, then the nearest date thereto when your pastor can be present.

Wouldn't it be great to be able to report that every church observed Young People's Day, and sent in the offering some time before the end of March? We can do it, and reach our offering goal, too, if we make an earnest, honest effort. It is a real challenge to be sure that our great educational program be successfully carried on through the Young People's Division, to reach every young person within reach.

UNIONS

The Sunshine Union, consisting of Opelousas, Eunice, Pitreville, and Melville, met in Opelousas Friday night February 5, 1932. This is a sub-dis-

trict union of the Alexandria district. Opelousas young people had charge of the program, the subject being on world peace, bringing out the cost and danger of war, and other of its undesirable features. The devotional meeting was dismissed by Rev. Mr. Selfe, of Opelousas.

At the business meeting which followed, it was decided to hold the next meeting in Eunice, the entertaining church to have charge of both the devotional and recreational programs. After discussing other union business, the meeting adjourned with prayer by Rev. Mr. Knight, of Eunice church.

A most enjoyable recreational program closed the afternoon's meeting, and was thoroughly enjoyed.

This is the first time we've had news from this union, and we are delighted to hear of their good work. Miss Daisy Gill is union publicity agent, and sent in the report. It is to be hoped that other unions will follow her example.

Miss Lillie Mae McQuaid is "doing things" in Baton Rouge district. Several churches are ready to organize according to the new plan, since the Alexandria meeting. Two meetings have been held at Blackwater Church for this purpose. Slaughter young people are to meet Friday night, February 19, for the purpose of completing their organization.

Miss Aileen Hyslop, of Alexandria district, writes that they are getting a great many of their churches organized and that she will report more in detail later.

Miss Pauline Rodgers continues to do good work in Shreveport district, visiting the various unions, of which there are four, and assisting them in planning and working the plan.

MARY SEARLES,
Pub. Supt. Y. P. Div.

COUPONS IN MISSISSIPPI

Mrs. Alma G. Riley

We of the Mississippi Methodist Orphanage are pleased to announce that our "source of revenue" for coupons has been enlarged again and this is fine, for the more sources the better chance of winning out.

The largest coffee manufacturer of the South, the Wm. B. Reilly Coffee Company, New Orleans, has joined our coupon project. We are most happy to receive them into our fold for several reasons, and one is that the name of Wm. B. Reilly stands for Methodism, not only in New Orleans, but in all Louisiana. This makes him and his firm doubly interesting to us of Mississippi Methodism. For years this company has been packing profit-sharing coupons in its packages of goods and now these coupons have become interchangeable with Octagon coupons and with those from Magnolia condensed milk.

The Wm. B. Reilly Coffee Company offers us four brands in this, two of them pure coffee, the Votan and the Luzianne Signet Blend; and two of coffee and chicory, the Luzianne Red Label and the Luzianne White Label. They also offer two blends of tea, the Votan and the Luzianne. In the pound package of coffee and the quarter-

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

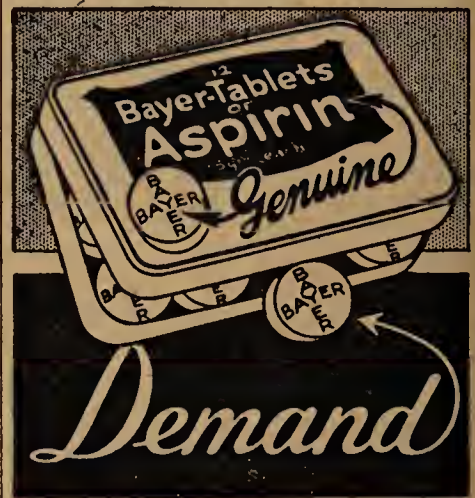
pound package of tea there is, each, a coupon worth 4. In their three-pound package of coffee the coupon is worth 12, and in the four-pound package it is worth 16.

Mr. Reilly places an absolute guarantee upon these products and they are altogether reasonable in prices. Give them a try-out—for our sake. We are constantly praising the wonderful coffee we drink when in the city of New Orleans. Naturally, a very large percent of it comes from the mills of Wm. B. Reilly. It is most interesting to go through their large plant and hear them tell of the various blends, and one might think they are dealing in perfumes instead of coffees! I can see thousands of coupons from this channel pouring into our coffers, for we are a coffee-drinking state. So, let's help our Methodist Orphanage by thinking and drinking Luzianne, at the same time showing Mr. Reilly that we appreciate him and all for which he has made his life stand.

Summing up, may we bear in mind that coupons from the six Octagon products, from the "Big Peek" soap from Magnolia condensed milk, from Colgate's barber shaving bar, and Colgate's barber shaving cream (both one-pound packages and having a coupon worth 10 and 20, respectively), in addition to the above-named coffees, are all most valuable to us. Be sure, also, to urge all in the use of those four Octagon products that make

BAYER ASPIRIN
is always **SAFE**

BEWARE OF IMITATIONS



UNLESS you see the name Bayer and the word genuine on the package as pictured above you can never be sure that you are taking the genuine Bayer Aspirin that thousands of physicians prescribe in their daily practice.

The name Bayer means genuine Aspirin. It is your guarantee of purity—your protection against some imitation. Millions of users have proved it is safe.

Genuine Bayer Aspirin promptly relieves:

Headaches	Neuritis
Colds	Neuralgia
Sore Throat	Lumbago
Rheumatism	Toothache

No harmful after-effects follow its use. It does not depress the heart.

Capudine
best for **PAIN**

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

available the EXTRA VALUE certificate. If you need more of these certificates, write us. Send all your coupons in together and make your shipments promptly, please, each month, in order that we may make prompt shipments.

May 1932 see us doubling the \$11,000 we got in this way in 1931! We can, if we will, but everybody must get at it and get at it NOW.

Mississippi Orphanage.

LINCOLN ON LIQUOR TAXES

Lincoln's birthday is an appropriate time to recall that Abraham Lincoln was opposed to a federal tax on liquor. There was no federal tax on liquor prior to the Civil War, and the proposal to assess liquor for war expenses was opposed by the temperance forces on the ground that it would make liquor too important.

When the bill was put before President Lincoln for signature, he said:

"I would rather lose my right hand than sign a document that will tend to perpetuate the liquor traffic; and as soon as the exigencies shall pass away I will turn my whole attention to the repeal of that document."

The discussion for and against taxing liquor for federal income in 1862 was as strenuous as the wet and dry argument today; as shown in the Congressional Record for May, 1862, when the Senate debated the bill.

Secretary Chase of the Treasury and Senator Fessenden, of Maine, urged the passage of the bill on the grounds of a war necessity. Senators Wilson, of Massachusetts, who later was a dry force in early Republican politics; Wilmot, of Pennsylvania; Pomeroy, of Kansas; Harris, of New York, and Wright, of New Jersey, fought the measure. Worry over the financial condition of the country finally induced the President to sign the act, with the remark recorded above.

President Lincoln knew whereof he spoke. Feeling it was indispensable to the Government's finances, the Liquor Traffic thereupon organized and became a controlling factor in American politics. Incidentally it imposed a burden on the country far greater in money than it paid in taxes. That's exactly what would happen again under the proposal to take the taxes off the rich and impose them on the families of liquor drinking workmen.—Facts About Prohibition.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

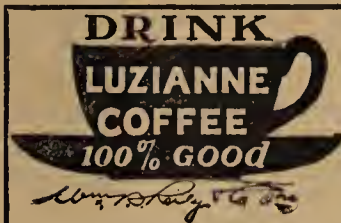
Houston St., Feb. 28-29.
Fulton St., March 6-7.
Greenwood Springs, at Greenwood Springs, March 8.
Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.

666

LIQUID - TABLETS - SALVE

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds

Most Speedy Remedies Known



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

LUZIANNE COUPONS } REDEEMABLE WITH OCTAGON SOAP COUPONS

Algoma, at Ebenezer, Mch. 13.
Vardaman, at Rhodes Chapel, March 19-20.
Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26. T. H. DORSEY, P. E.

Corinth Dist.—Second Round

Blue Mountain, at New Hope, Feb. 27-28.
Dumas, at Dumas, March 5-6.
Ripley, March 6-7.
Corinth, First Church, March 7, 7 p.m.
Baldwyn and Wheeler, at Wheeler, March 9, 11 a. m. and 1 p. m.
Booneville, March 9, 5 p. m.
Corinth Ct., at Gaines Chapel, March 10, 11 a. m. and 1 p. m.
Corinth, South Side, March 10, 7 p. m.
Iuka Ct., at Snowdown, March 11, 11 a. m. and 1 p. m.
Iuka, Feb. 11, 5:30 p.m.
Burnsville, at Indian Springs, March 12, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, March 13, 11 a. m. and 1 p. m.
Guntown and Baldwyn, at Guntown, March 13, 4 p. m. and 7 p. m.
Chalybeate, at Walnut, Mar. 15, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, March 16, 11 a. m. and 1 p. m.
New Albany, March 16, 7 p. m.
New Albany Ct., at Mt. Olivet, March 17, 11 a. m. and 1 p. m.
Sherman, at Sherman, March 18, 11 a. m. and 1 p. m.
Potts Camp, at Cornersville, March 19, 11 a. m. and 1 p. m.
Hickory Flat, at Ebenezer, March 20, 11 a. m. and 1 p. m.
New Albany, March 20, p. m., preaching.
Mooreville, at Andrews Chapel, March 22, 11 a. m. and 1 p. m.
Mantachie, at Shiloh, March 23, 11 a. m. and 1 p. m.
Marietta, at Liberty, Mar. 24, 11 a.m. and 1 p.m.
Booneville Ct., at Oak Grove, March 26, 11 a. m. and 1 p. m.
Rienzi, at Pisgah, March 27, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.

JAMES H. FELTS, P. E.

Columbus District—Second Round

Macon Station, Feb. 28, a. m.
Shuqualak, at Shuqualak, Feb. 28, p.m.
Cedar Bluff, at Pheba, March 5.
West Point Station, March 6, a. m.

Artesia and Shaeffers, March 6, p. m.
Caledonia Circuit, at Flint Hill, March 12.
Brooksville, at Brooksville, March 13.
Sturgis, at Pleasant Hill, March 19.
Columbus, First Church, Mar. 20, a. m.
Columbus, Central, March 20, p. m.
Chester, at Salem, March 25.
Ethel, at Shady Grove, March 26.
Longview, at....., March 27.
Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a. m.
Ackerman Station, April 3, p. m.
High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10 a. m.
Weir and McCool, at Weir, April 10 p. m.
Macon Circuit, at Center Point, April 17, a. m.
Crawford, at Mayhew, April 17, p. m. V. C. CURTIS, P. E.

Greenville Dist.—Second Round (In Part)

Glen Allen and Winterville, at Avon, preaching Feb. 28, a.m.; Q. C., afternoon.
Greenville, preaching Feb. 28, p.m.; Q. C., after service.
Leland, preaching Mar. 6, a.m.; Q. C., afternoon.
Cleveland, preaching Mar. 6, p.m.; Q. C., after service.
E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Water Valley, Main St., preaching, Feb. 21; Q. C., Mch. 16.
Winona St., preaching, Feb. 28, a. m.; Q. C., Mch. 2, p. m.
Vaiden and West, at Vaiden, Feb. 28, p. m.
Holly Springs, Mch. 6.
Oxford, Mch. 6, p. m.
Ashland, at Liberty, Mch. 9.
Abbeville, at Mt. Zion, Mch. 10.
Duraut, Mch. 13, a.m. and p.m.
Lexington, Mch. 13, p. m.
Holcomb, at Tie Plant, Mch. 13; preaching, Feb. 14.
Paris, at Taylor, Mch. 16.
Grenada, Mch. 20, a. m.; Conference, Mch. 23, p. m.
Water Valley, First Church, Mch. 20, p. m.
Sallis, at McAdams, Mch. 22.
Ebenezer, at Hebron, Mch. 26-27.
Waterford, at Chullahoma, Mch. 29.
Poplar Creek, at Friendship, Mch. 31.
Winona Ct., at Columbiana, Apr. 2.
Coffeeville, at Bethlehem, Apr. 3.
Pickens, Richland and Goodman, at Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.
Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Byhalia, at Fountain Head, Feb. 27, 28.
Cockrum, at Hebron, March 5, 6.
Mt. Pleasant, at Union, Mar. 12, 13.
Olive Branch, at Mineral Wells, Mar. 13, p. m.
Red Banks, at Victoria, preaching and Q. C., March 15, 11 a. m.
Shuford, at Lovejoy, March 19, 20.

Longtown, at See's Chapel, March 23, 11 a. m.
Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11 a. m. J. M. BRADLEY, P. E.

LUZIANNE, OCTAGON, MAGNOLIA COUPONS CAN BE USED TOGETHER FOR PREMIUMS FROM EITHER FIRM

Churches, Orphanages and Other Institutions Can Get the Things They Need by This Profit Sharing Plan

The "Big Three" join hands for 1932.

Now Luzianne, Octagon and Magnolia milk coupons can all be used together. Every premium on the Octagon regular list and Magnolia list can be obtained with Luzianne coupons alone or with a combination of coupons from any of the three.

All the old Luzianne coupons marked "United Profit Sharing" will also be honored at the Octagon, Magnolia or Luzianne stations.

Housewives, clubs, Boy Scouts, churches and others now have a bigger opportunity to get the things they need. These organizations can get things from the regular premium lists or write for plans of how to get the special premiums they need. It is easy to obtain premiums this way—first, the number of coupons required is so low and, second, the fact that you can use Luzianne, Octagon and Magnolia milk coupons together means that you will very soon have the number you need.

From now on exchange your Luzianne coupons at any of the following stations: Atlanta, Ga.; Birmingham, Ala.; Chattanooga, Tenn.; Houston, Tex.; Jacksonville, Fla.; Knoxville, Tenn.; Louisville, Ky.; Memphis, Tenn.; Nashville, Tenn.; New Orleans, La.; Richmond, Va.; San Antonio, Tex., and Tampa, Fla.

There are also a number of substations throughout the South, a list of which might be had from the Wm. B. Reilly Co., Inc., 640 Magazine Street, packers of the famous Luzianne brand of coffee.

FROM THE DE SOTO CHARGE

Dear Brother Editor: Perhaps a few lines from this corner of the world will be of interest to some of your readers of the Advocate. And, so here I come.

This circuit is composed of five churches, a membership of five hundred and ten, which keeps a fellow busy trying to see them. Our congregations are large, and attentive hearers to the messages brought, and seem to be helpful, as our congregations are constantly increasing, as well as the Sunday schools; we are encouraged and press on studying, planning and hoping with the prayers and the increased circulation of the Advocate, and the help of the Lord, to make this a banner year for this charge and of our years of itinerating about over such parts of the Mississippi Conference as has been assigned us. Pray for us and our work.

We are planning to double the circulation of the Advocate during the month of March.

Sincerely yours in the work,

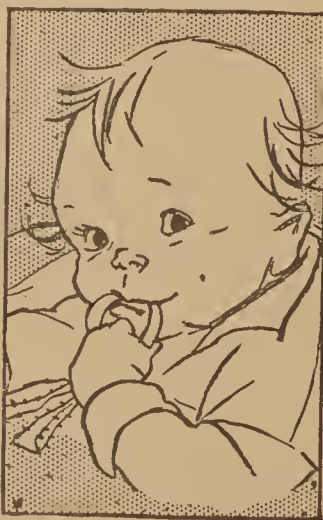
W. L. BLACKWELL, Pastor.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

Cuba

Havana is a modernized metropolis. Go to the villages and the country. What odd-looking streets and houses!



When TEETHING makes HIM FUSSY

One of the most important things you can do to make a teething baby comfortable is to see that little bowels do their work of carrying off waste matter promptly and regularly. For this nothing is better than Castoria, a pure vegetable preparation specially made for babies and children. Castoria acts so gently you can give it to young infants to relieve colic. Yet it is always effective, for older children, too. Remember, Castoria contains no harsh drugs, no narcotics—is absolutely harmless. When your baby is fretful with teething or a food upset, give a cleansing dose of Castoria. Be sure you get genuine Castoria with the name:

Chas. H. Fletcher

CASTORIA

CHILDREN CRY FOR IT

You think that this is an alley between two long one-story warehouses and that when you get to the corner you will get out into the street and have some view. But you will not get out from between the "warehouses" till you get to the plaza or the open country. The sidewalks ("footpaths in England, 'hairths' in East Tennessee. The Mountain boy in town, 'Dad, les get up on the hairth. Everybody's walking on it'") when there are any, are eighteen inches wide, and upward. But through the barred windows you get delightful peeps of such neat and cool homes, many well furnished. Many streets except in the large cities are unpaved and full of chuck holes. The drainage is in the gutters. Sewerage systems are rare. And, O, the smells! There are nine hundred and ninety-nine smells in Cuba and I think there is one more that I did not get. And the noises are of equal number. But there is a vast improvement of late years, since our militia cleaned up the island and Dr. Walter Reed delivered the world from that dread scourge of yellow fever. There is also much fragrance of flowers and fruit.

It is an odd little hotel we stop in at Santa Clara, an old timer, built around the court in tropical style, with court or yard holding shrubbery, chicken coops, decayed harness, bird cages, etc., all surrounded by the house. The wide staircase, floors and railing are solid mahogany. My mattress was as thin as a bed quilt, in some places thinner. After a night with only this between you and the woven wire, you feel like a waffle. Kindly nature has furnished me with personal padding. It came in well.

Mexico and Korea date on pepper. A Mexican meal (one of its favorite dishes strangely called chili) tastes like molten metal and after you have eaten such a meal my friend says you feel like you had swallowed a torch light procession. Cuba substitutes sugar for pepper. How they love sweets! And their sweets are the sweetest. They add always and everywhere the strongest, blackest coffee. Louisiana coffee seems almost to burn the bottom of the cup, but Cuban coffee goes it better for strength. The Cuban frequently dilutes it, especially for breakfast with much boiled milk. And the waiter with a steaming long-spouted kettle in each hand, one of hot milk and the other of very reverend coffee, waiting for you to "say when" is a familiar sight in the cafe.

There may be one man in Cuba who does not smoke, but I did not meet him. He must have gone to dinner. But they do not seem to chew the cud. They leave that for the "American" who wishes "to get the juice out of it." Many of the older women and the younger ones of the lower classes smoke, but the women of social standing do not follow the cigarette habit of the blase American senorita.

One can buy a lottery ticket in Cuba at any time and anywhere. They are thrust before your eyes as you walk the streets or sit at the cafe table. Awakened Sunday morning at the first peep of day by a shrill cry under my window, I arose and looked out. It was a man waving and crying



A Biblical Library in One Volume

THE NEW ANALYTICAL

BIBLE

JUST OFF THE PRESS

Unique, Convenient, Serviceable, Orderly. Combines two versions, 5560 corrected renderings, 42 analytical charts, contemporaneous History and many other new features not found in other Bibles. \$7.75 to \$18.75. Literature on request.

Church Workers, Ministers Wanted to explain and sell this new Bible in their spare time to their friends. Liberal commissions. Write for special offer BUXTON-WESTERMAN CO., Inc. 31 W. Elm St., Chicago, Ill.

EARN \$20.00 PER WEEK EXTRA IN SPARE TIME AS OUR AGENT

lottery tickets. Where he expected to find a customer at daybreak on Sunday in a tropical land it was hard to see, unless he had designs on the night watchman, some late reveler, a nocturnal cabby or an attendant on early mass.

Don't they make a pine tree work for its living in Florida? Even as a sappling they skin its ankle and tie on the turpentine cap. The society for the prevention of cruelty to infants might look into this matter. I miss the Florida pines in Cuba. But we have here palms without number. The palm family has many homely members. The royal palm is the prettiest except possibly California's date palms, say those in Santa Ana's public square. I suppose if one cannot have white oaks (the king of trees) or sugar maples he must content himself in the tropics with palms. But palms seem so hard and stiff and unsympathetic. The royal palm in rows along an avenue is picturesque and stately, though I cannot keep out of my mind the thought of a telegraph pole topped with a feather duster. And the palmetto suggests a mammoth dish mop.

What a land of contrasts! Much of it rocky and untitled. Much soil is as red as Orange County, Virginia, or chocolate color like Albemarle County in the Old Dominion, or black and maybe richer even than the black soil of middle Texas, which it much resembles. I am wondering if after a shower it is also as in Texas like driving or walking over acres of chewing gum.

There is much extreme and pitiful poverty here, with beggars everywhere, and much lavish wealth as in Havana. On the cover of this pad on which I am writing is the picture of a Spaniard who landed in Havana with twenty cents as his sole possession, and went to work washing dishes in a restaurant, and who a few years later, when the price of sugar took a tumble, killed himself because he had lost all he had except ten million dollars. It is said that when the price of sugar goes up, a million dollar sugar estate can be bought and paid for in one year.

The price now is low, and this brings widespread distress.

Lander College, Greenwood, S. C.

Took it Before and After Babies Came



Mrs. W. B. Bell, 102 East Easton, Tulsa, Oklahoma tells her story.

"Kept me in good Condition"

"I TOOK Lydia E. Pinkham's Vegetable Compound before and after childbirth.

"It kept me in good condition and I held my strength better.

"I am now taking it for Change of Life. It quiets my nerves. I feel much stronger than I did. I am doing all my housework and taking care of the children.

"I think there is no better medicine for female weakness than the Vegetable Compound."

Don't you feel encouraged after reading this letter from Mrs. W. B. Bell, of 102 East Easton, Tulsa, Oklahoma?

You want to feel better . . . and perhaps a few bottles of Lydia E. Pinkham's Vegetable Compound is just the thing you need.

98 out of 100 women report benefit.

Lydia E. Pinkham's **VEGETABLE COMPOUND**

LOST: A THIN DIME

By Rev. W. G. Evans

At lunch the other day I sat next to a prominent physician and when the conversation turned on coincidences he asked if I had ever noted "how often a silver dime would roll into a crack in the floor."

I told him that this had been happening for two thousand years, for in Christ's time there was a woman who lost a similar coin and she swept her house diligently until she found it, and then sent word to her friends and neighbors to "rejoice with me for I have found the piece that was lost." It was just one of ten pieces that she had, but it was hers and had a value.

It was at this time that Christ illustrated his talk to a crowd of "publicans and sinners" with the incident of the shepherd who lost one of one hundred sheep, and of the father who lost one of two boys. The great tragedies of life are all in its losses—the loss of fortune, of friends, of good name, of opportunity—shall I also list the loss of one's soul, or HEAVEN?

There is nothing small in all of God's creation. The seemingly insignificant things like dimes, earthworms and microbes all hold a basic relation to the more spectacular things that we call life.

The diamond at milady's throat was just a cist in a strata of clay and was a million years in the making, but its value was enhanced a thousand-fold by the cutting of the myriad of facets upon it, each facet capable of reflecting the glories of God's sunlight.

You and I each occupy a very small place in the life of this city, or nation, but we occupy our own place, have our influence and our responsibility to meet. If every man in this world was just as good a law-abiding citizen (or church member) as you are, what kind of a world would you have to live in?

The churches of America are trying to make this a better country to live in, but they need your help to let the light of their teaching shine through you to the people that you touch.

RINGER TWENTY-FIVE

Louisiana State Playground Association

Rules of the First Annual State Championship Marble Tournament

I. EQUIPMENT.

1. Twenty-five (25) marbles shall be placed in the center of a ring ten feet in diameter, in cross formation, six inches apart, beginning from the center marble.

2. The shooter must be between 5-8 and 3-4 inches in diameter.

3. No metal marbles are permitted. Object marbles cannot be "teed-up."

II. THE PLAN OF PLAY.**PREACHER HEALS HIS BRONCHITIS**

After coughing for more than 30 years, the Rev. J. J. Richards, 1348-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

4. Play may start from any place on the ring.

5. While the shooter remains in the ring, the player must make his next shot from the place his shooter stops.

6. If the player's shooter goes out of the ring, he may make his next shot from any point on the ring he may select.

7. When a shooter stops with its center on the ring line, it is within the ring.

III. RULES AND REGULATIONS.

8. At least one knuckle must be on the ground when a shot is made.

9. Slips, going less than ten (10) inches, may be played over at the referee's discretion.)

10. Any player refusing to play immediately when told to do so by the referee, shall be disqualified from further competition.

11. No coaching will be permitted after a test starts.

12. Only the referee can remove any objective material from the ring—penalty, the entire test must be played over again.

13. Each test, to be official, must have at least one referee in charge, and when the test is finished, the head referee must sign the player's tournament report card, giving the player's name, complete address, age and score and return the card to the officials of the contest.

IV. SCORING OF THE GAME OF "RINGERS 25".

14. The number of shots it takes a player to knock all of the twenty-five marbles out of the ring shall be his score for that test.

15. The lowest score, of any official test, shall be counted.

16. Revised scores, whenever tests have been lowered, may be sent in until the last day of the contest, March 26.

17. All reports must bear the post mark of the local postoffice of March 26 or an earlier date, to be counted.

VI. PRIZES AND AWARDS.

18. There will be two divisions in the competition: (1) Juniors, boys 8 to 14 years old, inclusive (a boy is 14 until his 15th birthday); (2) and boys

15 to 17 years old, inclusive, called Seniors.

19. Certificates of awards will be presented to the ten lowest score makers in each division. Local officials may make any local awards desired.

20. The winner in the Junior division shall be known as the Junior champion of the State of Louisiana and the winner of the Senior division shall be known as the Senior champion. The player turning in the lowest score, shall be known as the Grand Champion of Louisiana.

Address all communications to the Louisiana State Playground Association, Headquarters, Alexandria, La.

Let's all work for the Advocate during the March Campaign.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Holy Bible

Standard Teacher's Bible

WITH CONCORDANCE

FLEXIBLE LEATHER BINDING

5 1/2 by 8 1/2 INCHES

SELF-PRONOUNCING EDITION

Beautifully bound with overlapping cover, red under gold edges; 16 colored maps of Bible Lands

LARGE CLEAR PRINT

This is a handsome book and is sold at a very reasonable price

Price, \$3.75, Postpaid

SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

WAR PROFIT AND PEACE

At a special meeting of the administrative committee of the Federal Council of the Churches of Christ in America, held on February 5, called for the specific purpose of considering the situation in the Orient, action was taken deprecating any idea that Americans should use the conflict between Japan and China as a means of profit through providing arms and munitions for war. A further statement declared that the appalling situation in the Orient is to be regarded, not as indicating the futility of trying to secure reduction of armament at the Geneva Conference, but rather as strongly reinforcing the arguments for reduction.

The church council also declared itself as heartily supporting the efforts of the American Government, in co-operation with other nations, to prevent fresh bloodshed and to aid in securing an amicable settlement.

The full statement was as follows:

"The rapidly increasing horrors consequent upon military action in the Far East vividly reveal the appalling situation created in the world by great armaments and the ready resort to their use. The administrative committee of the Federal Council of the Churches of Christ in America regards present conditions in Shanghai as a clarion call to the nations, our own included, to redouble their efforts to achieve a radical reduction of armament and to strengthen the institutions of world peace. Instead of treating the chaotic conditions in the Orient as indicating the futility of the Geneva Conference, we regard them as demonstrating the absolute necessity for holding the conference and making it a complete success.

"We deplore the sinister and short-sighted comment heard in certain quarters that the demand for war supplies from the Orient may stimulate American trade. We condemn any idea that the American people should make profit out of providing the implements of destruction for fighting nations.

"We record our high appreciation of the efforts of our Government, in co-operation with other nations, to prevent further military conflict in the Far East and to aid in securing a just and honorable settlement of the Sino-Japanese controversy in the spirit and methods of the Pact of Paris, thus conserving the true interests of both Japan and China and promoting the peace of the world."

FEDERAL COUNCIL OF CHURCHES

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Walker, at Walker, Feb. 28, a.m.
Denham Springs, at Denham Springs, Feb. 28, p. m.

K. W. DODSON, P. E.

Monroe Dist.—First Round

Pioneer, at Pioneer, Feb. 28, 11 a. m.;
Q. C., 3 p. m.
West Monroe, Feb. 28, 7:30 p. m.
Monroe, First Church, March 2, 7:30 p. m.

W. L. DUREN, P. E.

New Orleans Dist.—First Round

Donaldsonville, Feb. 28.

Stewards will please be ready to fix preacher's salary for every church. Preachers will please be ready to answer questions 5, 6, 7, 8 and 9. This will greatly aid in the dispatch of the business and in getting under way for the new year.

W. L. DOSS, JR., P. E.

Ruston District—Second Round

Bernice, at Bernice, Feb. 28, preaching 11 a. m.; Q. C. 2 p. m.
Homer, Feb. 28, following night service.
Hodge, at Dodson, March 6, preaching 11 a. m.; Q. C. 2:30 p. m.
Farmerville, at Calhoun, March 6, preaching 7 p. m.; Q. C. following.
Dubach, at Dubach, March 13, preaching 11 a. m.; Q. C. 2:30 p. m.
Bienville, at Strange, March 13, following night service.
Gibbsland, at Oak Grove, March 20, preaching and Q. C. 11 a. m.
Simsboro, at Simsboro, March 20, 3 p. m.; preaching 7 p. m.
Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.
Haynesville, at Haynesville, March 27, following night service.
Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Magnolia, Feb. 14, 7 p. m.; March 25, 7:30 p. m.
Pearl River Ave., Feb. 21, 11 a. m.;
May 18, 7:30 p. m.
LaBranch Street, Feb. 28, 11 a. m.;
May 19, 7:30 p. m.
Adams, at Pisgah, Feb. 28, Q. C. 2:30 p. m.; Services 7:30 p. m.
Hazlehurst, March 6, 11 a. m. and 2 p. m.
Wesson, at Beauregard, March 6, 7:30 p. m.; March 24, 7:30 p. m.
Bogue Chitto, at Northfield, March 13, 11 a. m.; April 21, 7:30 p. m.
Summit, at Topisaw, March 13, 2:30 p. m. and 7:30 p. m.
Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.
Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—First Round

Leakesville, at Leakesville, Feb. 21, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Feb. 21, 7 p. m.
W. A. HAYS, P. E.

Jackson Dist.—First Round

Florence, at Star, Feb. 28, 11 a. m.;
Q. C., Feb. 29, 10 a. m.
Harrisville, at Braxton, Feb. 28, 3 p. m. and 7 p. m.
Fannin, at Holly Bush, March 6, 11 a. m. and 2 p. m.

J. T. LEGGETT, P. E.

Seashore Dist.—Second Round

(In Part)

Long Beach and Pass Christian, Feb. 21, 11 a. m.

Handsboro and Second Church, at Handsboro, Feb. 28, 11 a. m.
Biloxi, Main Street, Mar. 6, 11 a. m.
Saucier, at Nugent, Mar. 6, 7:30 p. m.
OTTO PORTER, P. E.

Newton Dist.—Second Round
(In Part)

Rose Hill, at Hopewell, Mar. 6, 11 a. m., 1:30 p. m.
Harperville, at Good Hope, Mar. 13, 11 a. m., 2:30 p. m.
Chunky, at Last Gap, Mar. 20, 11 a. m., 1:30 p. m.
Lake, at Coushatta, Mar. 20, 7:30 p. m.
W. M. SULLIVAN, P. E.

Meridian Dist.—Second Round

Lauderdale and E. Mills, at Lauderdale, Feb. 21, 11 a. m.; Mch. 25, 3 p. m.
Hawkins Memorial, Feb. 21, 7:30 p. m.; Mch. 23, 7:30 p. m.
DeSoto, Mch. 6, 11 a. m.
Quitman, Mch. 6, 7:30 p. m.
Bucatanua, at Clara, Mch. 13, 11 a. m.
Fifth Street, Mch. 13, 7:30 p. m.
Matherville, at Salmen, Mch. 20, 11 a. m.
Shubuta, at Shubuta, Mch. 20, 3:30 p. m. and 7:30 p. m.
Scooba, at Binnsville, Mch. 27, 11 a. m.
Central, Mch. 27, at 7:30 p. m.
Cleveland, at Hopewell, Apr. 3, 11 a. m.
Enterprise, at Enterprise, Apr. 10, 11 a. m.
East End, Apr. 10, 7:30 p. m.
Daleville, at Sole's Chapel, Apr. 17, 11 a. m.
Poplar Springs, Apr. 17, 7:30 p. m.
Waynesboro Ct., at Big Rock, Apr. 24, 11 a. m.
Waynesboro St., Apr. 24, 7:30 p. m.
DeKalb, at Spring Hill, May 1, 11 a. m.
Vimville, at —, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.

Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

Vicksburg Dist.—Second Round
(In Part)

Woodville, Mar. 6, 11 a. m., 1:30 p. m.
Centerville, at Liberty, Mar. 6, 4 p. m., 7 p. m.
Roxie, at McNair, Mar. 13, 11 a. m., 12 m.; preaching, Greendale, 3 p. m.
Rolling Fork and Cary, at Cary, Mar. 20, 11 a. m., 2 p. m.

HENRY G. HAWKINS, P. E.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

TELL US

(The Editor and Manager of the New Orleans Christian Advocate, believing that the readers are able to make criticisms and suggestions that will be of much value to them, submit herewith a few questions which they wish you to take time to answer and return to them at the earliest possible date. Go carefully through the Advocate, and then take your examination. We are anxious for the paper to serve our people as effectively as possible at a time so critical for religion and the church. You can help. We adopt as our slogan: "Censure us in your wisdom, and awake your senses that ye may the better judge.")

1. What part of the Advocate do you consider of most value? Editorials.....Conference News.....Contributed Articles.....Personals.....The Departments: Christian Education, etc.....Letters.....Selected Materials.....
2. What do you read first?.....
3. Does the layman have large enough place?.....
4. Do you prefer short, long or medium editorial discussions?.....
5. Would you like the Advocate to carry Sunday School and League comments?.....
6. Do you like sermons?.....
7. Would you like a Question and Answer Column on the Bible, Church and Sunday School problems?.....
8. Do you wish Book Reviews?.....
9. Is the subscription price right?.....
10. Make any other suggestions you wish not covered by these questions. You have a chance to help build your own paper. Just take your pencil and put down what you think.

(Tear out and return)

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 3, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

STAINLESS STEEL

Of course a hardware store is no place to go for an editorial, but at times ye editor is hard put to it, you understand.

Se he went into the hardware store and stood gazing about in the usual vacant way. Then a clerk came forward for the anticipated sale.

"Tell me about this 'stainless steel.' I don't want to buy a knife, but I am looking for an editorial. Do you keep them?"

"No, we don't have the editorial, but we can furnish you with the 'stainless steel' all right."

"Do you mean to tell me that it is good metal, that it will keep its edge while cutting through steak and everything?"

"It will do that very thing. A lemon cannot tarnish it, and it will not rust, and it is good metal. One of the leading cutlery companies, famous for its keen-cutting blades, is putting out this product."

"Well, if all that is so, tell me what there is in stainless steel that makes it stainless."

"There is an element in its make-up that gives it that quality. You will have to write to Washington or somewhere, to find out just what that 'it' is that gives it this peculiar distinction."

"Why, I haven't time to write to Washington; but I thank you for the editorial."

James, the Wise Man of the New Testament, says something about pure religion and mentions some of its qualities. Among them is this: to keep himself unspotted from the world. "Stainless steel."

Jesus had several things to say about the world. He recognized it as a foe to all godliness. He warned his disciples about it. John said, "Love not the world." Be of good cheer, said Jesus, I have overcome the world.

So that something we call the "world" must be quite subtle. It must contain an acid that tends to tarnish and rust the best of character. Is there anything that will enable one to live in the world and deal with its problems and still escape the tarnish? We cannot leave it and live in a cave. Is there some element in life that can give a man a good, keen, cutting edge, and at the same time preserve him from the corrosion of the world? Is there something that will enable us to say with the Master, "Be of good cheer, I have overcome the world?"

Yes, stainless steel. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

That seems to be a very practical formula requiring no special philosophical equipment. Anyone can have this element.

Stainless steel.

AMERICA, COME OUT OF CHINA

Now we know that Americans are slow about doing at least two things; obeying an order without asking some question, and leaving any place where there is a fight going on. We want the world and anyone else even remotely concerned to know that we can attend to our own business, and that we are not cowards. We even tell people that in plain and pointed language.

Still, we insist, come out of China.

Our country has appealed to China and Japan to settle their squabble in a friendly manner, just as Moses sought to settle the quarrel between the two Israelites, saying, "Ye be brethren." We have respectfully reminded them of their obligations under the Peace Pact and other treaties. Through our official representatives we have appealed to them. Other honorable nations and the League of Nations itself have made their appeals. China, according to the information reaching us, has shown a disposition to listen to reason while keeping her powder and fire-crackers dry. Japan has declined to do so, young game cock, trampling under foot as a scrap of paper the Kellogg-Briand Peace Pact and other sacred international agreements, but at the same time eloquently paying tribute, both of them, to the Peace Pact by refraining from calling it "war."

All this being the case it is now time for all Americans to seek a place of safety outside of the war zone or remain at their own risk. No comparatively small group of nationals has a right to jeopardize their country by remaining. Our gunboats and marines should be recalled. If China and Japan must settle the matter with arms, let them have the responsibility of it.

It is true that there are heavy investments in China. But there is not enough money and property there ever to pay for a war in which we must give the best of our young manhood as cannon fodder. We have learned better than that.

Come out of China. This we say both to investors and missionaries alike. If you think enough of your property and investments in China to stay with them, very well. And if missionaries think enough of the people whom they have served to identify themselves with them in this time of their peril, let them stay. And we are inclined to think that that is about the only way a missionary will be able to convince the people that there is anything in Christianity. Neither property nor the Gospel have any right to jeopardize an entire nation for their personal welfare.

Furthermore, our government should exercise every possible means to prevent the

sale of arms and munitions of war to the combatants. In order to keep the spirit of the Pact we cannot afford to do less. We must know that those who would make this contribution to a foreign war are little less culpable than those who, by remaining in the war zone, would endanger their entire country. Those who desire another war in order that prosperity may return are not only too short-sighted to be good citizens, but are of the tribe of Judas Iscariot and Benedict Arnold, who would betray their Lord and their country for gold. These are they who would coin the blood of our sons and brothers to satisfy their own greed.

So, come out of China.

PARENT EDUCATION

One of the most sobering commentaries on our civilization has been our naive willingness to undertake the two most serious and age-making enterprises with the smallest possible preparation. Those two tasks are parenthood and religious education. We are just now coming alive to the meaning of it all. Heretofore anyone who was "good" was qualified to conduct the process of religious education. Likewise anyone might enter upon the sacred task of parenthood and home-making without the preparation that we would give to plans for the annual outing.

To appreciate this a bit more and to throw it into stronger and more telling relief we need but to note our unwillingness to commit ourselves, for a surgical operation to an unskilled physician. Sentiment in this field has so developed that we demand not only a fair degree of literary preparation and a thorough medical training, but special lectures and laboratory work with months of practical work under supervisors. No longer are we content to have dieticians fling food together in a haphazard fashion. Calories and vitamins have become the talk of the common man. Vocational training is increasingly stressed. But who has thought it necessary that prospective parents be given any training for the task?

That day, let us all rejoice, is passing. Let it pass. We are now becoming sufficiently awake to recognize our debt to the future generation. Parenthood is not something to be left to unguided nature, but a task so delicate and so immeasurably great that we are asking that science and faith bring their best to it.

Failure to give training for parenthood seems to have grown out of the presumption that it was a matter that would take care of itself, and that age for parenthood with some few other factors was sufficient. It is a part of that presumption

(Continued on Page 8)

A Message For The Year

By Bishop Hoyt M. Dobbs

One of the central truths of all time is that men and women tend to become like that upon which they fix their attention, their thought, and their affection. Our feet follow our eyes. Our hands are subdued by the colors in which they work. Our faces show forth, to the careful observer, the character of the thoughts which we deeply and secretly entertain. The eyes are the windows of the soul through which shine the quality of our life. The voice is but the sounding board for the notes to which our characters respond. The Holy Scriptures urge us to keep our hearts with all diligence, for out of them are the issues of life. Our inner loyalties and our personal fidelities largely determine our places among men and our destiny in this life as well as in that which is to come.

It is not surprising, therefore, to learn that one of the noblest interpreters of the Christian faith in the history of the church made it the rule of his life to read and ponder the teachings of Jesus and of Saint Paul every day of his life. He modestly admitted one day to a group of his friends that he spent three months in careful and prayerful study of the New Testament phrase "En Christo." His preaching sounded depths, and scaled heights, and surveyed provinces of truth which stirred the centres of men's intellectual and emotional natures, and set their wills to highest levels of resolution and of execution. But in addition to this, his hearers always said that the most glorious thing about his preaching was the man himself. In his thought, and in his life, he had been fashioned after the modes of thought and the manner of conduct of those whose teachings he had striven to master. He lived with the major issues of life, and with such intensity of devotion, as to make it impossible for the baser things to drag themselves across the threshold of his character.

That, which this noble minister of the Gospel realized and embodied, has been, and is now, realized and embodied in the characters of vast numbers of men and women of the church throughout the world. This is the "law" by which the New Testament type of piety and brotherhood has been reproduced through twenty centuries of Christian history. One of the outstanding facts connected with the life of the Church is this: that no generation of Christians has ever totally denied Jesus Christ or repudiated the principles which he laid down. Deplorable imperfections may have been noted, and fanatical distortions of the truth may have brought reproach at times; but the desire to be called "Christians," and the endless effort to make known the "good news," have never been totally lacking in any one of the sixty-six generations which span the distance from today back to that Pentecostal morning in the upper room when the power from on high descended upon them.

On the other hand, there have appeared individuals, and also groups, here and there, who have renounced him and his teachings, and endeavored to offer alternatives and substitutes. But it appears that a great secular writer recently stated correctly that "a reasoned and determined repudiation of the principles of Jesus Christ has nowhere, or at any time been forgiven to any people."

From the foregoing principles, we must conclude that "the truth in Christ" possesses dynamic and redeeming influences both upon the individual and the institution in whom and in which it is embodied. We must conclude, further, that the elements of all truly great living and the elements of all truly great preaching are

found in steady and sustained effort to understand and to embody these principles; and in the subordination of the individual's interest to the interests of the group as a whole; and in the resolute determination to look to the future, always, before ordering the life and work of the present; and finally in recognizing the fact that in these principles the whole human race has "a reasonable explanation of the mysteries of our life, a faithful guide in the performance of our duty, and a source of strength sufficient to supply all our needs."

The Church, therefore, is the trustee of a great treasure of truth as well as of a tremendous responsibility. This responsibility is shared alike by all who have become partakers of the divine nature, and who have come to know what life really is "in Christ." Men and women may have different theories and different explanations of these facts. They may place, at different times, a different emphasis upon these principles. But the facts and the principles are the central

ADVOCATE INDISPENSABLE

Dr. W. L. Doss, Jr., Presiding Elder New Orleans District

Let me say that the New Orleans Advocate has been so much a part of the regular affairs of the Louisiana Conference as long as I have been connected with the traveling connection that I would not know how to proceed without it. To me it is one of the most essential arms of the Church that we have in the patronizing territory. That is how I feel about the need and the usefulness of the Advocate.

I will be glad to do whatever may be possible for me to do to help on the campaign and am asking all the pastors to be careful in the selection of their Christian Literature Committees.

With very best wishes, I am,

Yours faithfully,

W. L. DOSS, JR.

things, and not our theories of and about them.

It is by virtue of this that Christianity has been able, through so many centuries and under such varied conditions, to make itself intellectually respectable and morally certain at one and the same time. Truth can have but one source—God himself is the "fons et origo" of all truth. It is never deep thinking which leads men away from God—it is the superficial and the cynical students who fails to find evidences of a personal, ethical, and self-revealing will at the heart of this gigantic enginery, which we call "the natural order," or "the physical universe." "The poorest way in all the world in which to meet and face the issues of life, is to face and meet them with a sneer." Nature, herself, will not entrust her mysteries and her secrets to the mind which doubts her integrity or sneer at the seriousness or honesty of her "laws." The great minds which have conceived and written the classics of all races have had that which we unfailingly find and designate as "the highly serious element." Through them we have reported to us the noblest and the best which the race has felt, thought, and said. Indeed, we may call the great thinkers and writers of mankind, "the Secretaries of the Human Race." And it may be added that, as such, they have given

a faithful record of the thought, the emotions, and the deeds, of their respective peoples. One of the well known writers of our time will fail in his bid for fame—permanent fame—because of the cynical and the pessimistic strain of his pen. In the meanwhile the deep-toned, reverent, and commanding voices of all ages continue to say to men that "pessimism is folly and atheism is despair." The ancient consolations of God and this new year's decoration of our joys and of our sorrows—of our duties and of our needs—of our successes and of our failures—are perfectly matched as they answer one to the other. "Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth."

A great emotional shock—a great sorrow—usually does one of two things. It may crush and ruin a man's life or a woman's life; or it may energize and magnetize that life and lift it to its highest powers.

For these, and for many other reasons, the Church is saying today that "New occasions teach new duties"—that we are not afraid of new conditions—that if speed and power are part and parcel of our life in this generation, they must become part and parcel of the conditions with which the Church must reckon today.

Many of us think and believe that the human spirit may yet show forth glory, unselfishness, courage, fidelity, and the other noble attributes which Jesus, during the days of flesh, found hidden in the human breasts of those among whom he lived and died.

"It is a world of relationships in which we live—hence, we must be very careful how we handle our lamps." The problems of our time have not been given to us to defeat us. They are ours to be solved. There are today twenty-five languages spoken in Europe; forty-five in Asia; sixty in America and in the islands of the sea. There are sixty-five great independent states—twenty-seven in Europe; eighteen in Asia; twelve in South America; and eight in North America. Whatever, therefore, will soften the harshness of these relationships; whatever will bring these groups into more friendly understandings; whatever will reduce the causes and the occasions of war among men; these things must be considered seriously and handled wisely and carefully.

We are not surprised to find that it is in these matters of personal and corporate relationships that Christianity has wrought some of its noblest works. And until a man finds himself "in Christ," he cannot rightly relate himself to the world in which he must live. All of our thinking must be done in three terms—God, Man and the World. We do not conceive of other terms into which we can translate our thought—and truly these are entirely adequate. God is a Father, Men are his sons—therefore brothers one of another. The world is our home during our brief and busy years—in this world these relationships must be created and fostered, if man is to grow into larger stature. Eternity itself, however, is necessary to their finest and fullest realization.

The great Apostle was right in casting his thought into this form—"in Christ." Religion—especially the Christian religion—is a personal experience and a personal life. Jesus spoke of our abiding in him. The figure is the familiar one of the vine and its branches. The connection is a very vital one. Thoughtful men and women discern its full significance. Wise men and women will hesitate long before severing the tie that binds them to him.

The New Year brings these truths afresh to our minds. Life is full of meaning and of significance to those who seek rightly to find them. Even misfortune, when nobly borne "in Christ," becomes good fortune. Our faith may sometimes be like the voice of a "robin singing in the rain." The same faith is the greatest foe of human ills. Broken friendships, backslidden years, "following afar off," injuries and injustices done, sorrows suffered, misunderstanding, hate, suspicion, greed, lust, anger, war—all of these are largely in the realm of relationships, either individual or collective. To come to know the true meaning of the words "in Christ," is to see that Christianity is the hope of the world, and that from its pulpits and its pews it must unceasingly proclaim and present the message with which we have been entrusted for the redemption of the world.

GEORGE WASHINGTON

(Some Personal Characteristics)

By H. H. Smith

It is said that the sight of Phillips Brooks on the streets of Boston dispelled the gloom of a dark, dreary morning. When Stanley found Livingstone, who had been lost to the outside world for two or three years, he tells us that he instinctively removed his hat as he spoke to him, for he felt that he was in the presence of a great soul. The personality of a great man is irrepressible. William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him for a while, felt a sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

Woodrow Wilson's description of Washington at the same period of his life accords with Thayer's: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance, which every soul could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time it awed them, that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

We are told that when he took command of the army, "he bore himself with so straightforward and engaging a courtesy that the officers he superseded could not but like him; jealousy was disarmed."

His acceptance of the commission of commander-in-chief of the armies of the Revolution showed a "mixture of modesty and pride that made men love and honor him."

When Washington delivered his address to Congress, resigning his military commission at the close of the war, General Mifflin, President of the Congress, responded in these words: "Having defended the standards of liberty in this new world; having taught a new lesson useful to those who inflict, and to those who feel oppression, you retire from the great theatre of action with the blessings of your fellow-citizens; but the glory of your virtues will not terminate with your military command; it will continue to animate remotest ages."

Henry Cabot Lodge says: "Washington's character has been exalted at the expense of his intellect, and his goodness has been so much insisted upon both by admirers and critics that we are in danger of forgetting that he had a great mind as well as high moral worth. . . He never exerted himself to say brilliant and striking things. He was not a maker of phrases and pro-

clamations, and the quality of the charlatan, so often found in men of the highest genius, was utterly lacking in him. He never talked and acted with an eye to dramatic effect, and this is one reason for the notion that he was dull and dry; for the world dearly loves a little charlatanism, and is never happier than in being brilliantly duped."

Washington was not cold and unapproachable, as some have imagined, as this incident will show. One day a clergyman approached him, hat in hand, and Washington said: "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence," he replied, "when I think of what you have done for this country." "You did as much as I." "No, no," protested the parson. "Yes," said Washington, "you did what you could, and I have done no more."

Washington's self-effacement was one of his most admirable traits of character. As his biographer says: "There is not a line in all his writings which even suggests that he ever envied any man. So long as the work in hand was done, he cared not who had the glory, and he was perfectly magnanimous and perfectly at ease about his own reputation."

Washington was noted for his hospitality and his generosity to the poor. In 1775, he wrote to his manager at Mt. Vernon: "Let the hospitality of the house with respect to the poor be kept up. Let no one go hungry away. If any of this kind of people be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done." His manager tells us that Washington had a corn-house filled every year for the poor in the neighborhood, and when that failed, he would buy corn and give it to the needy.

In reading of Benedict Arnold's treachery we are apt to overlook Washington's chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason, but he did not forget the stricken wife. "Go to Mrs. Arnold," he said to one of his officers, "and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel." How the chivalrous character of the great man shone forth in this trying hour!

How Washington's life was consecrated to the service of his country and the welfare of his fellowman is shown in the following incident. At one time, during the French and Indian wars, his task was the "hopeless work of keeping 350 miles of frontier with a few hundred men against prowling bands of savages, masters of the art of swift and secret attack." The heart of the great man is seen in this trying situation. "The supplicating tears of the women, and moving petitions of the men," cried the young commander, "melt me into such deadly sorrow that I solemnly declare, if I know my own mind, I could offer myself a willing sacrifice to the butchering enemy, provided that would contribute to the people's ease. . . I would be a willing offering to savage fury, and die by inches to save a people."

President Butler, of Columbia University, says: "Washington's military genius and his modest and unselfish skill in dealing with men and their meaner passions, his tried and tested sagacity, his poise, and above all his complete self-effacement, excited the wonder of the world as they compel a world's admiration." . . . Dr. Butler further says: "He was a real person, with the ordinary human passions and limitations, but so well balanced was his character, so well ordered his temperament, and so well disciplined his mind that he made of the ordinary human material a

product that is perhaps without an equal in history."

His religion was to show justice and mercy in all his dealings with his fellowman, and to humbly trust in a gracious Providence that governs the universe.

Ashland, Va.

THE CRISIS IN THE FAR EAST

Knowing that Christian churches in every section of North America are deeply concerned over the grave crisis which now exists in the Far East, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, assembled in New York on February 17, 1932, addresses this message to the churches in the United States and Canada.

The international situation in the Far East is so tangled that we should be very slow to judge the merits of it. We may well remind ourselves in all humility of the past transgressions of Western nations in their relations with the Orient and with each other.

Any day may bring new perils both in Japan and in China that we do not now anticipate, but we should not be stampeded by incomplete or faulty press dispatches which often exaggerate actual events. Reports predicting certain disaster to Christian forces and their work in either country should be greatly discounted, for similar predictions in the past have proved to be unfulfilled.

We can be perfectly assured that however great may be the political and social disturbances in the Orient, the Christian light burns brightly in many Oriental lives and the darkness will never put it out. We know from personal acquaintance many Christians in each country who have seen the Lord and are ready to suffer with and for Him. They are worthy of affection, confidence and co-operation and have much in their Christian experience which will enrich the life of the West. Messages received reveal their deep distress and they now need our sympathy and fresh assurance of our support and the best encouragement that we can offer.

This is the opportunity for Christians of North America to do much to maintain warm relationships with these Christian brethren across the seas. Personal letters to our friends, not discussing the political situation, but sharing our best Christian experience, will serve to create bonds of fellowship which will hold us all together through all the stress and strain for common service for the future. The Kingdom of God transcends geographical and racial boundaries and must unite all Christians in the household of faith—the family of God on earth. Kagawa affirms that the body of Christ, the true Church, cannot be broken by international difficulties. We will do well to join him in working for a Christian Internationale.

Our conviction is that any lasting and righteous settlement of difficulties can be based only on a reasonable and peaceful agreement between the disputing parties. The appeal to force in the Far East threatens to destroy all the confidence so hardly won in the fabric of peace machinery which is gradually being erected in international relationships. The world is in danger of reverting to conditions that prevailed before 1914, with a reliance on military force. War is utterly intolerable and as Christians we must protest against the resort to it on every occasion possible. We should do everything in our power not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people in North America, or any attempt to settle the present emergency by the use of force on the part of Western powers. We believe our respective governments are making every effort to bring to bear peaceful agencies to solve the present crisis. This we welcome and would that

Christians might give full support to such measures.

We call upon the Christian Church to enlist its energies to support and improve the existing peace machinery so that the more than fifty nations signatory to the Pact of Paris shall be able finally to renounce war as an instrument of national policy and unreservedly agree that the settlement or solution of all disputes or conflicts of whatever nature or origin shall never be sought except by pacific means. The recent developments in the Far East are a demonstration again of the danger of building up great armaments, and they challenge, therefore, the united efforts of all lovers of humanity to make the present Disarmament Conference succeed in achieving its purpose.

In response to cabled messages from Christian groups in both Japan and China imploring aid in averting the threat to world peace, we have cabled the National Christian Councils in both countries that we are appealing to all North American Christians to join with the Christians of all lands in a strong fellowship of prayer that Christian principles may be victorious in international relationships.

It is vital that the churches of Christ in North America should give themselves to prayer for an early settlement of the existing conflict. Only in this way can we lay hold of the invincible spiritual forces which will make possible a peaceful settlement of the present dispute. We can well lift up in prayer the masses who are suffering under this load of armed conflict, and all those messengers of peace who are seeking to bring men everywhere into acquaintance with our Lord.—Leslie B. Moss, Secretary, Foreign Missions Conference.

A STATEMENT CONCERNING THE SINO-JAPANESE SITUATION

By Prof. Chas. W. Pipkin, Dean Graduate School, Louisiana State University.

Secretary Stimson's efforts in the last few months to limit Japanese force in Manchuria and his leadership in attempting to prevent what has taken place in Shanghai must commend themselves to the American people. He has truly expressed the apprehension and the indignation which this nation feels over occurrences in Asia.

At the same time the point needs emphatically to be made that in the last ten years public opinion here in the United States, insufficiently informed as to the complex facts of the international situation, has limited our government to the pre-war method of dealing with a threat to the world's peace.

This unawakened public opinion has placed on Secretary Stimson the responsibility of initiating moves in the attempted settlement of the Sino-Japanese difficulty. The result has been to center on the United States the animosity of the military party in Japan. We have here the beginning of a bitterness and misunderstanding which threaten ultimately to defeat our actual objective—the maintenance of peace. By forcing on our government a policy inspired by an alleged fear of entangling alliances, the isolationist section of public opinion has put the government in an entangling situation far more dangerous than any alliance could ever be.

The situation in Shanghai should make it clear to everybody that the danger of war today is still great. It should also be evident that the possibility of war in any quarter of the globe is a direct threat to the interests of every nation. Anything that disturbs peace, whether it is in Europe or South America or Asia, is inevitably of immediate concern to our government.

There are only two direct methods by which war can be averted, once the fire is started. One is the method of individual initiative which Sec-

retary Stimson has felt forced to adopt; and the other is the co-operative method by which nations join together in common measures and take common risks. The individual unorganized method was tried in 1914 without result, and ever since that time the world has been attempting to develop a sense of collective responsibility for peace through a League of Nations that can bring together all the forces that should be marshalled against the threat of war. The individual unorganized technique is precisely what the rest of the world is attempting to discard—a technique that is not only outworn but infinitely dangerous to the nation that uses it.

The answer may be made that in this Sino-Japanese difficulty Secretary Stimson has tried to work with the League of Nations and that this method has failed. It has not yet failed, and it will not fail if the isolationists do not prevent our government from working wholeheartedly with the League of Nations in meeting this crisis.

Thus far, however, the isolationists have forced us to play an exceedingly dangerous game. The old diplomacy which they have compelled us to practice is likely to focus on us the ill-will of the world. The suppression of gang warfare is not the task of an individual, it is the task of a community. Communities can act with impunity and safety where individuals cannot. The world community can act with impunity and safety where individual nations cannot. The safety of the United States of America lies in helping to develop the consciousness of world community and in strengthening the collective machinery which must struggle with this question of peace and war. If the idea behind the League of Nations fails, and if the co-operative institutions, so painfully developed in the last thirteen years, collapse, we shall hand down to the next generation a civilization beyond repair.

A GOOD PLAN

By Rev. E. S. Lewis

All the pastors, perhaps, have been considering during the past two months what would be the best possible way to reach the entire membership of the church with the missionary message of our gospel. The missionary message is not different from any other feature of the gospel; it is the main feature, and should not be presented only when we are getting ready for an offering. People frequently resent our message and special programs when the final address is made and the people are asked to "come across." I do not think that is the best way.

I have tried earnestly all along to work the program of the church as far as it seemed applicable to my congregation. I have not had phenomenal success, but by comparison the success I have had has at least been fair. Here is the way we put on the missionary program of cultivation this year. The missionary committee was called together and the pastor presented some plans that seemed good to him. Together we worked out the details and started the wheels to turning. We divided the entire membership into four groups, headed up by the four circles in the missionary society. We used our regular machinery, what we already had in the missionary society. Each circle leader with the mission study leader of that group became responsible for the program in that circle. Monday night and Tuesday night we met in private homes, the four circles meeting simultaneously. Wednesday night we met at the church and made an earnest appeal for a large hearing. Each night we covered two chapters in the book, and we also used the leaflets from time to time until the whole of the literature had been studied.

We had the best response we have had during the four years I have been here. Many more

people took part on the program, which is an important item. More people were reached with the message than ever before. Monday night we had 106 present, Tuesday night we had 112 in attendance, and on Wednesday night we had 157 present. As compared with the other years that is a splendid showing. The interest ran high and everybody was happy. Think of this at a missionary meeting. As everybody knows who lives hereabouts, our people are "busted," but they have no disposition to ask for mercy in the matter of their missionary obligation. This church has never made any tremendous contribution to the special fund, but there has been a consistent growth year by year in the sum total contributed. There are no large gifts, but many people take part in the giving.

The period of study made a good impression upon our people. Congregations have gradually increased, the prayer meeting audiences are the largest since the beginning of the present pastorate. Despite the prevailing tight times, the spirit of the people is most beautiful and encouraging. Salaries are paid up to date, and we expect nothing but full payments on the benevolences and a liberal offering on the Kingdom Extension fund the first Sunday in March.

We are cramped for quarters for the Sunday school, but we have no paralyzing church debt and no obligations we can't meet. By and by, we hope to provide some additional equipment for our work. For that we trust God and look to the future.

Corinth, Miss.

NOTES FROM THE SEASHORE DISTRICT

By Rev. J. W. Sells

The Seashore District Missionary Institute was held under the leadership of the presiding elder, Rev. Otto Porter, and the Conference Missionary secretary, Mr. W. D. Hawkins, at Gulfport, Miss., in the First Methodist Church. The Institute was unusually well attended and the enthusiasm and interest manifested spoke of the success attendant to the Kingdom Extension cultivation period.

Rev. John C. Chambers, Mr. O. C. Hull, and Rev. Otto Porter conducted the Seashore District Church School Institute, Feb. 16, 1932. This meeting also was held in the First Methodist Church of Gulfport. The attendance at this district meeting was also very large. Something over one hundred persons being counted listening to the discussions. The district officers were elected and plans were projected for a very good year's work. Most of the churches have their local church boards of education set up and functioning and report satisfactory results from this new legislation.

Friday night, February 19, 1932, in the Chapter House of the Main Street Methodist Church, in Biloxi, the ladies of the Evelyn Lewis Missionary Society served dinner to the men and boys of this church, in a Father and Son banquet. Dr. D. L. Hollis presided and called on Rev. J. L. Neill, Rev. Otto Porter, Rev. J. L. Jordan and the pastor, Rev. L. J. Power, for addresses. Dr. B. Z. Welch and Mr. L. C. Corban spoke of Biloxi Church the present and the future. Something over fifty fathers with their sons were present and the ladies served more than 125 plates. Rev. J. L. Neill, now pastor of Gulfport, delivered a stirring address, appealing to the men to live manly lives before the boys. He also touched upon several of the current problems that demand solving and cannot be solved without proper co-operation between father and sons. Rev. Otto Porter spoke in very fitting words to suit the occasion, speaking both as a father and as a son. Rev. J. L. Jordan, one of the oldest Methodists on the coast, spoke of his sixty-six years' membership in the Main Street Church. The pastor, Rev. L. J. Power, "gathered up the fragments"

and gave the audience of men and boys some inkling of his dreams for the future of the church.

* * *

Rev. and Mrs. J. L. Carter, of Moss Point, are in the midst of a building campaign and will soon move into a beautiful new parsonage, which will take the place of their recent home which was destroyed by fire. The Carters are not losing any time in also building up the church. They report improvement in every activity of the church.

* * *

Rev. J. L. Neill is proving a popular public speaker and is in demand at all occasions on the coast. During the past week he delivered twelve addresses, these outside the regular work of the pastorate. The Gulfport church has just recently inaugurated the combined service: Church school worship at 10 o'clock (this is the sermon and the worship of the church school), and class lessons until 11:45. Of course the beginner and primary departments have special programs during this early period. The church is rallying to the new program of worship and last Sunday over one hundred extra chairs had to be added to the auditorium to care for the congregation.

* * *

Among the happy appointments that please both pastor and people is Main Street in Biloxi. Rev. L. J. Power, a transfer from the West, has adapted himself to the situation and the people are responding admirably to his leadership. From what he says, no pastor will have the opportunity of moving to Main Street for the next ten or fifteen years. In other words, he is homesteading.

* * *

A new presiding elder generally has many problems to face him which call for all his generalship and wisdom. The presiding elder of the Seashore district, Rev. Otto Porter, solved many problems last year and closed the year in high favor with his pastors and the churches. Among one of his new situations this year is being presiding elder to an older brother, Rev. M. W. Porter, of Wiggins. However, if anything, he is harder on his brother than on some of the rest of his men. Wiggins is responding to the treatment with enthusiasm. Prayer meeting attendance is increasing and a young people's department has recently been organized.

* * *

Rev. and Mrs. G. P. McKeown, of Pascagoula, have moved in for another seven years. They seem to have hold of the church work in the city of seven bridges by the side of the Singing River as if they had been there already seven years. People and preacher are progressing happily.

* * *

All has not gone so well with some of the preachers. Rev. W. P. George, of Wesley Memorial, had the misfortune to be forced to undergo an operation for appendicitis. He is recovering as well as could be expected under the heavy load of his pastorate. He is one of the preachers who have to preach two sermons in the morning three Sundays a month. Sometimes he preaches four times a Sunday and holds three prayer meetings a month. The work he is doing is real honest to goodness missionary work.

* * *

The Seashore District Standard Leadership Training School will be held at the school house on the grounds of the Seashore Methodist Assembly, beginning Sunday-afternoon, March 6. Mr. Arthur Tippin, of Nashville, Professor C. F. Nesbit, of Millsaps College, and Rev. John C. Chambers, of Jackson, will be the teachers.

* * *

The first annual Standard Pastors' School will be held this summer, June 27-July 8, at the Seashore Methodist Assembly. The program is fast being completed and announcements will be made shortly. It is already certain that this pastors' school will present one of the best teaching

forces of any pastors' school held in the entire church this year. Five Conferences, Louisiana, Mississippi and North Mississippi, Alabama and North Alabama, are co-operating in this school. Consequently this should draw the largest crowd to the Assembly Grounds in the sixty years of its existence.

STATISTICAL ERRORS

Louisiana Annual Conference

My attention has been called to two very regrettable errors that occur in the statistical tables of the Annual for the Louisiana Annual Conference. These errors are found in Table No. 2 for the Baton Rouge District, for the Hammond and Franklinton stations, where the entire reports for this table are omitted. The report was properly filed by the pastors, Rev. J. B. Grambling and Rev. A. D. George, but in some way they were not tabulated on the statistical sheet. The report for both stations appear correctly for tables 1 and 3, but table No. 2 for both charges is entirely omitted. The only explanation we know is that this work was done by an inexperienced helper, and in checking over the work we failed to note the omissions.

We very deeply regret this unfortunate occurrence, and we beg the pardon of both these good and faithful pastors, and assure them that it was in no sense their fault, but that of the Statistical Secretaries.

The reports omitted should be as follows:

Hammond Station—Church papers taken: General organ, 3; Conference organ, 6. Woman's work: Number of societies, 2; members, 36. Lay activities: Number of Stewardship committees, 1; number of Fellowship of Stewardship, 15. Epworth Leagues: Number of Chapters, 2; members, 42; raised for missions, \$60; raised for anniversary day, \$11; raised for all other purposes, \$218. Sunday Schools: Number of Sunday Schools, 1; officers and teachers, 26; number on Cradle Roll, 19; number in Home Department, 17; number in all other departments, 166; total enrollment in all departments, 228; number of pupils who have joined the church, 8; number of Wesley Classes, 2; raised on Sunday School Day, \$10; raised for Missions, \$86; raised for all other purposes, \$483.

Franklinton Station—Church papers taken: General organ, 3; Conference organ, 26. Woman's work: Number of societies, 1; members, 32. Lay activities: Number of Stewardship committees, 1. Epworth Leagues: Number of chapters, 1; members, 20; raised for Missions, \$10. Sunday Schools: Number of Sunday Schools, 1; officers and teachers, 18; number on Cradle Roll, 17; number in Home Department, 30; number in all other departments, 160; total enrollment in all departments, 225; number of pupils who have joined the Church, 13; raised on Sunday School Day, \$5; raised for Missions, \$61; raised for all other purposes, \$390.

Of course, this will effect the general totals for this Table No. 2 for the Baton Rouge District, and in like manner the totals for the Recapitulation Table No. 2, for the entire Conference.

Again expressing my very sincere regret for this unfortunate blunder, I am,

Sincerely,

ROB'T W. VAUGHAN,
Statistical Secretary.

VICKSBURG DISTRICT EDUCATIONAL INSTITUTE

Nearly a hundred ministers and Christian workers of the Vicksburg District assembled in the spacious brick church at Fayette, Miss., on Feb. 18 to participate in the proceedings of the Christian Education Institute.

Rev. John C. Chambers, Executive Secretary,

Christian Education, Mississippi Conference, was on hand to direct the program and give such information as might be called for by the brethren.

Features deserving special mention were the talks on Missionary Effort by Rev. J. L. Sells, popular pastor of Port Gibson; Reaching the Unreached, by Mr. O. C. Hull; Relation of College to the Local Church, by James F. Campbell of Crawford Street, Vicksburg. These were a fitting introduction to the strong and eloquent sermon by Dr. Henry G. Hawkins, Presiding Elder.

Following are the officers elected to serve for 1932: Miss Marjorie Allen, Secretary; Major H. J. Chapman, Leadership Training; Mrs. E. W. Hightower, Children's Division; Mrs. T. H. Fore, Young People's Division; Mrs. W. H. H. Lewis, Adult Division.

A delicious plate lunch was served by the ladies of the local congregation, for which a rising vote of thanks was given by all members of the Institute. Congratulations to them and Pastor Cottrell.

REPORTER.

REVIVAL AT ROCHELLE, LA.

A very successful and far-reaching revival was brought to a close here at 3 p.m., Feb. 21, when at a special service forty-four persons took the vows of the church and were received into full fellowship; twenty-four of these by baptism and profession of faith.

Under the able leadership of our beloved pastor, Rev. W. W. Perry, and through the forceful and inspired preaching of Evangelist W. E. Thomas of Nashville, Tenn., Christian workers in our church and other churches were aroused, and by much prayer and personal work the results indicated were attained.

Not alone our church but the entire community has been greatly benefited by this meeting, and the results will be felt through the year.

Brother Thomas endeared himself to everyone with whom he came in contact by his methods of promoting fellowship, his inspired preaching and engaging personality. We eagerly await his return at a not too distant date, and feel that no pastor would make a mistake in securing the service of Brother Thomas for a revival meeting.

H. V. DUNFORD,
Charge Lay Leader.

MISSISSIPPI CONFERENCE GROUP INSURANCE

To Members of the Mississippi Conference Who are Not Members of the Group Insurance, and are Yet Eligible to Join

There are a number of the younger members of the Mississippi Conference, some in the pastorate, others teaching, that are not members of the Mississippi Conference Group Insurance carried with the Equitable Life Assurance Society of New York at a very reasonable rate, that carries Total Disability before 60 years of age. We need you to keep the rate at the very lowest possible figure. The present rate is \$4.50 per quarter per thousand, but we hope to reduce this to \$4.00 with your help.

The Equitable Life Assurance Society has agreed to waive medical examination for the month of April, so that I can get all of you, or as many as I can, to come in then, so that you may be enrolled on May 10th, which is the beginning of a New Year. Please be thinking of this, so that when you receive the blank in April you will be ready to sign up. The amount that can be carried is based on the age and amount of salary pledged by the charge.

If you care to have more information, kindly write me about it. I trust that for the sake of your dependents and the other members of the Conference, you will come in with us.

Yours for a group with every eligible member of the Conference a member of the group.

W. D. HAWKINS, Treasurer.

"POCKETBOOK HONESTY"

Rev. B. C. Taylor, Contributing Editor

The news is out at last! Statistics prove it; church boards declare it; stewards herald it; General Organs announce it; even the man in the pew asserts its truth—we are getting down to pocketbook honesty.

It all came about in this wise. By some hook or crook the news percolated down to the local board of financiers that they were being "taxed" according to church membership for the benevolences. In ordinary times this would have been no cause for action, but in these days it was sufficient to send the staunchest supporters into a "huddle." When they came out of the huddle, the quarterback of the board began to call a different type of signal. It runs about like this: "Check-double check-drop; recheck-drop; shift drop!" When the church register was finished after this manner it resembled a hand-dropped corn row. The pile of "had beens" was very large. Net result: A decrease in church membership for the year.

Now, is all of this a cause for general alarm? Does this indicate the waning influence of a glorious church? We refuse to believe it. It does betoken a healthier church conscience; a more earnest desire to keep in touch with the local constituency; and a more active church life on the part of the whole membership. This has all come about because our pocketbooks drove us to plain honesty.

What pastor has not carried from one to three hundred names on his church roll he could not account for? A family moves away and says nothing about their church letters. Yet, the church is expected to carry their names if they are never heard from again. Church membership is a pledge of faith to God and man and ought to be prized highly, but when we allow absent members to remain on the rolls while they never express a desire to remain there or to be moved elsewhere, we lower the standards and greatly decrease the sacredness of the vows. No business house in America would carry a lot of unaccounted for employees, why should the church of the living Christ be asked to do less just for the sake of pride and sentiment?

We have emphasized bigness long enough in the Church. It's the big membership; the big drive; the big boards; the program; the big—that has claimed our attention. It is time for us to think about quality Christians rather than numbered Christians. There is a great difference. Even pocketbook honesty is valuable.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

Sir James H. Jeans, famous British astronomer, contends that the universe is gradually disintegrating. Dr. Robert A. Milliken, of the California Institute of Technology, claims it is recreating itself. When scientists, like doctors, disagree, what are common mortals to believe?

* * *

Many years ago, science taught that the atom was the smallest particle of matter; but in recent years the atomic theory has been discarded. Science now teaches the electronic hypothesis. By the time one theory is accepted by the proletariat, simply because it is the voice of science, it is thrown on the junk pile and another taught in its stead. Great is science, so-called.

* * *

Gerrit S. Miller, of the Smithsonian Institute, has informed the world that men grow baldheaded and their hair turns gray according to certain "patterns." Also that monkeys grow gray and baldheaded by the same "patterns." Therefore, man and monkeys are related. Who said that the logic of the scientists is not a wonderful thing?

Medieval soldiers played a game similar to modern football, only they kicked a human skull up and down the field. Today, skulls are protected by headguards; yet, fifty boys were killed the past season. The football of the medieval soldier was more humane and less brutal.

* * *

By sending one hundred thousand X-rays into the cells of crustacean creatures biologists have succeeded in producing a hunch on the back of fleas. Who said science is not progressive? Yet, there are some people left in the world who are so presumptuous (?) as to question the statements of science!

* * *

When football players, especially coaches, graduate from colleges, especially church colleges, they should be given a pigskin instead of a sheepskin. Well, why not?

CONFERENCE DIRECTOR OF CHILDREN'S WORK CHOSEN

Mrs. R. R. Branton To Direct Program Activities of Children's Division

Miss Doris Alford, for three years Director of Children's Work in the Mississippi Conference, came to our Conference as the December bride of Rev. R. R. Branton, pastor of our church at Newellton. Because of this happy event, the

HEAR YE!

Mr. Editor: Anent the drive for the Advocate, I am enclosing five dollars (\$5) to be used in sending the paper to people unable to pay for same, preference being given to superannuate preachers or preachers' widows. If there are a thousand Methodists in the three Conferences who can spare five dollars, we could thus place a few thousand subscribers on the list and increase the "nest egg" appreciably.

Respectfully,

O. FOGY.

Louisiana Conference Board of Christian Education has secured the consent of Mrs. Branton to carry on the constructive work done by Mrs. W. W. Holmes as Director of Children's Work for the past two years.

Serves Without Salary

Mrs. Branton has entered into the work with the enthusiasm and devotion of one who loves and knows the work to be done. We urge all of our presiding elders, pastors, superintendents, district workers, and others, to cooperate with her in every way in order that she may be encouraged in the work she plans to do. She is serving without salary and with the duties of the Newellton Church to be shared with her pastor husband we should be most considerate of her every effort to do this great work of the church.

POETICAL THOUGHTS

By Mrs. George S. Brown

Let not thy thoughts trouble thee. Dan. 5:10.

AIN'T IT FINE TODAY?

"Sure this world is full of trouble,
I ain't said it ain't;
Lord, I've got enough and double
Reason for complaint.

Wind and storm have come to fret me,
Skies are often gray,
Thorns and brambles have beset me
On the road; but say,
Ain't it fine today?

What's the use of always weepin',
Makin' trouble last?

What's the use of always keepin'
Thikin' of the past?
Each must have his tribulation,
Water with his wine.

Life, it ain't no celebration;
Trouble, I've had mine;
But today is fine.
It's today that I'm a livin',
Not a month ago.

Havin', losin', takin', givin',
As God wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but say,
Ain't it fine today?"

Some folks remind us of frogs, croaking continually for rain. It may have deluged the earth today, but the frogs seem to be so afraid of a drouth—they croak and croak for more rain. You may remark that it is bright and beautiful but some will always say, "Yes, but the drouth is dreadful, the dust suffocating." You may speak of the refreshing breezes but some will say, "Yes, but there wasn't any breeze all morning and the predictions say there will be none tomorrow." "What a gloriously mild winter we are having," remarks one and gets the answer, "That means lots of sickness in the summer," "A warm winter makes a full graveyard," And so it goes, forever looking for trouble. What good does it do? It surely does not avert it. Why not look for the roses among the thorns? There are always some if we will but search. Why not be thankful for the good things of life, for the numerous blessings, and leave the future to God? There have been troubles in the past and the future can not be all clear sailing, but let's take the good the gods provide and be thankful.

THE FELLOWSHIP OF PRAYER—1932

SATURDAY, March 5

"A Certain Man at Lystra"

(Read Acts 14:1-10.)

This man, a cripple, illustrates the effect of radiant religion upon those who possess it. By his simple faith he stands out in strong contrast on the one hand, to the mob that could not see the Light, and, on the other, to the crowd that saw it unclearly. Faith is a matter, primarily, of personal experience; and can be quickened to activity, only in the secret places of our spiritual solitude. So it was with that certain man at Lystra. Faith begins as a matter between each self and God through Christ. Not until it has been stirred, and then established in the soul, does it come naturally forth to shine as a beacon before men.

Prayer: O God, our Father, help us to keep closer to Thee. When we are lured by the fascination of crowds, let Thy spirit hold us fast. When we begin to follow the blind who lead the blind, let Thy Light draw us back into the pathway of Thy Truth. Grant, we pray, that our trust may remain simple and steadfast; so that always and everywhere we may be faithful to the high calling to which we have been called, through Jesus Christ our Lord. Amen.

SUNDAY, March 6

"Jesus Returned in the Power of the Spirit"
(Read Luke 4:14-21.)

Hope depends for its constant renewal upon faith, while faith reaches out through hope towards its own perfection. We cannot conceive of persistent hope without faith, nor can we conceive of a growing faith without hope. Radiant religion requires both, as primary and essential ingredients. It was after His temptations in the wilderness that Jesus returned and commenced an active ministry, to which faith in His Father's kingdom, brought a power that was finally too

strong even for physical death. Likewise, it is after our trials and stresses that we are able to act as radiant centers of an inextinguishable Light and an unquenchable optimism. We may well ponder this fact, because there is in the world a shallow belief that optimism is a matter of mere willing or wishing; that one can make himself optimistic just by "making up his mind" to it. Such is not at all the case. Hope that is merely willed is not hope—it is self-delusion. It is artificial and spurious. Real hope, sincere optimism, is possible only after long vigils face to face with despair, when we have looked the spectres of doubt straight in the eyes, and have downed them. Coming back from such a rendezvous, having stood by while faith was doing battle with its foes, we are prepared to go forth "in the power of the spirit," as Jesus was, preaching the coming kingdom of God.

Prayer: O God, our Heavenly Father, Thou knowest that our faith is often tried and that hope sometimes falls away. We pray that through Thy Holy Spirit, we may receive sufficient strength to keep us faithful in times of perplexity; that out of confusion may come renewal of confidence; and that from our renewed hope may issue a deeper and a surer faith. In Jesus' name we ask it. Amen.

MONDAY, March 7

"Launch Out Into the Deep"

(Read Luke 5:1-11.)

The hopeful person is an adventurer. He does the thing that others are afraid to do. He launches out into the deep. Those who think of religion as being merely a refuge, have stopped short upon the threshold of discovery. They refuse to see religion clear through. Religion, to be sure, is an escape from the perils of life; but this is only half of it—the absorptive half. The other half of religion is radiantly active. It is the application of faith and hope to the concrete problems of existence, through which we become adventurers and explorers with God.

Prayer: Grant, O Christ, we pray Thee, that our desires shall be fixed upon the expanse of opportunity beyond the protected shores of life. May we never be content to stay within the bounds of timid prudence. Launch us out into the deep. Then, when Thou hast taken us far from the safe land upon adventures in Thy vaster realm, bring us back, we pray, with full cargoes to the haven where we may once more be at rest. Amen.

TUESDAY, March 8

"Fear Not Little Flock"

(Read Luke 12:22-32.)

The men to whom Jesus said this, had nothing to depend on but faith and hope. Yet, for them, faith and hope were quite enough on which to build a kingdom. They trusted God to work through them, because they trusted themselves to keep faith with God. Such optimism rests upon a rock. God has given His kingdom to those who have staked their lives on Him. If our religion is radiantly active, we will keep our poise even though man's new Babel crumbles—knowing that the kingdom of Spirit belongs to those who are in the world but not of it.

Prayer: O God, Thou Father of us all, grant, we beseech Thee, such confidence in Thy over-ruling Providence, that throughout all change and in the midst of every distraction, we may preserve a calm and steadfast mind. May we not succumb to the influence of widespread confusion. Help us to possess our souls in patience, trusting that Thou in Thy good time wilt give unto us the kingdom which Thou hast promised, through Jesus Christ our Lord. Amen.

WEDNESDAY, March 9

"There Was Great Joy In That City"

(Read Acts 8:1-8)

As a result of persecution in Jerusalem, the fol-

lowers of Jesus were scattered. Some of them formed in Samaria, the nucleus of a Christian community. When Philip came, he found that the way was well prepared. Samaria was ready for the radiant activity of apostolic religion and took Christ to its heart. "There was great joy in that city." So it often happens. Men of faith and hope in whom the Light is shining, can not be downed by any amount of discouragement. When banished from Jerusalem they go to Samaria, and there accomplish greater things than ever. Such an achievement is made possible by nothing more than faith that never flags, and a confidence that cannot be destroyed. This triumph is within the grasp of everyone of us.

Prayer: O Thou who canst turn our discomfiture to victory and our failures into achievement, let Thy Spirit so infuse our spirits that we may know ourselves to be the servants of Thy cause. May we treat discouragement as an ally, and welcome rebuff as a challenge; for the sake of Thy kingdom on the earth, through Jesus Christ our Lord. Amen.

THURSDAY, March 10

"Go Ye Into All the World"

(Read Mark 16:14-18.)

Unarmed, they went into the world of violence. Poor, they mingled with the rich. Humble, they challenged the proud. Unknown, they made the world take knowledge of them. Their equipment consisted of a radiant religion kept bright by faith and made irresistible by the most astounding confidence. In them was a great Light shining, which the world could not put out. May not we, also, go forth with faith and hope, confident that Christ can win the world if only His followers will let Him shine out through them?

Prayer: O Christ, who are so very real to those who believe in Thee, shine through us, we pray, that Thou mayest be known to all the world in this troubled time of need. Break down the barriers which separate us from each other; that from our souls may stream forth with undimmed radiance the Light which first was kindled at Thy flame. Grant us furthermore, we pray, the certainty which makes no room for doubting, that Thou, if Thou be lifted up, wilt draw all men unto Thyself. Amen.

"Hand Book of Lay Activities" is the title of a booklet prepared by Dr. J. Magruder Sullivan, Conference Lay Leader, for the laymen and others of the Mississippi Conference. We urge pastors and laymen to secure copies of this booklet if they have not done so. It is something that will do to keep by you. Dr. Sullivan is to be congratulated for this service.

The Home Circle

AMERICA'S MAKING

God built Him a continent of glory and filled it with treasures untold;
He studded it with sweet flowing fountains and traced it with long winding streams;
He carpeted it with soft rolling prairies and columned it with thunderous mountains;
He graced it with deep shadowed forests and filled them with song,
Then He called unto a thousand peoples and summoned the bravest among them.
They came from the ends of the earth, each bearing a gift and a hope,
The glow of adventure was in their eyes, and in their hearts the glow of hope,
And out of the bounty of earth and the labor of men,
Out of the longing of hearts and prayer of souls,
Out of the memory of ages and the hopes of the world,

God fashioned a nation in love, blessed it with purpose sublime and called it America.

—Rabbi Silver.

THE KING'S HERALD

Rupert stood by the side of the road watching an unusual number of people hurry past. At length he saw some one he knew, little Giovanni, who came to play with him sometimes. "Where are you going in such a hurry" Rupert asked.

Giovanni paused and gazed at him in surprise. "Haven't you heard?" he asked.

"I have heard nothing," Rupert answered eagerly. "What is the news?"

"Why, the king has lost his royal emerald!"

"Yes, the king's emerald," Giovanni went on. "Yesterday he attended a wedding of the nobility and wore the emerald on the slender golden chain around his throat. In some way the emerald became loosened from the ring that holds it to the chain, and it must have dropped into the road. All the countryside is searching, for the king has offered a reward of ten pieces of gold to the one who finds it. Come, we must hurry."

"But I cannot go without asking grandmother," Rupert faltered.

"Then I cannot wait. Join us later. Who knows but that you or I might be the one to find the emerald!"

Rupert's eyes sparkled as he hurried back to the cabin at the edge of the woods. How splendid it would be to find the precious gem and earn not only the reward of ten pieces of gold, but the gratitude of the king as well! His feet fairly flew over the ground.

But at the cabin disappointment awaited him. From within came the sound of soft groaning. "It is the misery in my bones," his grandmother groaned as Rupert opened the door.

"Once again it has come upon me. I must stay in the house today."

Rupert almost groaned with her. "The king has lost his emerald, grandmother," he said. "He offers a reward to the one that finds it. If I could go and help in the search perhaps I might find it, and then we could leave this hut with its dampness and buy a piece of high land up on the hillside."

His grandmother shook her head. "What would the sheep do?" she asked. "Already they are restless in the pen. You must take them into the fields to feed on the green grass, and do not forget to take them to water when the sun shines high in the heavens."

Very slowly Rupert drove the sheep from the pen and into the wood and very listlessly he walked after them. If only he could have helped in the search for the emerald! "Other boys have their chances, but I never do," he said sadly. "There is always something that I must do—the sheep to herd or the sticks to gather for the fire or the weeds to pull from the garden patch."

But sad and disappointed as he felt, he was gentle with the stupid sheep, and when the sun was high in the heavens he drove them toward the brook that flowed through the wood.

Rupert sat down on a large stone by the stream. "If I could only have had a chance to look for the king's emerald!"

Turning his head, he gazed down into the sandy bottom of the brook. Suddenly he started and stared into the water. What was it—it couldn't be! He leaped suddenly into the water.

His gripping fingers held something that was green with delicate threads of yellow, slender strands of gold woven into a crest.

"The king's emerald!" shouted Rupert. It must have been flung from the chain when the king was crossing the bridge on the highway and the waer washed it here! I have found the king's emerald! I would never have had a chance to find the emerald if I had not been following my duty!"

With shining eyes, the king's emerald clutched in his hand, he drove the sheep homeward.—Dew Drops.

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TERMS:

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Editorial

PARENT EDUCATION

(Continued From Page 1)

that has for so many years kept adults from feeling any obligation as to their own education. Adult education had no place in the educational thought of the people. It was presumed that adults either did not need education or that they could not become educated. Their day of educational grace was passed. With the dawn of adult education there came the thought of parent education. Out of the relationship of parents and teachers, more especially the mothers and teachers, in the parent-teacher organizations throughout our country has come this demand for parent education.

Parent education involves several matters all of which are consistent with the best modern psychology and educational philosophy. One of the first to be noted is the normal physical well-being which forms a part of every parent's obligation to his child. It must be remembered that no child comes into this world at his own request. Therefore, the obligation lies with the parent. Children come into this world with no obligations save what may be gradually imposed by the home and community into which they are born. But parents, if they are creditably to discharge their obligations, must meet their children with the best possible preparation.

Furthermore, parents having charge of the earlier, more delicate, more responsive years of a child's life prior to school days, must be prepared to give correct mental guidance. Wrong thought habits may be developed in the years from birth to the beginning of school life. These are difficult to dislodge after enrollment in school and the work of the school is delayed.

And the parents are the first religious teachers, and the home is the first church to the child. Nothing can atone for the religious neglect of these years or correct wrong mental attitudes developed during the period. Train up a child in the way he should go applies to his religious and character experience.

Let us give endorsement and support to all those who are seeking to prepare parents for the fullest discharge of their responsibilities.

THE TIME IS AT HAND

The period set by the three patronizing Conferences of the Advocate during which every Methodist will be given an opportunity to subscribe for their official Church paper is now at hand. The whole month of March has been designated for this purpose so that each pastor will have ample time in which to thoroughly canvass the membership of his church. Let us see to it that the plan as outlined below is carried out, and that the claims of the Advocate is brought to the entire membership of the Church. Each, in his place, doing his part will pile up a total that will surpass all expectations. Are you ready? Finc. Then let's go!

The Plan

1. That the month of March be designated as "New Orleans Christian Advocate Month."

2. That during the month, the earlier part preferred, a canvass of the entire membership of every church in the Louisiana, Mississippi and North Mississippi Conferences, be made, either by the pastor, or a special committee selected by the pastor, in an effort to secure renewals of present subscriptions and to secure new subscribers.

3. Where there are more than one church on a charge, a week be given for this purpose in each church on the charge.

4. The subscription price is \$1.50 per year in advance, and cash must accompany each list.

PERSONAL AND OTHER NOTES

Mrs. W. H. Smith, of Barland, Miss., has been a reader of the Advocate for many years. She is now 86.

Rev. Andrew J. Boyles, pastor at Flora, Miss., is covering his charge all right. He just sent in some subscriptions. We wish him a great year.

Quite a bit going on in the Missionary Society over at Lake Charles. We see encouraging reports of the work of the different circles.

Rev. W. E. Thomas, who conducted a very successful revival at Rochelle, La., informs us that he has Holy Week as an open date. Brethren interested should communicate with him.

Mr. Z. L. Gibson, Mendenhall, Miss., sends in three good, healthy subscriptions. Thank you, Brother Gibson. Tell those other fellows to send theirs along.

Dr. C. G. Hounshell, of Nashville, Tenn., has been spending several days in the city of New Orleans. We enjoyed his visit to the Advocate office.

Rev. L. R. Nease, Jr., pastor at Pleasant Hill, La., writes: "The Advocate gets better and better. We shall send you some new subscriptions during 'Advocate month.'"

Rev. L. J. Snelgrove, Lake, Miss., sends in a good list of subscribers. Keep it up, Brother Snelgrove. We shall be able to pull through working along that way.

Dr. Geo. F. Winfield, Associate President of Whitworth College, gave us a good call the other day. He told us several nice things about the college and the great work going on there.

Rev. C. K. Smith, pastor at Crowley, La., recently addressed the Business and Professional Women's Club at Lake Charles on "Woman's Part in the Rehabilitation of the World." A good attendance heard him.

Mrs. B. W. Lewis, Marion, Ark., renews her subscription, and speaks highly of the Advocate, finding it a happy medium for keeping touch with

her many friends in the States of Louisiana and Mississippi.

Mrs. Stanley Wilson, editor of our Missionary Society page, recently underwent an operation at the hospital in Meridian. It is hoped that the ten days allotted for her stay will be short and that she may soon be back at her work.

The death of Congressman Percy E. Quin was a distinct loss to the State of Mississippi. Mr. Quin had served the State for a long time in this capacity. He was chairman of the House Military Affairs Committee.

"In my honest opinion, the Advocate is worthy of our best efforts. The editorials, the contributed articles, as well as the information it gives, are inspiring and helpful," says Rev. K. W. Dodson, presiding elder of the Baton Rouge District. Let's tell it to all the others.

It looks as though Brother Jordan of Biloxi is going to lose his Advocate palm. We thought surely no one could have been a reader longer than he. But look for the letter of Mrs. Gwin elsewhere in this issue. Now that is just about the beginning of things, isn't it?

We beg to make a correction in a recent announcement from this station. Rev. Jeff Cunningham is now pastor at Sherman, Miss., in the Corinth District, instead of assistant pastor at Oxford. He assisted there while a student in the University of Mississippi.

Mr. Sam Barr, member of our church at Pleasant Hill, La., and brother of Rev. D. C. Barr, passed away on Feb. 9. He was buried at Jena, the funeral being conducted by his pastor, Rev. L. R. Nease, assisted by a former pastor, Rev. J. F. Dring, and Dr. A. S. Lutz.

Miss Lorena Roberts of Lake Charles, La., renews her subscription to the Advocate and says that she and her mother are regular readers. And they are regular folks, too. Miss Roberts says some fine things for the work of Rev. E. C. Gunn, their pastor.

"The Luggage of Life" and "The Witchery of Voices" were the topics of Dr. L. L. Cowen's sermons for Central Church at Meridian on a recent Sunday. The bulletin of the church carried a good, strong announcement about the Advocate campaign.

"Our church membership here is carrying on bravely and heroically, though we can do but little in a financial way," says Rev. J. Tillery Lewis. Brother Lewis is up in that section (Drew, Miss.) where there has been too much water. But it seems that many waters cannot drown the spirit of the fine people whom he serves.

Miss Alpha Puckett, secretary of First Church, Baton Rouge, sends the subscription of Miss E. L. Jolly, who joined the church on profession of faith in 1870. She reads the Advocate with great delight. We wish Miss Jolly many more happy days, and trust that the Advocate may continue to have a share in making them bright.

The bulletin of the Canton Methodist Church, Rev. Osmond S. Lewis, pastor, carries the announcement of a pre-Easter revival to be conducted by Dr. Jos. A. Smith beginning March 20. Dr. Smith is pastor of our Capitol Street Church, Jackson. Let the Advocate family join their prayers for this meeting.

Prof. Pierce Cline, head of the department of history at Centenary College, spoke on "The History of Depressions" at the annual meeting of Group A of the Louisiana Bankers' Association at Shreveport on Monday, Feb. 22. More than 300 persons, representing the 100 banks in the group, besides personnel and directors of the local bankers, were in attendance.

"Other World Wars or Geneva" is the title of a speech delivered by Hon. Burton L. French, member House of Representatives. He utters the prophecy that unless we arrive at definite reduc-

tion of arms at Geneva we may expect more wars and that there can be no victors in future wars, but that all will be vanquished, as in the World War.

"We are working along at the job, finding plenty to do. We will have a Ruston District young people's week-end conference here on March 12 and 13 which should prove helpful. We shall also have pre-Easter services. We have a splendid people in Ruston, and the outlook for the year is good," is the way Rev. H. L. Johns writes about things out his way.

Mr. E. Z. White, North Carrollton, Miss. (now those first two letters are his initials and not his name), says that his deposit is frozen in one of those banks that got a bump and that he is out of a job, but that he must have the Advocate. He has been a member of the church forty-four years and a reader all this time. Let's give fifteen "rahs" for Brother White. That is the spirit that wins.

A good letter comes from Rev. R. H. B. Gladney, Coahoma and Jonestown charge, North Mississippi, making some good, cordial remarks about the Advocate and its work. He closes by saying: "God bless you and give you grit, grace and gumption without measure." We thank Brother Gladney most heartily and suggest that if all you folks will pray that way for the editor we ought to get somewhere.

Springtime is here. Whitworth College Glee Club, accompanied by Misses Jordan and Davis and Mr. Gibson, recently visited our church at Hazlehurst and rendered a most highly acceptable program. Millsaps Glee Club gave their first program of the season at Lampton Auditorium, Whitworth College, as a compliment to Whitworth. The Whitworth girls reciprocated with a valentine party.

Reports of the Communion Services at the "Church of the Lighted Steeple" (Rayne Memorial, New Orleans) indicate that Dr. Holmes, the pastor, is making a great occasion of Communion Day. Why not? It is one of the greatest worship opportunities of the church. And yet, by many, it has been neglected and abused to such an extent that it is of little value, if not a positive injury. Better look into this.

"Having been a reader of the Advocate, with few intermissions, since it was printed in newspaper form, I feel that it is too close a companion to part with even if 'times are hard.' Wishing continued success to the Advocate and its much appreciated editor, Mrs. J. S. Chennault, Gilbert, La." Well, that just makes a fellow feel as if he is looking out over the world from a peak. God bless all such loyal supporters.

"The paper that lives and prospers is the one that generates interest. Happy is the editor who so relates himself to his constituency as to provoke, inspire, and become a kind of necessity. I am sure the brethren of this district will make an honest effort in behalf of the Advocate during the month of March," says Dr. J. H. Felts, presiding elder of the Corinth District. And we have learned to rely upon what Dr. Felts says.

The Dolphin Council of the city of Shreveport honored Centenary College this past week by the planting of a beautiful tree on the campus. This thoughtful act on the part of this organization was prompted by the appreciation of its members of the great work being done by Centenary College, together with a desire to commemorate the Washington Bi-Centennial now being celebrated this year throughout the country.

Dr. E. H. Rawlings, Editor of the Missionary Voice, has been at Broad Street Church, Lake Charles, La. The local paper speaks of his work there as a "Missionary Revival." Wonder if you could have one without its touching at all the other points. Or is there any other kind except a missionary revival? Dr. Rawlings preached and

spoke a number of times, this being a part of the Kingdom Extension program of the church.

"No more improvement for the Advocate necessary." Brother A. E. Martin, Anguilla, Miss., says, "I am very well satisfied as it is." Brother Martin has been a member of the church 67 years. "I have read the Advocate the greater part of this time and I think it is as good now as it has been at any time in the past." We thank you, Brother Martin. But we must take time out and straighten up a bit. With this start we ought to get on. We'll not let those ex-editors see this.

Do you know Wiley Ferguson? Well, we heard from him the other day. Renewing the subscription of Mrs. J. A. Moore, he says, "Sister Moore is the mother of Rev. J. A. Moore and Rev. H. J. Moore of our Conference, and has been reading the Advocate for forty years or more. She is now in her ninety-first year, is well and happy, attending church occasionally." Note how that word "more, Moore," occurs in that brief message. Rev. W. J. Ferguson is pastor at Laurel, Miss. And they say he is doing well. We are not surprised.

"We are going to do our best for you in the March 'Advocate Campaign.' We feel that you are giving us a good paper, and that a much larger circulation should be secured." Rev. J. D. Wroten, Water Valley, Miss., writes that. If all those who have said something like that, and all that have thought it without saying it, get into this game like that the month of March should

THE MOST EFFECTIVE METHOD

The pastors over my district have promised to go out in person and get their quotas during the Advocate campaign. It has been my experience that personal solicitation on the part of the pastor is the most effective method for securing renewals or new subscriptions to the Advocate.

OTTO PORTER,
Presiding Elder Seashore District.

take a special place on the calendar of the history of the Advocate. Well, let's just take out the "if" and do it.

The day of tracts is not past. Our own publishing house is getting out some that are very valuable. But I wanted to tell you about one that I recently discovered. When it came to the desk I immediately set down and read it. The title is "Religion Plus Intelligence." The author is Dr. Harry Emerson Fosdick, and the publisher, The American Institute of Sacred Literature, Chicago University, Chicago, Ill. You may have it by asking for it. This little message, pointed and clear, gives due place to the heart in religion, but insists that God wants our heads also. Try it.

Mrs. M. A. Gaunt, 1010 Boulevard, Lake Charles, La., passed her seventy-third birthday a few days ago. The place of Sister Gaunt in her church and community has become so large that people won't let such events pass by unnoticed. Compliments both to Sister Gaunt and the community. So, under the leadership of the Wesleyan Bible class, folks began to come in bringing flowers, gifts and smiles. Then they sang some of the old favorites. They said that Sister Gaunt was very happy, but they didn't have to say that unless you just don't know Sister Gaunt.

Among Americans in the trouble area in Shanghai are seven Duke University alumni, and 18 former Trinity College and Duke University students now live in China. Shanghai residents, who claim Duke University as their Alma Mater, include George V. Allen, of Durham, a vice-consul at Shanghai; Bruce S. Jenkins, Ernest S. Savage, Otis D. Terrell, Marvin M. Whitaker, and Thomas J. Whitaker, all North Carolinians who are associated with American firms; Mrs. W. H. Hollingsworth, wife of a naval officer

stationed at Shanghai. Two ex-students of Duke, Mrs. Waken Chang, and Miss Fong Kuhzien, are permanent residents of the city of Shanghai.

Three Centenary College men, two administrative officers, Dr. Geo. S. Sexton, president, and Prof. Geo. M. Reynolds, secretary to the Faculty and head of the department of government, and Rev. Jas. Airey, Episcopal minister of Longview, Tex., were active in the twelfth annual meeting of the Norwela Council of the Boy Scouts of America held at the Washington-Youree Hotel, Shreveport. Dr. Sexton presided at the Leadership Training sectional meeting, while Prof. Reynolds spoke at the Court of Honor and Merit Badge faculty. Rev. Mr. Airey, who was the principal speaker at the banquet, held on Tuesday evening, spoke with unusual clarity upon the opportunities for character training in the Boy Scout program.

A wedding that comes as a surprise to friends of both parties is that of Mrs. Maggie Boykin and Dr. Albert M. Richards, which took place at the home of the bride's sister, Mrs. Donald Lenhart, of Panther Burns, Miss., Sunday, Feb. 14, at 1:30 p.m. Mrs. Richards is the daughter of Mr. A. M. Boykin, of Catchings, and was born and reared at that place. Dr. Richards is a leading physician of Marshall, Texas, but has a host of friends in Panther Burns and surrounding community, having resided at Nita Yuma until several months ago. The beautiful marriage ceremony was said by Dr. H. Mellard, pastor of Delta City Methodist Church. Immediately following the ceremony, the happy couple left for their home in the Lone Star State.

Rev. Shed Hill Caffey, our good pastor up at Belzoni, Miss., must be a peninsula, and he may have become an island by now. He writes: "We are almost completely surrounded by water. We have managed to keep it out of the main business and residence sections of the town. Probably 60 per cent of our county is inundated now. It will be several weeks yet before we get relief. Our people are very loyal, though, in the face of their adversities, as we are carrying on our work as best we can." Now, there's a man and a people. Give a push for them. Don't forget them. Say a prayer for all those boys with their congregations up there in that high water. They can feel it. Drop them a line. Run over to see them sometime. Give a boost. That's our "gang."

The following is clipped from "The Bulletin," the district paper of the Columbus District, Dr. V. C. Curtis, Editor and Presiding Elder: "Advocate Month.—The month of March has been designated as Advocate month, in which time the claims of the New Orleans Christian Advocate will be presented to every family in the patronizing Conferences. We must sustain the Conference organ, as the Church cannot prosper without it. The running expenses have been cut to the lowest possible figures. The editor is receiving not more than half enough to pay his living expenses. He has to do other work in order to meet his monthly bills. We are not asking for gifts. We are requesting you to subscribe. If a sufficient number will subscribe, they will not only get their money's worth, but will put the Advocate back on its feet. Do not turn a deaf ear to this appeal."

WEDDING BELLS

Tuesday evening, 6:30, February 23, at Rayne Memorial Church, New Orleans, Rev. C. C. Wier, our pastor at Franklin, La., was married to Mrs. Mary McK. Cross. The ceremony was performed by Dr. W. L. Doss, Jr., assisted by Drs. J. G. Snelling and W. W. Holmes. Mrs. Cross is the daughter of Mr. Wilson McKerral, Franklin, La. After the ceremony the happy couple departed for their home at Franklin, where they are receiving the many felicitations of their friends, in which the Advocate joins.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

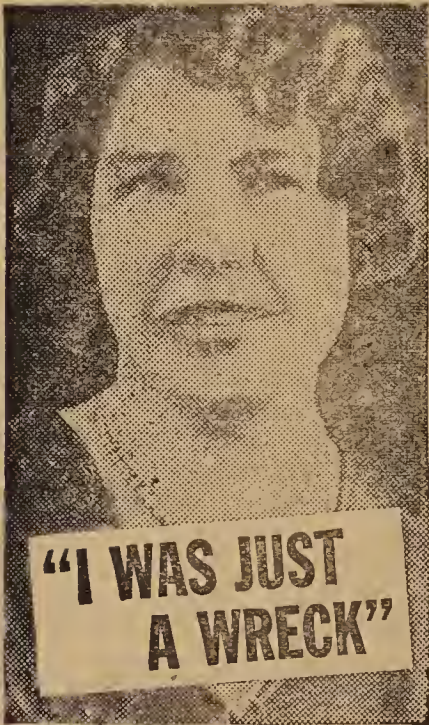
DR. T. A. HEATH

After half a century of service to his fellow man as physician and counselor, Dr. T. A. Heath was called by Almighty God to a higher and nobler service in that land of peace and happiness where there is no more sorrow and no more tears. Dr. Heath was one of Issaquena county's noblemen. He will be remembered long after other things are forgotten as one who sacrificed himself for his fellows and his devoted family. His door was ever open to the preacher and stranger who passed that way, and an air of peace and hospitality ever prevailed in that home. The state and the church have lost, but the Church Triumphant has gained, and we thank our Heavenly Father for the example set by His saints.

His pastor,

CARL H. WILLIAMS.

MRS. JOSEPHINE DELILAH SINGLETARY FOREMAN was born near Florence, Miss., April 15, 1859, and died in the Jackson Infirmary, January 31, 1932. Early in life she united with the Methodist Church and learned to love its doctrines and practices. She was united in holy wedlock to the Reverend J. H. Foreman in December, 1881, and for more than fifty-one



"I WAS just a wreck before my baby was born. I was weak, rundown, had headaches, no appetite and I felt just no good. Another woman told me how much the Vegetable Compound helped her, so I tried it.

"My baby was strong and well. She is grown up now and has seven sons of her own. They were all Pinkham babies." Mrs. Mary Anderson, 232 W. Main Street, Watertown, New York.

Lydia E. Pinkham's
VEGETABLE COMPOUND

years she shared the joys and triumphs of a Methodist preacher. Sister Foreman was eminently fitted for this work in a parsonage. Her character of rare sweetness and patience made her a real helpmate to her husband in his work. She dearly loved the House of the Lord, and one of the sorrows of her last few years was that she was physically unable to attend the worship services there. Her beauty of character was both a blessing and an inspiration to her pastors, who visited her from time to time. During her last few months she suffered intensely, but without complaining. She frequently said that she was ready and almost anxious to go home. Her loved ones are crushed by their loss, but they do not grieve as those who have no hope, for they know that she is asleep in the Lord and only waiting for them in the mansion that He has prepared for her and them. The remains were carried to the cemetery in Pelahatchie after the funeral service in the Pelahatchie Methodist Church, conducted by J. T. Leggett, J. L. Decell, T. O. Pruitt, the Rev. Mr. Meador, of the Baptist church, and the writer.

Seven children remain to mourn the going of their mother: E. B. Foreman, of Slidell, La.; D. H. Foreman, of Greenwood, Miss.; the twins, E. S. and W. M. Foreman, of Port Arthur, Tex.; Mrs. Elizabeth Berry and Mrs. Emma Lou Miller, of Pelahatchie, Miss.; Mrs. Myrtle Williams, of Bethel Springs, Tenn. Two other children had preceded her into the other world, a boy who died in infancy and Linnie, who died in her eighteenth year at Daleville, Miss. Brother Foreman and the members of the family have received almost innumerable expressions of sympathy and love from their many friends.

S. F. HARKEY.

BATON ROUGE DISTRICT PREACHERS ORGANIZE

Dear Editor: Please note in your next issue that the ministers of the eastern section of the Baton Rouge district have formed an association for the benefit of the individual members. Our first meeting was held in Amite, La., February 15, Rev. R. S. Walton being elected president and the writer as secretary. We feel that in making our problems the interest of all we may be thereby enabled to solve them more successfully. The Monday following the first Sunday of each month has been designated as the date of meeting.

I have several things to report from the Greensburg charge. We have taken into our charge the good church at Tangipahoa, having consolidated three of our smaller churches into one strong church at the Oakland Tabernacle, thus giving us a three-point circuit of considerable strength.

We can safely report a great prayer meeting at each of these points, with the attendance about 75 in one place. We witnessed some old-time religion in our mid-week services, and on the last accession at Greensburg some twenty-five came to the altar for prayer. God was present with much power.

A great pounding has just been ad-

ministered to the pastor, and my wife has been restored to a hearty spirit and smiles. The Greensburg work is climbing high and fast.

Yours faithfully,

W. D. SMITH, P. C.

THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE

1. What I was going to do for a living and what my life work would be.
2. That my health after thirty depended in a large degree on what I put in my stomach before I was twenty-one.
3. How to take care of money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seeds sown.
7. That things worth while require time, patience and work.
8. That you can't get something for nothing.
9. That the world would give me just about what I deserved.
10. That by the sweat of my brow would I earn my bread.
11. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else.
12. That honesty is the best policy, not only in dealing with my neighbors, but also dealing with myself and God.
13. The value of absolute truthfulness in everything.
14. The folly of not taking older people's advice.
15. That everything my mother wanted me to do was right.
16. That "dad" wasn't an old fogey after all.
17. What it really meant to father and mother to rear their son.
18. More of the helpful and inspiring parts of the Bible, particularly the four books dealing with the life of Christ.
19. The greatness of the opportunity and joy of serving a fellow-man.
20. That Jesus Christ was with me as an Elder Brother and Friend in every activity and relationship of life.
21. That God's relationship to me was just as helpful and delightful as that of a good shepherd toward His sheep, or of a father toward his son.—Selected, Christian Observer, Louisville.

MAJOR ISSUES IN AMERICAN EDUCATION!

The representative assembly of the National Education Association is a highly selected body of educational leaders. In the first place the delegates had to win their way into institutions for the education of teachers. Upon graduation they had to win their way past the standards and requirements of school boards representing the people. In the third place they had to win their way among their fellows to a point where they had been selected for the most representative body of educational workers in the world. At Los Angeles this representative assembly adopted a body of resolutions. These resolutions represent principles and purposes that have been be-

fore the profession for many years.

Wishing an even more specific indication of the problems that are immediately pressing, the Journal of the National Education Association sent to each member of the representative assembly at Los Angeles a copy of the resolutions asking him to indicate those which he considered of first importance. The reports from that inquiry, because of their highly representative character, are therefore most significant. The five resolutions that were ranked of greatest importance in the order given were:

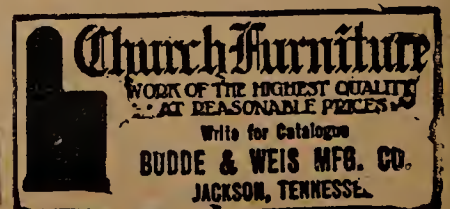
(1) Taxes and school support.—Financing the public schools requires a system of taxation which is equitable, wide in its application, and which establishes a fair balance between direct and indirect taxes. Better support of progressive education is largely dependent upon the study and revision of our present tax systems. Continued research should be made to find the best sources of support for schools. The National Education Association commends the study of school finance now being undertaken by the office of education under the authorization of Congress. Legislation initiating and revising systems of taxation which will provide adequate support for public schools should follow such findings.

(2) Character education—Character formation should be a major objective in education. The activities of the school should be fully utilized for character training and in securing law observance and intelligent participation in public affairs.

(3) Rural education—The National Education Association recognizes the necessity of providing educational opportunities for children in the rural communities equal to those provided for children in urban centers and the pressing need for a revision of the rural-school curriculum to meet the needs of rural life today. The Association urges the government to make, through the office of education, a thorough study of rural education throughout the nation.

(4) Health education—Adequate provision should be made for physical and mental health in accordance with the conclusions of the White House Conference on Child Health and Protection, to the end that habits of clean and wholesome living may be developed in childhood and youth. Schools should continue to emphasize the evil effects on the human organism of alcohol and of tobacco and other narcotics.

(5) Law observance—The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands.—Journal of N. E. A.



Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

MARCH—1932

Theme: "Citizen's Responsibility for Law Enforcement."

Projects

1. List violations of laws under the following heads: Labor, sanitary regulations, compulsory school attendance, traffic rules, prohibition (including possession, transportation, selling), disorderly conduct, vagrancy, prostitution. After finding out what the women know about each one and about actual violations, decide what measures they can take, singly or collectively, to check the most flagrant and harmful violations.

2. If Negroes live in your community, set up an inquiry through conference with the finest type of Negro women and men you know living in the residence sections concerning attitudes of officials, liberties of the lawless, etc., and then decide upon a few measures which Christian citizens can take to correct abuses. Do the same for foreigners if they live in your midst. All have the poor who are in need of this help. Enlist "husbands" in these measures. These may possibly involve the removal of brutal or indifferent policemen from the force, women sitting in court where police judge tries colored or white cases involving lawlessness in colored or white sections. The same procedure should be recommended and women pledged to be present in all police court trials until they become familiar with the treatment of women, adolescents, girls and boys, learning for themselves some of the problems and abuses.

3. Ally yourself with any groups seeking to eliminate lynching. The Southern Woman's Association for the Prevention of Lynching may be organized in your community.

THE CITIZEN'S RESPONSIBILITY FOR LAW ENFORCEMENT

By Alva W. Taylor

Laws are the ties that bind the citizens of our nation into a common bond. Through laws we keep public order, restrain those who would do evil to their fellows, curb the rapacious, fix rules for living together, and reduce the friction that always arises where human beings of strong desires jostle one another.

This is a government by law. There is no supreme will that can impose itself upon the people; they are their own masters. Once men exclaimed: "God pity the nation that has an ignorant sovereign." In America the people are sovereign; much more is the pity if they are ignorant and selfish and lawless.

Our laws are of our own making. We elect the legislators; and if they make poor or bad laws, it is ours to rebuke them and send men up to their places who will do better. It is often said that our laws are as good as we deserve because we make them ourselves. This is true in the long run. For a time self-seeking politicians may get a place and abuse their trust; that is inescapable in a democracy. But if we do not find them out and elect patriotic public servants in their places, that is our fault.

Most of our laws are good. Perhaps we make too many—that tendency is a tribute to our faith in democratic government—but in the long run we manage very well to keep the good and to repeal the wrong ones. This we will do so long as we take an interest in politics, keep the freedom of speech and assembly, vote regularly, and do our best to put our country before party or selfish interest, and act as patriotic in civil matters as we do when a war is on.

Making Versus Enforcing Laws

It is easy to make laws; it is not so easy to enforce them. Sometimes legislatures make laws because they think it is good politics and do not expect them to be enforced. No law should be made that cannot be enforced; it breeds lawlessness to take a law lightly and to leave it a dead letter. Laws should be either obeyed or repealed.

When we want a law on moral questions, we should see to it that there is a public opinion educated to ask for it and to demand its enforcement. In a democracy law cannot run far ahead of public conscience. The safe rule of progress in such matters is agitation, education, legislation. First, the leaders in moral welfare agitate the question and mobilize the leadership. Then, through public education, the issue is made a matter of social conscience. This done, laws can be passed with a public will to demand their enforcement.

Laws are enforced by the executive arm of government. To be effective this arm of government must have both authority to do and discretion as

to details of enforcement. There is always danger in authority. Once we are given it, we easily become arbitrary and egotistic. Men find it easy to use their authority as if it were their personal right. No two cases are alike, and the necessity of discretion gives the officer large chance to use his bias, favor his friends, make his office a means of building up a political machine, and in many ways to turn public office into a private monopoly instead of keeping it a public trust.

No law should be made unless it embodies a principle. Then those who enforce it should be honest, great-hearted men who can use the law to execute the principle. A good law misapplied many be quite as bad as a bad law, and worse than none at all. A boy stole sixty-five cents; it was his first and only offense, but the judge was a legalist and sent him to prison for six years. A colored man pilfered a ham. Because "niggers must be kept down," the judge sent him to prison for fifteen years.

Obedience to Law the Religion of Patriotism

Abraham Lincoln said: "Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in college; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

CONFERENCE NEWS

Mississippi

The auxiliary at Pleasant Valley, Bayou Pierre charge, Brookhaven district, has been reorganized. Eight members were enrolled and Miss Alice Decell will direct as president. The pastor, Rev. J. T. Abney, was present.

MERIDIAN, DISTRICT PREACHERS' ASSOCIATION

The Southern Group of the Meridian district preachers' association met at DeSoto, January 28, 1932, with eighteen members present. The meeting was opened at 10 a. m., by Rev. T. J. O'Neil, P. E., who prepared the first program of the year, directing all the efforts possible to the King-

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LIMITED

dom Extension work. This met with a hearty welcome by the group and all present. The following program and speakers of the day was given: Devotional, T. J. O'Neil. 1. Speaker, chapter one, "Methodism and World Needs," Rev. J. W. Wesley. 2. Speaker, chapter two, "Methodism and World Needs," Rev. B. W. Alsworth. Morning sermon delivered by Rev. T. A. Ferguson.

After a sumptuous lunch served by the good women of the town, the evening meeting was called to order by W. B. Alsworth, president of the meeting. Song, "Lead On, O King Eternal," was sung and prayer by Judge Heidelberg. 3. Speaker on third chapter of the book, Rev. J. B. King. 4. Speaker on fourth and fifth chapters, Rev. W. J. Dawson. 5. Speaker on sixth chapter of the book, Rev. T. J. O'Neil.

The meeting was greatly enjoyed by all and seemed to have been a very profitable one. Many thanks to Brother W. L. Blackwell and his good people for such a royal reception of the meeting and visitors.

W. B. ALSWORTH, Pres.;
T. A. FERGUSON, Sec.



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When your child tosses and cries out in his sleep, it means he is not comfortable. Very often the trouble is that poisonous waste matter is not being carried off as it should be. Bowels need help—mild, gentle help—but effective. Just the kind Castoria gives. Castoria is a pure vegetable preparation made specially for children's ailments. It contains no harsh, harmful drugs, no narcotics. Don't let your child's rest—and your own—be interrupted. A prompt dose of Castoria will urge stubborn little bowels to act. Then relaxed comfort and restful sleep! Genuine Castoria always has the name:

Charles H. Fletcher

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CHILDREN CRY FOR IT

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Mascher St., Phila.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

Greenville District Institutes

The week of February 14 to 19 we held institutes in the Greenville district. These institutes were planned and promoted by the presiding elder, Dr. E. Nash Broyles, and dealt with the organization and work of the young people's division of the local church. Six institutes were held, Tunica, Clarksdale, Cleveland, Rosedale, Greenville and Hollandale. Every charge in the district except four were represented. Over 150 workers in the local church and all of the pastors except four, who were not able to be present, attended these meetings. A wholesome interest in the work of the young people was manifested in every instance. No doubt several new organizations will result in this work. Large credit is due to the faithful and effective promotional work of the presiding elder, Dr. Broyles.

Greenville

The Sunday school of the Greenville church has recently moved into the new educational building. This building is very well arranged for up-to-date educational work, and is ample for the needs of the local church. This handsome solid brick building was erected at less than half the cost of a few years ago, and Rev. T. M. Bradley, pastor, and his efficient corps of workers are to be congratulated in the achievement.

Cleveland Young People's Council

While at Cleveland it was my pleasure to attend the regular monthly meeting of the council of the Young People's Department of that church. This department is fully unified in all of its organizations and activities. It is made up largely of students of the Delta State Teachers' College. The six committees of the department are fully organized and functioning in the young people's work, both in the local church and the student life on the campus. Miss Harriet Bachman is president of the council, and Rev. Melville Johnson is the pastor.

Young People's Anniversary Day

The young people's organization in the local church is expected to hold its anniversary day (formerly called Epworth League Anniversary Day) March 13. Programs may be found in the March Epworth Highroad, page 23, and a special program may be secured from Lamar and Whitmore, 810 Broadway, Nashville, Tenn. The young people are expected to have charge of this program, and an offering is taken for the promotion of young people's work. The young people's organization of our conference gets 75 per cent of this offering. We are depending

on this offering to provide the expenses of the summer assembly for our young people at Grenada College, in June. Be sure to see that this day is observed.

Pray for us and the work.

R. G. LORD.

LOUISIANA CONFERENCE

Mrs. R. R. Branton, formerly Miss Doris Alford, has assumed her duties as director of Children's Work for the Louisiana Conference. Brother Branton is our pastor at Newellton.

Mrs. R. M. Brown is planning to call together soon all children's workers in the Ruston district for a conference. Mrs. R. R. Branton is expected to be present.

Mrs. R. S. Crichtlow, New Orleans district director of children's work, announces a meeting for her workers with Miss Mary Skinner, for February 27.

Mrs. W. W. Holmes accepted an invitation to teach in the Standard Training School at Port Arthur, Tex., February 14-19.

Rev. A. K. McLellan, extension and promotional secretary, is co-operating with the presiding elders and district secretaries of Christian education in organizing in each district a district board of Christian education. The Board, when active, will promote the program of Christian education in each district and form the immediate contact between the Conference Board of Christian Education and the local church. The district board of Christian education is composed of the following:

Presiding elder; district secretary of Christian education; district director of children's work; district secretary of young people's work; district director of adult work; district secretary of Woman's Missionary Society; district lay leader; district superintendent Missions and Extension.

The Ruston, Monroe, New Orleans, Lake Charles, and Shreveport districts have completed the organization of their district board of Christian education.

Monroe, Rev. W. C. Scott, pastor, Rev. Henry Rickey, educational director, are making plans for a Standard Training School to be held early in April.

Within a short time a Sunday School Day program will be sent to every superintendent in our Conference. Begin to lay your plans now for an instructive observance of Sunday School Day, April 17.

W. H. Giles, conference director of adult work, urges adult divisions to organize and register their classes with the Adult Division of our General Board of Christian Education, Nashville. Requests for the proper blanks should be made to Rev. W. H. Giles, Tallulah, La.

Young People's Day is March 13. Each local church is urged to co-operate with their young people in bringing the work of their division to the attention of the church and community. They have set as their goal an offering of \$2,000.

YOUNG PEOPLE'S DIVISION LOUISIANA YOUNG PEOPLE

One week remains before Young People's Day, March 13. What are you planning as your observance for this day? You have heard about it, read about it, and we hope, thought very seriously about it. What are you doing about it?

If it is not convenient to observe the 13th, then by all means use the nearest day thereto when your pastor can be with you. And don't forget to send in the entire offering to F. Harold Riggs, Box 1048, Monroe, La. 75 per cent of this offering remains in our conference treasury, and with it we hope to be able to place Miss Langford in the field for the months of May, June and July, and to put over our summer assemblies "in a big way."

A number of churches report that they are planning to use the pageant, "Hail to Youth," which can be secured from Lamar and Whitmore, Nashville, Tenn., for 15c a copy, and is very effective and adaptable. Others feel that the program in the March Epworth Highroad will better meet their needs. This latter is, of course, much simpler, though very good.

Whatever sort of program you use, be sure that it is well prepared and something that will give the needed information to your church members, making them realize just how great and valuable contribution its young people are making to the program of the local church.

\$2,000—can that goal really be reached by Louisiana Methodism? IT CAN! IF EVERY CHURCH DOES ITS PART! Are you ready? Let's do it!

Shreveport

The North Caddo Union, of Shreveport district, met in Vivian, Sunday, February 21, with a missionary program. Vivian, Gilliam, and Ida were represented, Vivian receiving the banner for attendance. Mooringsport, Hosston, and Oil City are members, but were not represented. Visitors were Misses Anna Pharr Turner and Pauline Rodgers, of Shreveport, and Mare Searles, of Baton Rouge.

The Young People's Division of the First Methodist Church, Shreveport, La., distributed the first issue of their Bulletin at the morning session of the division Sunday, February 21. This is a very interesting sheet, and a fine piece of work. Miss Natalie Fort is business manager of the Bulletin. Travis White is president of the division, and Mrs. R. E. Smith is counselor.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

This fine group of young people meet for morning and evening services in the Jewish Temple. At the Epworth League meeting of February 14, Dorothy Clark, division secretary, reported an attendance of 128, with \$6.61 offering.

Pauline Rodgers, district secretary, Anna Pharr Turner, conference vice-president, and your publicity superintendent had the pleasure of visiting in this department Sunday morning, February 21. Miss Rodgers urged the division to attend the meeting of the Shreveport City Union, and promised to see that interesting announcements be made at the morning as well as evening sessions.

In April, there is to be a young people's training conference in Shreveport, taking the place of the institute. Miss Anna Pharr Turner is dean of this conference. More definite information will be given from time to time.

Misses Pauline Rodgers and Mary Searles enjoyed meeting with the Senior Epworth League of the Young People's Division of Mangum Memorial Church in Shreveport, which program was led by Miss Anna Pharr Turner. This group has only recently reorganized, and shows renewed vitality.

Write me about your plans, or what you have done that will interest other young people in the Conference. "Don't hide your light, just blow your horn, it pays to advertise."

New Orleans

In the February issue of the Union News, bulletin of the New Orleans City Union, we note that the city Hi-League Union has been reorganized, as the Intermediate Union, seeking to function according to the unified plan. Dalton Crichtlow is president of this union.

Regular meetings are held the second Friday of each month. Churches represented are Carrollton, Chalmette, Epworth, and St. Mark's.

Plans are being made to hold an Easter Sunrise Service.

Here are some other items of interest found in the Union News:

Two New Orleans churches, Algiers and Chalmette Mission, report that they have organized according to the new plan.

First Church, St. Mark's and Epworth each have a team in the Sunday School Basketball League and play every Monday and Friday night.

A Union Musicales was recently held at St. Mark's and enjoyed, despite the rain which kept some union members away.

The February meeting of the city union was held at Louisiana Avenue Church.

Sunday, February 14, the union young folks took the old people of the Shakespeare Alms House on an automobile ride, serving hot coffee and cake at the close of the ride.

Chapters report that the Epworth Highroads are proving very useful, and the new magazine seems quite popular among all the young people.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Baton Rouge

A week-end instruction rally will be held for the young people of Baton Rouge district at Bluff Creek, March 4, 5 and 6, under the direction of Miss Lillie Mae McQuaid, district secretary, and Rev. J. Henry Bowdon, district secretary of the board of Christian education.

There will be instruction periods for the various officers of the Young People's Division. And, of course, there will be recreation, inspirational addresses and much wholesome Christian fellowship.

MARY SEARLES,

Pub. Supt., La. Conf. Young People's Division.

QUARTERLY CONFERENCES**NORTH MISSISSIPPI CONFERENCE****Aberdeen Dist.—Second Round**

Fulton St., March 6-7.
Greenwood Springs, at Greenwood Springs, March 8.
Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.
Algoma, at Ebenezer, Mch. 18.
Vardaman, at Rhodes Chapel, March 19-20.

Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Corinth Dist.—Second Round

Dumas, at Dumas, March. 5-6.
Ripley, March 6-7.
Corinth, First Church, March 7, 7 p.m.
Baldwyn and Wheeler, at Wheeler, March 9, 11 a. m. and 1 p. m.
Booneville, March 9, 5 p. m.
Corinth Ct., at Gaines Chapel, March 10, 11 a. m. and 1 p. m.
Corinth, South Side, March 10, 7 p. m.
Iuka Ct., at Snowdown, March 11, 11 a. m. and 1 p. m.
Iuka, Feb. 11, 5:30 p.m.
Burnsville, at Indian Springs, March 12, 11 a. m. and 1 p. m.
Kossuth, at Kossuth, March 13, 11 a. m. and 1 p. m.
Guntown and Baldwin, at Guntown, March 13, 4 p. m. and 7 p. m.
Chalybeate, at Walnut, Mar. 15, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, March 16, 11 a. m. and 1 p. m.
New Albany, March 16, 7 p. m.
New Albany Ct., at Mt. Olivet, March 17, 11 a. m. and 1 p. m.
Sherman, at Sherman, March 18, 11 a. m. and 1 p. m.
Potts Camp, at Cornersville, March 19, 11 a. m. and 1 p. m.
Hickory Flat, at Ebenezer, March 20, 11 a. m. and 1 p. m.
New Albany, March 20, p. m., preaching.
Mooreville, at Andrews Chapel, March 22, 11 a. m. and 1 p. m.

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Mantachie, at Shiloh, March 23, 11 a. m. and 1 p. m.
Marietta, at Liberty, Mar. 24, 11 a. m. and 1 p. m.
Booneville Ct., at Oak Grove, March 26, 11 a. m. and 1 p. m.
Rienzi, at Pisgah, March 27, 11 a. m. and 1 p. m.

Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 3.

JAMES H. FELTS, P. E.

Columbus District—Second Round

Cedar Bluff, at Pheba, March 5.
West Point Station, March 6, a. m.
Artesia and Shaeffers, March 6, p. m.
Caledonia Circuit, at Flint Hill, March 12.
Brooksville, at Brooksville, March 13.
Sturgis, at Pleasant Hill, March 19.
Columbus, First Church, Mar. 20, a. m.
Columbus, Central, March 20, p. m.
Chester, at Salem, March 25.
Ethel, at Shady Grove, March 26.
Longview, at....., March 27.
Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a. m.
Ackerman Station, April 3, p. m.
High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10 a. m.

Weir and McCool, at Weir, April 10 p. m.
Macon Circuit, at Center Point, April 17, a. m.
Crawford, at Mayhew, April 17, p. m.
V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Leland, preaching Mar. 6, a.m.; Q. C., afternoon.
Cleveland, preaching Mar. 6, p.m.; Q. C., after service.
Clarksdale, S. C., Mar. 9, p.m.; presiding May 1, p.m.
Arcola and Murphy, at Murphy, Mar. 13, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Mar. 13, p.m.; Q. C., after service.
Hollandale, Q. C., Mar. 16, p.m.; preaching, Apr. 24, p.m.
Boyle and Pace, at Pace, Mar. 20, a. m.; Q. C., afternoon.
Coahoma and Jonestown, at Jonestown, Mar. 20, p.m.; Q. C., after service.
Lula and Dundee, at Dundee, Mar. 27, a.m.; Q. C., afternoon.
Dubbs and Evansville, at Evansville, Mar. 27, p.m.; Q. C., after service.
Friars Point and Lyon, at Friars Point, Apr. 3, a.m.; Q. C., afternoon.
Duncan and Alligator, at Alligator, Apr. 3, p.m.; Q. C., after service.
Rosedale, at Rosedale, Apr. 10, a.m.; Q. C., afternoon.
Shelby, Apr. 10, p.m.; Q. C. after service.
Lake Cormorant Ct., at Robinsonville, Apr. 17, a.m.; Q. C., afternoon.
Tunica, Apr. 17, p.m.; Q. C., after service.
Gunnison and Hillhouse, at Bobo, Apr. 24, a.m.; Q. C., afternoon.

Merigold and Sherard, at Sherard, May 1, a.m.; Q. C., afternoon.
District Conference, at Greenville, Apr. 19-20.

E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Holly Springs, Mch. 6.
Oxford, Mch. 6, p. m.
Ashland, at Liberty, Mch. 9.
Abbeville, at Mt. Zion, Mch. 10.
Durant, Mch. 13, a.m. and p.m.
Lexington, Mch. 13, p. m.
Holcomb, at Tie Plant, Mch. 13; preaching, Feb. 14.
Paris, at Taylor, Mch. 16.
Grenada, Mch. 20, a. m.; Conference, Mch. 23, p. m.
Water Valley, First Church, Mch. 20, p. m.
Sallis, at McAdams, Mch. 22.
Ebenezer, at Hebron, Mch. 26-27.
Waterford, at Chullahoma, Mch. 29.
Poplar Creek, at Friendship, Mch. 31.
Winona Ct., at Columbiana, Apr. 2.
Coffeeville, at Bethlehem, Apr. 3.
Pickens, Richland and Goodman, at Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.

Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Cockrum, at Hebron, March 5, 6.
Mt. Pleasant, at Union, Mar. 12, 13.
Olive Branch, at Mineral Wells, Mar. 13, p. m.
Red Banks, at Victoria, preaching and Q. C., March 15, 11 a. m.
Shuford, at Lovejoy, March 19, 20.
Longtown, at See's Chapel, March 23, 11 a. m.
Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11 a. m.
J. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE**Brookhaven District—Second Round**

Hazlehurst, March 6, 11 a. m. and 2 p. m.
Wesson, at Beauregard, March 6, 7:30 p. m.; March 24, 7:30 p. m.
Bogue Chitto, at Northfield, March 13, 11 a. m.; April 21, 7:30 p. m.
Summit, at Topisaw, March 13, 2:30 p. m. and 7:30 p. m.
Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.

MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.

Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Second Round

Richton and Piave, at Piave, Mch. 6, 11 a. m. and 2 p. m.
Prentiss, at Bassfield, Mch. 20, 11 a. m. and 2 p. m.
Taylorsville, at Mize, Mch. 27, 11 a. m. and 2 p. m.
Collins, at Bethel, Apr. 3, 11 a. m. and 2 p. m.
New Augusta, at Leaf, Apr. 10, 11 a. m. and 2 p. m.
Williamsburg, at Santee, Apr. 13, 11 a. m. and 2 p. m.
Silver Creek, at Oakvale, Apr. 17, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Apr. 19, 7:30 p. m.
Heidelberg, at Vossburg, Apr. 24, 11 a. m., 2 p. m.
Hattiesburg, Main St., Apr. 25, 7:30 p. m.
Sunrall, at Sunrall, Apr. 27, 7:30 p. m.
Eucutta, at New Hope, May 1, 11 a. m. and 2 p. m.
Petal, May 2, 7:30 p. m.
Ellisville, at Moselle, May 4, 11 a. m. and 2 p. m.
Magee, at Rials Creek, May 8, 11 a. m., 2 p. m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30 p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30 p. m.
Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.
The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.

W. A. HAYS, P. E.

Phone, Main 2338

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

VOCATIONAL GUIDANCE FOR YOUTH

How to guide boys and girls wisely in preparing for working life is outlined in a leaflet just issued by the Children's Bureau of the U. S. Department of Labor.

The leaflet is an excerpt from the report of the White House Conference committee on vocational guidance and child labor, headed by Anne S. Davis, director of the vocational guidance bureau of the Chicago board of education. It contains a summary of the recommendations of the vocational guidance section, of which Edith Campbell, director of the vocation bureau of the Cincinnati public schools, was chairman, and of its subcommittee, headed by Dr. Edwin A. Lee, Dr. Mary H. S. Hayes, and Dr. W. Carson Ryan, Jr.

Aside from a careful study of every boy and girl in order to discover their individual abilities, the committee recommends that the schools should provide adequate opportunities for vocational training, including try-out courses. These courses would give opportunities for elementary work in agriculture, industry, business, and home making, and at the same time provide contacts with the professions, in order to give each pupil a chance to find out what he himself would like best to do—and could do best.

Vocational counselors should be established in each school system, according to the recommendation, in order to aid the pupils to make a wise choice of occupation. This would

be further aided by pamphlets giving national and local information concerning industrial and professional occupations.

More and better facilities for the free placement of juniors is recommended both for the public schools and labor departments of the community. The placement officers would not only help young workers to obtain positions, but would follow up and supervise their employment. Special provision is suggested for the placement of mentally, physically, or socially handicapped applicants.

One of the most important recommendations of the committee is for community provision for scholarships to children who would otherwise be obliged to leave school for work as soon as the child labor law permits.

In addition to recommending the extension and development of vocational courses already provided in colleges, technical schools, high schools, and vocation schools, the committee points out the need for more flexible curriculums in the secondary schools and better organized continuation schools for young workers. Evening-school courses should be articulated with day courses, so that young men and women could continue their education without interruption.

The committee definitely warns school administrators that their vocational education plans must take into consideration the growing mechanization of industry and the effects of new inventions on established occupations and on the development of new ones. They are especially warned to guard against overcrowding occupations for which a full supply of workers is already available.

As summed up by the committee, vocational education should be interpreted to include the adjustment of the worker to the social and economic conditions surrounding the occupation for which preparation is provided, as well as the acquisition of manipulative skills and technical knowledge required in the occupation.—Children's Bureau.

CHRISTIAN STUDENTS AND MISSIONS

That the missionary enterprise still has a living challenge to Christian students of the present generation was clearly evidenced at the Buffalo convention of the Student Volunteer Movement. The missionary opportunity concerning which these students are asking is suggested in the exhibit of opportunities for missionary service as reported by a large number of the Foreign Mission Boards. This summary published in the January issue of the Student Volunteer Movement magazine, *Far Horizons*, though admittedly incomplete does reveal a significant and urgent need. This has already been supplemented by special calls and will be further amplified by reports from time to time.

Nearly 600 openings are definitely financed. In addition, there are 250 calls which are provisional on special funds. For evangelistic work 229 ordained men and 133 trained women are sought. The educational field requires 67 men and 176 women with ad-

equated preparation and superior personal qualities. Hospital work and pioneer medical service await the consecrated skill of 67 men physicians, 44 women physicians, and 98 nurses. While specialized tasks call for trained agriculturists, an occasional carpenter, treasurer, an experienced librarian—and a college president.

Details regarding opportunities and qualifications for service may be obtained by writing Mr. Elwyn C. Parlin, candidate secretary, 254 Fourth Avenue, New York, N. Y. The need is for adventurous and earnest Christian youth who are motivated by a genuine Christian spirit and conviction—and who are willing to obtain adequate educational and technical preparation.

ON OUR LOSS OF MEMBERSHIP

A good deal has been said pro and con on our loss of membership in the Virginia Conference last year. Some have tried to explain it and ease our consciences because we revised the rolls and improved our bookkeeping in many places.

It is said there is a growing disposition to apportion the Conference assessments according to the number of members, and this is causing the churches to prune their rolls until they eliminate their deadheads. We do not think this method of assessments is fair, for it is the only time the strong churches with prosperous people living in good homes put themselves in the same class with the poor ones in the wayside meeting house. It would be folly to try to institute such a system of taxes in Virginia and tax people just according to their number and not property values. Of course the poll tax is according to that plan, but it is but a small part of the tax the state gets out of the citizens. Churches ought to be assessed according to what they have and make and not according to their number.

But this is a vexing question, even as to the whole system of taxing people is vexing. It always seems rosy to revise the plan so it will lighten our own burdens and pass it off on others. The trouble is the others are getting so they kick, too. Maybe some day we will have faith and consideration enough to stop wrangling over assessments and approach this matter as a devout obligation and privilege that will cause our members to lay on the altar as God has blessed them rather than trying to ease their own assessment and pass it over to Old Ebenezer. When that day comes we will have no more troubles in boards of apportionment.

But the preacher is about to get away from his text. This loss of membership should concern us all. Why not take this matter up as a part of our Conference program and have all the elders and pastors at work this year to straighten out all our church rolls at the same time so we will eliminate the dead wood and find out at Conference just how many real live members we have? This would be fair to all churches and to all pastors and it would not be a reflection on the Conference at the end of the year. There is no doubt that this loss is ex-

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plained in part this way, but it is misleading and unfair to continue from year to year with spurts and jerks here and there in cutting off members who mean nothing to the church. There is not the slightest doubt we need a house cleaning. During the war and before and after we were busy getting in members, many of whom have gone to the four winds. Many of them have passed entirely from this terrestrial sphere and it would be problematic where to forward their mail. We recently visited a church situated near a prison and a big cemetery, and the pastor assured us he had several members in both places and their names were still on his books. But in pruning remember we are to save and not destroy and the knife must not be in an unguided hand.

This simultaneous effort to clear up our rolls might cause us to lose twenty or thirty thousand members in a year, but that might be a blessing and bring us down to facts and figures that do not lie as loudly as the present statistics seem to be doing. This ought to be done with care and consideration, but we believe it will be a great benefit to the Conference and its whole program. What sense is there in claiming a hundred and fifty-eight thousand members if we have no more than a hundred and thirty thousand?—Richmond Christian Advocate.

Feels Like a New Woman

Crystal Springs, Miss. — "I suffered with blinding nervous spells which would last from 30 to 45 minutes and would leave me with a severe headache. I tried several doctors but they did not help me. Finally I heard of Dr. Pierce's medicines and decided I would try them," said Mrs. Ruby Rice, Route 1, Box, 239.

"I began taking Dr. Pierce's Golden Medical Discovery, and herbal tonic, and the 'Favorite Prescription' for the ills of women, and I feel like a new woman and do my own work."

Druggists everywhere sell
Dr. Pierce's Medicines

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

HEADACHE

When you feel a headache coming on, it's time to take Bayer Aspirin. Two tablets will head it off, and you can finish your shopping in comfort.

Limbs that ache from sheer weariness. Joints sore from the beginnings of a cold. Systemic pain. The remedy is rest. But immediate relief is yours for the taking; a pocket tin of Bayer Aspirin is protection from pain wherever you go.

Get real aspirin. Look for Bayer on the box. Read the proven directions found inside every genuine Bayer package. They cover headaches, colds, sore throat, toothache, neuralgia, neuritis, sciatica, lumbago, rheumatism, muscular pains, etc.

These tablets do not depress the heart. They do nothing but stop the pain. Every druggist has Bayer Aspirin in the pocket size, and in bottles. To save money, buy the genuine tablets by the hundred. Don't experiment with imitations.



FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee
of 1,000 Supporting the Eight-
eenth Amendment

Brewers' Views Change

"Re-legalization of beer would create a market for great quantities of farm products . . . The grain used by the brewing industry was equivalent to 10 per cent of the wheat crop. . . The huge quantity of grains formerly used in the brewing industry, thrown into the markets every year in competition with wheat, has contributed much to the farm debacle."—(From a letter by August A. Busch, president Anheuser-Busch, Inc., to Richard H. Scott, August 7, 1931.

"Headed by Gustav Pabst, a delegation representing the brewers of the United States, was heard today by the Senate agriculture committee on Senator Gronna's bill to forbid the manufacture of grain into alcoholic liquors during the war.

"The actual amount of grain used in brewing, principally barley, they told the committee, represents less than three-quarters of one per cent of all the grain produced in the United States, and in addition to that, the barley used, they said, is not a staple human food, here or abroad.

"The amount of land required to raise all the grain used in brewing in the United States, the committee was told, is less than seven-one-hundredths of the total of all the agricultural land in the country. From these figures the brewers argued that the brewing industry was too small a factor to be considered in the food conservation program."—(From The Evening Star, Washington, D. C., May 7, 1917.)

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round

Clinton, at Clinton, Mch. 6, 11 a. m.
Zachary, at Zachary, Mch. 6, p. m.
Pearl River, at Sun, Mch. 13, 11 a. m.
Springfield, at Huti, Mch. 20, 11 a. m.
Ponchatoula, Mch. 20, p. m.
Plaquemine, Mch. 22, 11 a. m.
First Church, Baton Rouge, Mch. 27, 7:45 p. m.
Natalbany, at Natalbany, Apr. 3, 11 a. m.
Hammond, Apr. 3, p. m.
Pine Grove, at Pine Grove, Apr. 10, 11 a. m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.
K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Rayne, Feb. 21, p. m.
Merryville, Feb. 28.
Indian Bayou, Mch. 6, a. m.

Lafayette, May 6, p. m.
DeRidder, Mch. 11.
Gueydan, at Kaplan, Mch. 13, a. m.
Crowley, Mch. 13, p. m.
Lake Arthur, Mch. 20.
Sulphur, Mch. 27, a. m.
Vinton, Mch. 27, p. m.
Abbeville, Apr. 3, a. m.
New Iberia, Apr. 3, p. m.
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.

Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.

W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round

Felicity, Mch. 6, p. m.; May 11.
Parker Memorial, Mch. 13, a. m.; Mch. 9.
Carrollton Ave., Mch. 13, p. m.; May 4.
Houma and French Mission, at Houma, Mch. 20.
Morgan City, at Berwick, Mch. 27.
Chalmette and Gentilly, at Gentilly, Apr. 3, a. m.; Mch. 31.
Epworth, Apr. 4, p. m.; Mch. 16.
Faust Church, Apr. 10, a. m.; Mar. 30.
McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.
Covington, at Mandeville, Apr. 17, a. m.

Slidell, Apr. 17, p. m.

Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p. m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.

Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston District—Second Round

Hodge, at Dodson, March 6, preaching 11 a. m.; Q. C. 2:30 p. m.
Farmerville, at Calhoun, March 6, preaching 7 p. m.; Q. C. following.
Dubach, at Dubach, March 13, preaching 11 a. m.; Q. C. 2:30 p. m.

When you use RU-BON you have found something for ECZEMA, ATHLETES FOOT, PSORIASIS and PILES. Stops itching.
No. 3 Ru-Bon bottle 20c, \$1.00 & \$2.00 Ointment in tubes with Pile pipe, 50c. All drug and department stores. No substitute.

Bienville, at Strange, March 13, following night service.
Gibbsland, at Oak Grove, March 20, preaching and Q. C. 11 a. m.
Simsboro, at Simsboro, March 20, 3 p. m.; preaching 7 p. m.
Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.
Haynesville, at Haynesville, March 27, following night service.
Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

ROBT. M. BROWN, P. E.



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SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

A READER FOR 67 YEARS

Dear Editor: My mother's brother-in-law, Mr. W. C. Currie, of Omega, La., donated the first printing press to our New Orleans Christian Advocate. His own and my mother's family were subscribers from its issue. My mother gave me as a bridal gift my first subscription on May 25, 1865. I am in my 85th year and have read the Advocate 67 years, two years longer than Rev. J. L. Jordan, of Biloxi, Miss. Of course, I read the Advocate before I came into actual possession, May, 1865, and I prize it as my beloved mother did, who went to her rich reward June, 1888.

Most cordially and with abiding interest,

MRS. SAM GWIN.

Box 203, Lexington, Miss., Feb. 16, 1932.

GROUP MEETING OF SOUTHERN HALF, BROOKHAVEN DISTRICT

The Southern group of the Brookhaven District met at Topisaw Camp Ground on Tuesday, Feb. 9. The morning session included devotional by Rev. S. N. Young, a sketch of Mission Work in Africa by J. O. Ware, and sermon by the presiding elder, Rev. B. L. Sutherland. The opening devotional for the afternoon was led by M. G. Felder. Rev. B. H. Williams spoke on the work in Latin-America. Rev. L. F. Alford discussed the relation between Missions and Christian Education. There followed a brief forum on evangelism in which several participated. The traditional Topisaw hospitality was displayed on this occasion, and every visitor expressed gratitude for the gracious entertainment. The next meeting will be held at Osyka in April.

L. M. REEVES, Secretary.

DISCOVERY THAT REVOLUTIONIZES HOME MEDICATION

Pharmaceutical Chemists Rob Calomel of Nauseating and Dangerous Qualities. New Tablets Named "Calotabs."

Calomel, the most popular and by far the most useful of all home medicines, has at last been robbed of its objectionable qualities. The new calomel tablets bearing the name "Calotabs" are available at drug stores and according to druggists are rapidly taking the place of the old-style calomel tablets. For biliousness, constipation and indigestion and for all other conditions where calomel is essential Calotabs is considered a practically perfect remedy.

One Calotab at bedtime, with a glass of water, that's all—no taste, no griping, no nausea, no danger. Next morning you are feeling fine, your liver is clean, your appetite splendid. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

MISSISSIPPI CONFERENCE

Jackson Dist.—Second Round

Eden and Benton, at Eden, Mch. 13, 11 a. m. and 2 p. m.
Jackson, at Glendale, Mch. 13, 7:30 p. m.; May 4, 7:30 p. m.
Satartia, at Wesley Chapel, Mch. 20, 11 a. m. and 2 p. m.
Terry, at Byram, Mch. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.
Madison and Pocahontas, at Pocahontas, Apr. 3, 11 a. m. and April 6, 10 a. m.
Clinton, at Clinton, Apr. 3, 4 p. m. and 7 p. m.
Mendenhall and D'Lo, at Mendenhall, Apr. 10, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Apr. 10, 7:30 p. m.; April 11, 7:30 p. m.
Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.
Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.
Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.
Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.
Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
Edwards, at —, May 18, 11 a. m. and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at —, May 25, 11 a. m. and 2 p. m.
Harrisville, at —, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
District conference at Benton, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

DeSoto, Mch. 6, 11 a. m.
Quitman, Mch. 6, 7:30 p. m.
Bucatan, at Clara, Mch. 13, 11 a. m.
Fifth Street, Mch. 13, 7:30 p. m.
Matherville, at Salmen, Mch. 20, 11 a. m.
Shubuta, at Shubuta, Mch. 20, 3:30 p. m. and 7:30 p. m.
Scooba, at Binnsville, Mch. 27, 11 a. m.
Central, Mch. 27, at 7:30 p. m.
Cleveland, at Hopewell, Apr. 3, 11 a. m.
Enterprise, at Enterprise, Apr. 10, 11 a. m.
East End, Apr. 10, 7:30 p. m.
Daleville, at Sole's Chapel, Apr. 17, 11 a. m.
Poplar Springs, Apr. 17, 7:30 p. m.
Waynesboro Ct., at Big Rock, Apr. 24, 11 a. m.
Waynesboro St., Apr. 24, 7:30 p. m.
DeKalb, at Spring Hill, May 1, 11 a. m.
Vimville, at —, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.
Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Rose Hill, at Hopewell, Mar. 6, 11 a. m., 1:30 p. m.
Harperville, at Good Hope, Mar. 13, 11 a. m., 2:30 p. m.
Chunky, at Last Gap, Mar. 20, 11 a. m., 1:30 p. m.
Lake, at Coushatta, Mar. 20, 7:30 p. m.
Bay Springs, at Silverena, Mar. 27, 11 a. m.; 1:30 p. m.
Montrose, at Louin, Mar. 27, 3:30 p. m.; 7:30 p. m.
Walnut Grove, at Madden, Apr. 3, 11 a. m.; 1:30 p. m.

Forest, at Kalem, Apr. 3, 3:30 p. m.; 7:30 p. m.
Carthage Ct., at Rockey Point, Apr. 10, 11 a. m.; 1:30 p. m.
Carthage Station, Apr. 10, 7:30 p. m.
Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.
Hickory, Apr. 24, 11 a. m.; 2:30 p. m.
Shiloh, May 1, 11 a. m.; 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
Philadelphia Station, May 8, 7:30 p. m.
Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs, Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports ready for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Denney with us.

W. M. SULLIVAN, P. E.

Seashore Dist.—Second Round

Long Beach and Pass Christian, Feb. 21, 11 a. m.
Handsboro and Second Church, at Handsboro, Feb. 28, 11 a. m.
Biloxi, Main Street, Mar. 6, 11 a. m.
Saucier, at Nugent, Mar. 6, 7:30 p. m.
Logtown, at Logtown, Mar. 13, 11 a. m.
Bay St. Louis, Mar. 13, 7:30 p. m.
Escatawpa, at Caswell Springs, Mar. 20, 11 a. m.
Pascagoula, Mar. 20, 7:30 p. m.
Wiggins, Mar. 27, 11 a. m.
Ocean Springs, Apr. 3, 11 a. m.
Biloxi, Wesley Memorial, at Wesley, Apr. 3, 7:30 p. m.
Carriere, at Wesley Chapel, Apr. 9 and 10, 11 a. m.
Poplarville, Apr. 10, 7:30 p. m.
Vance, at Mt. Pleasant, Apr. 17, 11 a. m.
Gulfport, First Church, Apr. 17, 7:30 p. m.
Picayune, Apr. 24, 11 a. m.
Americus, at Cross Roads, May 1, 11 a. m.
Moss Point, May 8, 11 a. m.
Kreole, at Kreole, May 8, 7:30 p. m.
Mentorum, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.
Brooklyn and Bond, at Bond, May 15, 11 a. m.
Lumberton, May 15, 7:30 p. m.
Coalville, at White Plains, May 22, 11 a. m.
Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.
District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Vicksburg Dist.—Second Round

Woodville, Mar. 6, 11 a. m., 1:30 p. m.
Centerville, at Liberty, Mar. 6, 4 p. m., 7 p. m.
Roxie, at McNair, Mar. 13, 11 a. m., 12 m.; preaching, Greendale, 3 p. m.
Rolling Fork and Cary, at Cary, Mar. 20, 11 a. m., 2 p. m.
Anguilla, at Anguilla, Mar. 20, 4 p. m.; 7 p. m.
Lorman, at Willows, Mar. 27, 11 a. m.; 12 m.
Washington, at Kingston, Apr. 3, celebration of 75th year of present building, 10 a. m.-3 p. m., with Q. C. at 1:30.
Natchez, Apr. 3, 4:30 p. m.; 7 p. m.
Hermanville, at Rocky Springs, Apr. 10, 11 a. m.; 1:30 p. m.
Port Gibson, Apr. 10, 4 p. m.; 7 p. m.

Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at Stephenson.
Mayersville, at Valley Park, Apr. 24, 2 p. m.
Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.
Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.
Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.
Fayette, May 1, 7 p. m.
Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.
Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.
Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

LOUISIANA CONFERENCE

Minden District—Second Round

Hall Summitt, at Castor, Feb. 28, 11 a. m.
Ringgold, at Heflin, Mar. 6, 11 a. m., and 2:30 p. m.
Cotton Valley, Mar. 6, p. m.
Haughton and Doyline, at Pleasant Valley, Mar. 13, 11 a. m., and 2 p. m.
Springhill, Mar. 13, p. m.
Jena, at Eden, Mar. 27, 11 a. m., and 2:30 p. m.
Trout and Good Pine, at Good Pine, Mar. 27, p. m.
Sibley, at Pine Grove, Apr. 3, 11 a. m.; 2:30 p. m.
Sicily Island, at Sicily Island, Apr. 10, 11 a. m.; 2:30 p. m.
Ferriday, Apr. 10, p. m.
Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 24, p. m.
Campti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
Coushatta, May 1, p. m.
Winnfield, May 8, 11 a. m.; 2 p. m.
Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
Minden, May 15, p. m.
District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

I can't understand the craze for saving foreign coins—it seems to me that the United States coins are harder to get.—Ex.

And there's the Scotchman who told the robber to take his life but leave his money in the bank.—Ex.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 10, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

DO EDITORS THINK?

Do you read your county paper? Have you ever acknowledged your debt to the editor of your parish weekly? Yes, you have laughed about his taking potatoes or chickens on subscription. And since you have "grown up" you have smiled a bit at those little news items of the social columns expressed in their rather stereotyped fashion. "A good time was had by all present."

To this office come many of the county and parish papers of Louisiana and Mississippi. They are on our exchange list. The other day we sat down with a pile of them saying to ourselves, "Now, just what are those boys thinking and saying?" We had not gone far until we came across the following two editorials:

"We Do Not Want A War"

"We do not want another war. We do not know anybody, except perhaps a few reckless boys and some of the people who sell things to fight with, who wants the United States to go to war again. Yet we hear people on the street, talking about the ruckus over in China, speak as if they thought it would bring back our national prosperity quickly if this country took a hand in the fracas.

"In the first place, it is none of our business, so far. We have read or heard nothing about the Japan-China affair which remotely suggests the possibility that our country has or is likely to have any grievance against either of the fighting nations sufficient to justify us in declaring war. War is a more serious business than unthinking youth regards it. Our government's duty in the case begins and ends with protecting the lives and interests of Americans in China and Japan, and in urging the combatants, under the terms of treaties with them to which we are a party, to submit their differences to impartial arbitrators. So far as we can see, the authorities at Washington are keeping their heads cool and doing all that American interests require them to do.

"War does not bring prosperity, but the opposite. Our grandchildren won't finish paying for the last war we were in, for pretty nearly a hundred years to come.

All our present troubles arise from that war. We would be the last to hold back if any foreign power threatened our national interests, tried to take away from us anything which we have got. . . . But we think that all the talk about America getting into this little scrap between two yellow races is irresponsible nonsense."—St. Tammany (La.) Farmer.

The Way to World Peace"

"Those of us who are interested in world peace might as well realize that the fighting frontier of this ideal is in the children who are today receiving their impressions of the world and its history.

"There will be little chance for the success of the idea if school children are to be pumped full of national prejudices and historic hates. There will be no possibility of a warless world as long as the young folks are brought up without an understanding of the conditions that face other peoples and some recognition of their rights in a world big enough for all its people.

"We believe in a national patriotism and the sincere love of one's country, but it should not be an occasion for jingoism or absurdities. Occasionally, one may criticize his or her country and be extremely patriotic. This truth should be recognized."—The Conservative, Carroll Co., Miss.

Now, let us remark that we are confident that these and other such papers are going to have a big share in solving these problems and many others of like nature.

LOST—A BABY

"Have they found the baby?" was the question asked by an old man as we stepped from the train in New Orleans. And it was the question on the lips of practically everyone we met, young and old alike. We are all anxious about the baby.

The kidnaping of no baby in the world could have attracted more attention. The Lindbergs belong to us, and we feel that they more completely express our American ideal than anyone else. Col. Lindberg, to us and the world, is a hero not only because of his epochal flight across the Atlantic, but because he remains the modest and stainless man that he was. The

world's applause and gratitude have failed to deflect him in the slightest degree from the steady course of his imperial spirit. Just as he held steadily against great odds to his course across the Atlantic, so does he hold his undeviating way across the sea of life. He is a hero by his own achievements and the franchise of the nations of the world.

Now his baby is gone. The little crib is vacant. The young parents, brave still, go about the place dazed but not in despair. Our prayers try to reach a hand under their elbows and whisper a word of comfort to them. Little Charles, Jr., is our baby too. They are willing to pay any price for the little fellow's return. They are willing even to make terms with the ones who have just committed the most heartless crime. The baby has eclipsed everything. Nothing else is important.

It is but natural that our feelings should go out to the Lindbergs. Who could be so cold as to hold his tears? But let us for a while allow Baby Lindberg to stand for every baby in America, yea, in the world. It may be that we have never taken time to note the baby's place, and how he holds in his chubby hands the to-morrows and their destinies. Your baby, my baby, how important he is. And yet, may we not allow something to steal him from us? May we not allow him to be exploited?

Already the little town of Hopewell, N. J., according to newspaper reports, regards the matter a boom for the town. Simple meals have gone up from thirty-five cents to seventy-five cents. A bed for the night is five dollars. And even the newspapers and reporters make a "scoop" of the tragic situation. Of course it is news. But there is something greater. They may so exploit the situation that the return of the baby may be made practically impossible. Roman soldiers gambled for the clothes of Jesus as he died on the cross.

May we all resolve that it shall not be necessary that a thing like this occur to direct our attention to the place and importance of the child in our midst. Everything is making a bid for our children. Are we on guard? Crime would get them. Pleasure would take them. God forbid that our children should ever occupy a place of secondary importance in our hearts and minds.

A little child shall lead them.

Unfruitful of Saints

By Bishop W. A. Candler

Our Lord Jesus Christ taught us that we should judge religious teachings by their fruits. This warning he gave in connection with his solemn words, "Beware of false prophets." He did not believe that just any sort of teaching would produce spiritual life and power.

Our modernistic thinkers seem to think that what they call freedom of thought is more important than established truth. Hence, they have proclaimed themselves as "truth seekers," with the pre-eminence of seeking truth and never finding any certitude concerning truth.

But some of them are beginning to see dimly, at least, the error of their ways. For example, in a recent issue of the New York Times, Dr. Harry Emerson Fosdick is reported as speaking as follows:

"Preaching yesterday in the Riverside Church, Dr. Harry Emerson Fosdick discussed the weakness of what he termed superficial, 'fair weather' modernism as contrasted with old-fashioned religion and its powerful spiritual driving force. While re-affirming his appreciation of the gains of modernism and rejecting the principle that 'the old-time religion is good enough for me,' in so far as some of its theology is concerned, Dr. Fosdick at the same time declared that 'old-fashioned religion often did produce an unconsenting and courageous individual conscience.'"

"At this point modernism often fails," Dr. Fosdick said. "It has breadth and easy-going complacency, and general good-will, but lacks moral grip to lift men above the ordinary levels of daily life, and give them courage, if necessary to defy the world."

"Again, modernism has stressed activity. We are very busy. The gospel of modernism has been largely work. Admirable as that is, our forefathers often understand that religion is not simply activity, it is also receptivity. They did not read so many books as we do, but they often thought more about those which they did read. They did not do so many things as we do, but they understood better the spiritual uses of solitude. They did not join so many committees as we do, but they made better use of prayer, and sometimes the consequence emerged in personal, spiritual power which puts us to shame."

"In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental."

"We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds could not shake."

This is a most significant utterance. Dr. Fosdick contrasts fair-weather modernism with the "old time religion" to the advantage of the latter, although he still clings to modernism in some sense. With the passing of old-fashioned religion there has disappeared from most of the churches a type of Christian which now is hard to find. The type called saints has disappeared almost entirely from the land. Any person past middle age can remember men and women to whom everybody who knew them gave reverence because of their unearthly type of religion. If one of these holy men or women possessed property, no one thought of them in connection with material goods. If they were possessed of culture and scholarship, those qualities were so secondary to their piety that they were little considered by those who knew them best. Their supreme characteristic was saintliness. They knew God, and loved men. Troubled persons went to them to seek the blessing of their prayers and their counsel. Penitent souls sought their guidance in seeking God and his salvation. But now that

heavenly type of earthly life has nearly become extinct.

In its place has been substituted a vast deal of fidgety activity unaccompanied by spiritual force. Hence, Dr. Fosdick truly said: "Modernism has stressed activity. We are very busy. The gospel of modernism has been largely work."

Saintly people, to whom reference has been made, read great books and thought on great themes. They were in sharp contrast in this particular with the restless and roving minds which run madly after books "just from the press," and derange their intellectual and moral digestion by devouring an excessive amount of green stuff.

The saints of past generations believed in prayer, and at the altar of supplication found power from on high; while our modernistic men and women spend their time explaining the philosophy of prayer in such a way as really to explain away all prayer.

Commenting on the utterance of Dr. Fosdick, the Presbyterian speaks on this wise:

"We admit we were surprised. We do not know whether the eloquent clergyman has seen a real

WHY I READ MY CHURCH PAPER

By Clark J. Cross

I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors; that a merchant reads his trade paper; that a mechanic reads his trade union journal; that a doctor reads his medical magazine; that I may know and understand the latest development of my trade and profession—that of being a Christian.

I cannot be a real Christian and a worthwhile member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the textbook of my particular denomination, tells me how.

light or is startling his public which he often likes to do. Hoping all things as becomes a Christian, we prefer the former answer. In any event, we do not think the most conservative of us could or would state the weaknesses of modernism more clearly than quoted above. The sooner we all learn the fact that modernism, however pleasing, has no real substance for either routine or crisis, the better for everybody. Strike out the "great peculiarities" and not much is left. We have noted a similar tendency on the part of other liberals. It may be that the times are bringing them to more serious consideration of the faith of the old days. We gladly welcome any who turn to the truths which we consider absolutely essential. It is easy for some conservatives to state their case too harshly and severely. We need sacrifice nothing in trying to help back to the fundamentals those who have wandered. Dr. Fosdick is right. 'In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world our modernism often seems soft and lush and sentimental.' For once at least we agree with Dr. Fosdick, as quoted, and we are exceedingly glad to do so. Maybe we can win back some who have been misled. Let us do all we can to accomplish that."

Dr. Fosdick is not the only modernist who begins to see the folly and shallowness of present day rationalism. Others who are less prominent are speaking in the same way.

Men may deride "the old time religion," but in a very true sense the old time religion is nothing

but the religion taught by Jesus and his apostles and the prophets who went before them. It was the religion of Moses; it was the religion of Isaiah; it was the religion of Paul; it was the religion of the Reformers; it was the religion of John Wesley and his contemporaries in the great revival of the Eighteenth Century among the English-speaking people.

But when has modernism produced a revival? It is not so modern as it appears, and it has a history of barrenness as well as Scriptural religion has a history of fruitfulness. Celsus taught most of the things which our modernists have been proclaiming as recent discoveries and new truths. The writings of Celsus have perished except the quotations made by Origen in refuting his errors, and if one will read carefully Origen's quotations from Celsus, he will be surprised to see how nearly they come to some of our modernistic talk. Dr. Fosdick himself has announced and defended some of the tenets of Celsus without seeming to know that they were found in the writings of their ancient heretic.

Our country and the whole of Christendom needs above all things a revival of the old-time religion and a general turning away from the shallow and boastful teachings of modern rationalism.

SAFETY SIGNALS

By Rev. S. J. Davies

Rev. W. W. Holmes, pastor of one of the leading churches in New Orleans, is a princely, friendly fellow. The Louisiana Conference generally gives him the best it has in store in the way of appointments, and he reciprocates by giving the best he has in store in return. "Service well rendered surely bringeth reward" should be a proverb, and "a smiling countenance maketh music in the heart" might be another. He told me once to write stories. Few people nowadays have time or inclination to read long stories, so I shall put on record for free distribution some of the old ones, which like stored lavender and rue preserve their pleasant aroma through the years. One I heard from Dr. William La Prade. Rev. Simon Peter Richardson was one of the most unique, original characters known to Georgia Methodism. He was quaint and irrepressible in attaining his objective. On a certain occasion he was soliciting funds for some worthy enterprise. He was afflicted with a censorious, avaricious leader in his charge. Approaching this man with a request for a donation he was rebuffed and roughly refused. Gazing intently at his man, Uncle Simon Peter said: "I want you to look at my arms." "What do you want me to look at your arms for?" crossly said the man. Rolling up his sleeve and baring the arm the elder said: "You see, these three scars, the doctor stuck his lancet in here when I had congestive fever and never got a drop of blood. Good morning sir," and forthwith left. This tale needs no adorning. Maybe another proverb might be written: "He that closeth the door of his heart against the need of the poor, shutteth it likewise against the deeper joys of life."

* * *

I rejoice with the good men and women of our land who are now engaged in a real offensive fight against the iniquitous liquor traffic. For an offensive warfare against this evil is the only way to defeat it and hold what we have gained through years of bitter struggle. It is just about

as difficult to hold money nowadays as to make it. Men who were riding the wave of prosperity a few years since are today bankrupt and some poverty-stricken. To hold one's own as the expression goes, is a serious problem with most of us. This is true also in civic and economic life. Paul's "fight the good fight" has a broader application and a deeper meaning than many imagine. The forces that are assailing the Eighteenth Amendment—and in attacking this they are attacking the basic principles of American government, and are attempting to bring in disrepute American institutions of law and order—are sinister and disregard truth. I see that the Literary Digest is putting forth another poll on the subject. It claims to be directing our votes "for" or "against" the Eighteenth Amendment. A great majority of our people who are unquestionably dry will pay but little attention to this poll, as they do not recognize the authority of the Literary Digest to decide so momentous a question. But the wets will vote, men and women, almost without exception, for if they win, it will be the finest stroke of propaganda ever originated. And with sixty popular newspaper publicists whooping the thing up and with fifteen or more millionaires furnishing ample funds, they will make a fine showing and likely may win, unless our people like Wellington's guards at Waterloo be "up and at them." But I shall vote for "God and Home and Native Land" as I have ever done and through the riches of His grace continue to do so until I leave these mortal remains under the sod and daisies.

62 Kings Highway, Shreveport, La.

KEEP THE DOOR OPEN

Rev. W. R. Lott, Contributing Editor

It has been an age-long custom to use the expression, "open the doors of the church," to mean that an invitation had been given to people to make a determination to live the Christian life, accept Christ as their Saviour and then join the church. I see no reason why we should abandon that fruitful method of "adding to the church such as should be saved."

People are very much affected by the clear clarion call of an earnest, prophetic preacher, who they know is interested in their soul's welfare. When the invitation is given at the close of an earnest sermon those who are spiritual can feel the impulse of His presence. It has been the very genius of Methodism that our people know how to reach the heart life of both saint and sinner. These earnest pleas for decision now, this being the accepted time, have driven many precious souls to see the folly of putting off the long-deferred decision and resulted in their finding peace in their heart. The consciences of the membership are stirred; the will to live better is uppermost; and then they all rejoice when some person says, by walking down the aisle and giving the minister their hand, "Just as I am without one plea, I come to Thee."

Let us keep alive this spirit of genuine warmth in our churches. It is feared that in many churches the pastors have become discouraged when it seems that so seldom, and in some churches hardly any, souls are saved and decisions for life made. Our people like a fervent warm gospel ministry. They thrive on it and rejoice because of it. It is my opinion that if all will present the claims of the Saviour at the close of every sermon and exhort men and women and boys and girls to begin the active, faithful Christian life at this moment and pray to have faith that they will come, there will come a new life into our church. This is true for all churches, city, town and rural. There is no difference; people are the same. Of course, in the larger churches there is more activity to keep people interested. Why shouldn't a preacher open the

doors of the 'church' after every sermon? In the country some people may not hear another sermon in six months. Why not every Methodist preacher make this resolution: "That I will expect fruit from my preaching and pray to God that he will give me some precious souls." Then, with that in mind, open the doors of the church after every sermon. Let no soul be able to say that he was ready and that no opportunity was given.

THE MISSISSIPPI STATE COLLEGE AND THE METHODIST EPISCOPAL CHURCH, SOUTH

By Rev. Henry Felgar Brooks, D.D., Pastor

Many inquiries come to us concerning the work done by the Methodist Church of this city among the faculty and student body of the Mississippi State College. We are always glad to answer these inquiries because they show a just and perhaps what might be termed a co-operative interest in the religious life of the young men who are in attendance at this institution.

In order that all who are interested might know, we have concluded to give you a little mental look-in on this body of people. During the session of 1931 there were a few more than sixteen hundred young men in attendance. Five hundred of these were Methodists or preferred to attend the Methodist Church. In this present session there is a total enrollment of about twelve hundred fifty, of which four hundred fifteen are Methodists and forty-five others who have no church affiliation, but prefer the Methodist services. This makes a total of four hundred sixty Methodists in the student body.

The membership of the Methodist Church of this city at present is nine hundred seventy-four. Two hundred eighty of these are connected with the college in some capacity. There are forty-three members on the Official or Quarterly Conference Board of the church, and thirteen of these are of the college. Eight members of the Board of Stewards are college men. Both the President and Vice-President are members of the Board. The Sunday School Superintendent, the Charge Lay Leader, the Chairman of the Missionary Committee, the President of the W. M. S., the Superintendent of Young People, the teacher of the Character Builder's Class (college boys) are all connected with the college in some official capacity. Besides these there are many others who take as active an interest in the work of the church as their college work will permit.

There is a mentally, morally, and spiritually strong body of teachers and officials connected with this college. They take an active interest in the work of the church, and very willingly serve in the activities of the church whenever and wherever they can. When they get their salaries, they give liberally to the support of the church. In fact, in all the activities of the church college people are among the leaders.

Of the student body we have a most excellent class of young men—four hundred sixty Methodist young men. Many of these are spiritual and take an active part in the religious life of both the church and the college. Every Sunday morning in the Sunday school auditorium of this church the Character Builder's Class (college boys), from one to two hundred fifty, meets for the study of the Word of God. They are ably taught by Mr. T. B. Fatheree, Secretary of the College "Y." To look in on this body of young men, to hear them sing the grand old hymns of the church, to see them take a part in the work of the class is a thrilling sight. It stirs the soul of the visitor, and gives assurance that the youth of our country are preparing themselves for leadership in the church in the days just ahead of us.

The same experience may be had at the meetings of the Epworth League, where they are very

ably guided by Mr. S. S. Greene, a member of the faculty of the college. These young men also take an active interest in the "Y" services at the college. We also have a Wesley Foundation or council composed of sixteen leaders of the student body who work in co-operation with the pastor, the Sunday School Superintendent, and the Local Board of Christian Education in outlining and planning the work of the young people of the church.

Just lately the boys have prepared and furnished, with the help of some of the ladies of the church, a room in the "Y" building of the college as a headquarters for the Methodist young men—a place where they may gather, meet their friends, read books and periodicals, and hold their meetings. The attendance upon the preaching services on the part of the college boy is good, especially at the morning services; it runs from seventy-five to two hundred and sometimes more. It depends upon whether they have examinations or faculty quizzes on the following Monday or occasional week-end vacations. They take an active interest in the conduct of the services; some sing in the choir, others assist in ushering, in gathering the offering, or in any work or service that is to be done. They are always ready.

The membership of this church gives them every encouragement possible. Economic conditions have compelled us to dispense with the services of our special student worker. Both the General and the Conference Boards of Education for the same reason have been compelled to withdraw their financial support.

We have a splendid church building, well arranged and equipped for all the activities needed to carry on as the general plans of the church advise, but the people are limited in their financial support. We have no great wealth among the membership, just a well-to-do body of people, hearty, co-operative, religious, courageous, and always ready to do their best. They have erected this building that they might not only serve themselves, but that they could provide for the religious instruction and privilege of worship for the Methodist young manhood of the state who come here seeking an education. The building cost them for construction and furnishing one hundred five thousand dollars. The Board of Church Extension gave them fifteen thousand dollars from the War Fund. They have raised and paid forty-eight thousand dollars themselves and still owe a little more than forty thousand dollars. They have reduced their budget for local running expenses so as to give them the more chance to meet the demands upon them, interest, etc. Every means of honorable and religious purport is being used to meet these demands. The pastor and the membership are working in perfect harmony to the end that they may the better serve.

We have given this history that we might say to you, or rather the pastor has said this that he might say to you, with the consent of his official board, the following: This pastor has during his ministry every year conducted or assisted in the conduct of revival meetings. Sometimes these meetings have been seemingly productive of good results; other times not so apparent, but we offer this proposition to the pastors and official boards of the Methodist churches in the two Conferences of Mississippi, the Conferences from which these young men come: Should you contemplate the holding of a revival meeting in your church this Conference year, this pastor is ready to come to six or eight places and assist in the conduct of such meetings, and such remuneration for service as you may elect to give, after his actual expenses have been paid, shall all go to this church to help liquidate the debt and interest account in order that we may the better serve these fine young men from the Methodist homes of our state. We assure you that there shall not be any attempt made at

public collection for funds, but that it shall be entirely free-will. We are making this proposition not for any personal motive but that we may assist in the task before these people. If you have any interest in the motives and work herein stated, we shall be glad to talk to you about it.

Starkville, Miss.

A DECLARATION OF PRINCIPLES AND POLICY

(This paper was also adopted by the General Missionary Council.)

We, the members of the Southern Methodist Press Association, representing the periodicals of the Methodist Episcopal Church, South, hereby restate the historic position of our Church to the liquor traffic and apply it to present-day conditions. We believe that the Eighteenth Amendment is the greatest social enactment of any people of any age for the protection of society from the selfish indulgence of the individual and it is essentially a great moral enactment fully justified under the conditions of modern life. The Eighteenth Amendment puts the brand of the criminal upon the traffic in intoxicating liquors in every state and territory under the flag, and it was the social conscience of the nation which secured its adoption and the passage of laws supporting it.

In getting this significant result the members of the churches of our nation were the most important factors, and our own church members were found in the front line of battle. We reiterate the statement made in the Episcopal address of 1930 and adopted by the last General Conference that, "The Church does stand as the eternal enemy of unrighteousness of every name and every form, and we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic or encourages the violation of the Prohibition Amendment, the Methodist Episcopal Church, South, will be found, in the future as in the past, battling against iniquity and on the side of personal and public righteousness."

We especially call attention to the following emphatic and unequivocal declaration of our last General Conference: "It is the inalienable right of every member, whether minister or layman, of our Church, to oppose and vote against any candidate who fails to stand for the principles herein advocated and approved; and that our people are urged to select public officials who believe in enforcement not only because prohibition is the law, but because it ought to be the law.

As editors of our official organs we feel under profound obligation to our people to keep them informed of the position taken by the supreme law-making body of our Church, and to promote in every reasonable way this announced policy of our Church.

We believe that our people approve the purpose of the Eighteenth Amendment, and we warn the politicians that, if by its repeal or modification, the issue is thrown back into the states, the fight will be carried on vigorously in every state and local election; consequently, we advise political leaders to resist the repeal of the Eighteenth Amendment and thus prevent the renewal of the old issues in all our states.

We request our General Board of Temperance and Social Service to keep us fully informed on this question, and recommend that brief resolutions adopted by district conferences be furnished our papers and the secular press for publication.

We rejoice that the supreme bodies of practically all Protestant denominations have in recent years taken substantially the same position as that of our own General Conference, and we are happy to report that almost every denominational paper in the United States is making the same fight that we are making.

TOURING FLORIDA

By Hon. D. W. Heidelberg

Since the building of the magnificent highways in the state of Florida the writer has had an eager desire to tour that delightful State. Finally, I determined to not wait any longer, and on the 14th of January in company with Mr. Carl White, an excellent and companionable young man of Shubuta, and a good chauffeur we started on a ten days tour of that state. I spent the first night with Mr. Sam Johnston, my former law partner, now a resident of Mobile and one of the foremost lawyers of that city. From Mobile we went to Pensacola passing over the magnificent toll bridge over Mobile Bay, and before reaching Pensacola entering on the magnificent concrete and asphalt highway, and were never on any other kind during our entire journey from that city, a distance of approximately 2300 miles.

The place of greatest interest in Pensacola is the Government Aviation Camp where persons are trained by the Government in aviation, especially for lighting in and flying from the water in airships especially constructed for the purpose, and which we had the pleasure of examining. These ships could light in and fly from the water with as much ease as a sea bird. A trip across Pensacola Bay was much to be desired, but the want of time denied us this privilege. We went from Pensacola to Tallahassee, the Capital of Florida, and 225 miles eastward, on the road to Jacksonville. While in Tallahassee we had the pleasure of calling on Chief Justice Whitfield, of the Supreme Court of Florida, an affable gentleman, but no relation of ex-Chief Justice Whitfield, of the Supreme Court of Mississippi. I learned from him that my former partner, Mr. Sam Johnston, now living in Mobile, and his partner, had several cases pending in the Supreme Court of Florida. I made a hurried examination of the State Capitol building with its library of literary books and State offices. The Supreme Court building in which the Supreme Court holds its sitting is two blocks from the Capitol and in this building the law library is located.

From Tallahassee we continued our journey eastward on the road to Jacksonville until our arrival at Lake City, where we turned southward, passing through Gainesville, and on to Ocala and nearby to Silver Springs, where we had the pleasure of viewing from a glass bottom boat the wonderful subterranean growth, which is inexpressibly beautiful, and also the swarms of fish which inhabit the waters below, and are clearly visible through the glass bottom boat.

From Ocala we continued our journey south-eastward to Orlando, which is one of the most beautiful cities of Florida, and should not be missed by any one touring the State. The beautiful orange and grape fruit groves which are constantly in evidence on either side of the highway growing more numerous and more beautiful as we approach Orlando, and the many beautiful lakes, with their clear crystal waters, are scenes long to be remembered. While in Orlando I had the pleasure of attending the eleven o'clock services of the First Methodist Church. The church will seat as many people as any church in Mississippi, and yet not only the basement, but the galleries were filled to overflowing.

From Orlando we proceeded to Lakeland, one of the most beautiful cities of Florida. We went immediately to the home of Dr. and Mrs. Weeks, with whom we spent two delightful days and nights, and whom to know is to love. Mrs. Weeks was formerly Miss Clara Bell Barber of Shubuta where she was reared, and whose sister and two brothers and mother, an aged Christian woman, still live. The friends of Clara Bell will be delighted to learn that she and her excellent husband are active in religious work, and have family devotions every morning, a beau-

tiful custom which I wish was more prevalent than it is. Rev. Mr. Willet, former pastor of the Baptist church at Shubuta, and his devoted wife, and their granddaughter, a charming lass just blooming into womanhood, are living in Lakeland, and he is pastor of two nearby country churches. We made them a short call, and they seemed very glad to see us. They met us at the Baptist church that night, and after church services went with us to the home of Dr. and Mrs. Weeks where we spent a long time in delightful conversation. Mr. Willet sent his love to everybody whom he formerly knew in Shubuta for whom he has a warm spot in his heart. The next morning Mrs. Weeks, with her three charming little daughters, took us to the Bok or singing Tower, about fifteen miles from Lakeland. She took with her a nice luncheon for us all, and we spent a large part of the day near the Tower and in front of a beautiful lake. The Bok or singing Tower is about 225 feet in height, built of beautiful Georgia marble and is one of the most noted places in Florida. It was constructed by the former editor and proprietor of the Ladies' Home Journal, and opened up for the free entertainment of the public, who visit it in large numbers. He is interred in the basement of the Tower. On stated days there is rendered fine music near its summit for the entertainment of the public.

The Tower is almost entirely surrounded by beautiful orange groves with ripe fruit on the green trees, and which you have almost to encircle in order to reach the Tower. There are many hundred acres of the trees, and so close to each other that the branches almost touch each other, and each tree was loaded with ripe luscious fruit. A more beautiful sight the eye never beheld.

From Lakeland we went to Tampa, the city of cigar factories, the most noted of which is Havana-Tampa, through which we were taken by a guide and shown all of the processes of manufacturing cigars down to packing them in boxes ready for shipment, and were given a sample to take on our journey.

From Tampa we went to St. Petersburg, one of the most attractive cities we visited on our tour. The Toll Bridge which we crossed in leaving the city for Fort Meyers is the most imposing and costly of any which we crossed on our entire journey; and the lake, seven miles long, which we crossed in a ferry boat, furnished us with an exhilarating ride. An additional toll was exacted of us for crossing the ferry. From St. Petersburg, the furthestmost southern place on our journey, we traveled more than 100 miles through a barren country with nothing to interest us. It was at Fort Meyers that Edison spent his summer vacation, and also Henry Ford, his friend. Their homes sit a little off the highway, and are not clearly visible and are closed to the public. A feeling of sadness came over me as I recalled that Edison, the greatest genius of the age, if not of all ages, lived and died in this little city. "May the birds sing sweetly and the flowers bloom brightly, and the winds sigh sadly over his last resting place." A sight well worth mentioning existing in Fort Meyers is the beautiful palm trees as tall as our long leaf pines and for 150 feet as smooth and almost as white as a marble column. It is strange that such a growth could proceed from the soil.

Early in the morning, several hours before day, we left Ft. Meyers on the western coast of Florida, for Miami, on the eastern coast, a distance of 150 miles, and arrived at Miami in time for breakfast. During the days of the greatest prosperity in Florida, when fortunes were invested and lost in a short time, Miami was regarded as the most important and interesting city of Florida; but this is no longer the case. Many houses are vacant, and there are very little signs of prosperity. I expected to find more flying ships in and around the city than at any other, but I

saw only two. After spending about six hours in the city, we left for Palm Beach, the most beautiful place in America, and some say on earth. It is located on the great Atlantic Ocean, with its waves lashing the shore and with thousands of men, women and children bathing in its limpid waters. Here the millionaires of America have spent their money lavishly in beautifying the lawns and in the construction of hotels unsurpassed in beauty, where none but the rich can lodge. But fortunately nearby comfortable touring cottages have been erected to suit the pocketbooks of the poorest tourists, who can find a resting place at night. But even at Palm Beach there are signs of the financial stress through which the entire world is passing. The Ocean Beach Hotel, the most prominent and costly when I visited the place many years ago, was closed for the season. The Palm Beach Hotel located nearer the ocean is beautiful beyond description. In the court of the hotel and accessible to all visitors, many kinds of tropical plants are growing with their names indicated, and with numerous comfortable rocking chairs on the gallery to rest and drink in the beauties of nature. Flowers unsurpassed in beauty, more beautiful than the rose, are to be found in great numbers. From Palm Beach we proceeded northward to Daytona Beach, one of the wonders of this wonderful state and visited by all of the tourists.

(To be continued)

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We are about to enter the fourth month of the Conference year and the situation we face is a challenge to every soul for purpose, for prayer, and for practice. Our leaders in spiritual things—our brethren of the ministry—are full of zeal and the spirit of sacrificial service under the weight of conscious responsibility, in the face of some serious perplexities and much deplorable indifference towards the needs of the Church. It behooves the laity to exhibit a co-operation commensurate with the magnitude of the difficulties. If economies must be practiced let the church budget be the last to feel the effect, if at all. We must hope to raise our benevolences in full, and now is the time for cultivation and heroic effort. An all-of-the-year co-operation will mean more next fall than an end-of-the-year drive for delayed payments in even far better times.

Every steward being a member of the only organization in the local church for making effective the program handed down from the General Board of Lay Activities, it behooves us to face one of the most important years in the history of our Church with a feeling of appreciation that such great and sacred responsibilities have been placed upon us. The importance of the year before us is made peculiar in that general conditions have magnified the difficulties, but the task is not too hard. Our great hope for the finances is in early emphasis on our obligations and the way to meet them.

Every Stewardship Committee with the co-operation of the pastor has a wonderful opportunity for service to the Church. No doubt every pastor has, in accordance with Paragraph 570 of the Discipline, appointed the members of the Stewardship Committee in co-operation with the chairman, who was elected at the Fourth Quarterly Conference. If this committee will study such a book as J. E. Crawford's "Stewardship of Life," and other literature available, it would stimulate a study of the subject through the Sunday school, Epworth League, and congregation, and perhaps occasional inspirational talks at the prayer meeting. Certainly this committee should strive to

secure an accurate list of the tithers in the congregation and, with the co-operation of the pastor, to increase the number of those who will practice proportionate and systematic giving. A list of these should be supplied to the pastor.

Our Conference Board of Lay Activities supplies the Methodist Layman to the pastors and superannuates each year. We feel that this periodical is peculiarly important in the development of an efficient lay membership for which it is maintained, and we believe that it merits the hearty support of every pastor in assisting to secure a wide circulation. Certainly every lay leader and every steward should subscribe for the Methodist Layman and especially while it is offered to officials at only fifty cents for a year's subscription. This offer holds only for the months of February and March. Let us make an effort to put it into the hands of every official in the Mississippi Conference. After March it may still be secured at seventy-five cents in groups of five or more. Here is an opportunity to make a very small individual investment do service to a valuable institution of the Church as well as place twelve groups of cultural and inspiring messages into some layman's home.

The amounts paid on the Benevolences up to February 12 are as follows:

Brookhaven District	
Meadville and Bude.....	\$ 30.00
Wesson	15.00
Meridian District	
Meridian—Seventh Avenue.....	15.00
Quitman	30.00
Shubuta	120.00
Hattiesburg District	
Court Street	80.00
Magee	61.40
Prentiss	67.02
Newton District	
Carthage	5.00
Bay Springs	20.00
Forest and Morton	100.00
Raleigh and Mission.....	25.00
Seashore District	
Carriere	10.00
Coalville	9.45
Moss Point	100.00
Wiggins	12.00
Vicksburg District	
Louise and Holly Bluff.....	20.00
Total.....	\$719.87

J. M. SULLIVAN,
Conference Lay Leader.

CHURCH SCHOOL EVANGELISM

By Henry G. Riser

After many requests from my readers and friends of my articles on "Church Evangelization," which have been appearing in the New Orleans Christian Advocate for recently, I have gladly consented to write a few articles upon the Sunday school, which will appear in the Advocate on installments for the next few months. It is my sincere desire and prayer that each article will be helpful, enjoyable and spiritually uplifting to every reader.

I

Thinking of the great commission of our Lord Jesus Christ at the close of His earthly ministry we would without further consideration gather the idea that the work of evangelizing the world consists only in the preaching of the Gospel message to men, lost and dying without God and without hope in the world, thus giving these people an opportunity of accepting Christ as their Saviour. To be sure, this is the work which was given to the Apostles primarily and is enjoined

upon the redeemed of all ages and also of our day. But the manner and means of which God instructs us in His Word is quite different from the general opinion of people on this matter. According to the Scriptures we are to teach the Bible. We read in the second chapter of second Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

We are thinking now of our own country which has conditions that are indicative of the conditions in other countries as well. Our country has known the time when there was a general regard for the things sacred and the fear of God Almighty, as the Supreme Maker and Sustainer of the universe and what is more, a serving of Jesus Christ as Saviour and Lord. We are coming to a time when it might be asked, "When the Lord comes will He find faith in the earth?" The time is now here of which the Bible says that evil men and seducers shall wax worse and worse, deceiving and being deceived. We sense an utter disregard for the things of God and a general committing of all life's faculties to the trivial pastimes of the world. We are living in the midst of a godless generation which is running madly on to eternity without God!

You may ask what is the cause of all this. Is it because there are no churches in this country? Is it because there are no men sounding forth the Gospel message unto Salvation? No, this is not the cause. There are at present more churches than at any time in history. There are more active evangelists busy on the field than at any time before. But there is an utter disregard on the part of the people everywhere; men are lost in spite of the fact.

Where, then, we again ask, lies the trouble? We see in this contrast, setting forth the conditions past and present, that the Bible and its fundamental doctrines were taught in every country school, college and university while today the Bible is ruled out. In fact, in those days schools were founded for the express purpose to study the Bible, while now every effort is put forth in the schools of higher learning to disprove the truth of the Bible. We even see the appalling fact that this element has crept into the high school and even the grade schools. Think only of the Pilgrim Founders of this our country, who demanded that their children be taught 'readin' writin' and 'ritmetic, so that the children might be able to read the Bible and know the way of life. The service of God was so general in those days, because the Bible truths were taught to the children. When the fear of God and the hatred of sin is not taught to the children this will grow on them in later life, but will on the contrary be only less evident in the declining years of life. Thus the sayings of the wise king Solomon in Proverbs is true, "Train up a child in the way that he should go and when he is become old he will not depart from it."

Boston, La.

A CHEVALIER OF GOD

I rode at dawn a chevalier of God,
Lifting the blazon of a glad new day;
At golden dusk all gladly down I lay
On Flanders Field, beneath the trampled sod,
My winding sheet a starry web of dreams,
Its woof, a world made safe from war's red ban,
Its warp, a deathless Brotherhood of Man,
Its purpled fringe of high hope's rainbowed gleams.

But knaves have stolen that knightly winding sheet,

Twisting its strands to make a trap of lies.
Scorned is the splendid quest, the dream forgot.
Shroudless I sink in ultimate defeat,
No chevalier of God on high emprise
But—so much cannon fodder left to rot.

—Ethelien Tyson Gaw.

ALLIED CAMPAIGNERS IN NEW ORLEANS

Plans for the meetings to be conducted here by the Allied Campaigners March 11 and 12 were mapped out at a meeting today attended by chairmen of the local committees appointed to arrange for the meetings and C. C. Hamilton, of Boston, advance representative of the Allied Campaigners. Dr. W. L. Doss presided.

Mr. Hamilton told the committee chairmen that large crowds have greeted the Allied Campaigners in many of the cities visited and that an unusual attendance may be expected here, owing to the wide interest in prohibition and the prominence of the speakers. Six speakers, including Dr. Daniel A. Poling, of New York, Colonel Raymond Robins and others who are known nationally, will appear here at Jerusalem Temple.

Mass meetings will be held each afternoon and evening during the two days the speakers will spend in this city. In addition Mr. Hamilton and the local chairmen completed arrangements today for a special luncheon in honor of Dr. Poling, who is chairman of the Allied Forces for Prohibition, and a woman's luncheon to be addressed by Miss Norma C. Brown, secretary of the Allied Campaigners.

Mr. Hamilton explained to members of the local committees the objects of the campaign and reported the progress that has been made in the speaking tour since its inception last September in Columbus, Ohio.

"The idea for such a campaign was suggested last summer by friends of the 18th amendment," he said. "Viewing the repeated efforts being made to discredit and overthrow prohibition, they suggested that some active campaign should be undertaken to mobilize the strength of the great body of citizens who believe in the 18th amendment."

"Dr. Poling consented to lead the campaign, and the speakers have been busy since last September. They started out to cover 261 cities and towns in 261 days, but, because of the favorable response in the cities visited and demands from other towns that were not on the schedule, they changed their plans in December so as to include many more points. The new schedule will enable them to visit 587 cities before the campaign ends next June."

"The speakers plan to do two things here. First they intend to give an accurate picture of prohibition. After that they expect to take an enrollment of citizens who believe in the 18th amendment and want to see it upheld. A local committee will be formed to carry on this enrollment after the speakers leave."

"Dr. Poling is hopeful that by next June, when the tour comes to an end, more than 2,000,000 voters will thus have registered their support for the 18th amendment. An expression like that will prove a powerful argument when the big national conventions come to write their party platforms."

Crowds of 2,000 to 3,000 have greeted the campaigners in some of the larger centers, Mr. Hamilton said; in St. Louis many had to be turned away.

The speakers who will talk here include Dr. Poling, who is president of the International Society of Christian Endeavor; Colonel Robins, social economist and civic leader; Oliver W. Stewart, Dr. Ira Landrith and Miss Norma C. Brown, all widely known as champions of the prohibition cause, and Dr. Robert C. Ropp, chairman of Allied Youth.

NOTICE

If you feel that a list of the present subscribers to the Advocate from your church will be of assistance to you in your Advocate campaign, just drop a card to this effect to the business manager and he will gladly furnish the list. He will be glad, also, to send sample copies for distribution if you so desire.

THE FELLOWSHIP OF PRAYER—1932

FRIDAY, March 11

"Wait for the Promise of the Father"

(Read Acts 1:4-8)

It was this act of waiting that prepared the disciples for success in spreading the gospel. We are inclined to think that to wait is to waste time. This is why we do so many things before we are spiritually ready. If our faith were more simple and our confidence more steady, we should never be in such a hurry. One of the surest marks of confidence in the future is the capacity for patient postponement. It proves one's liberation from the world's frantic anxiety to "get things done." Let us be prepared to wait for the promise of the Father. It will come when the time is full.

Prayer: We remember, O Lord God, that a thousand years in Thy sight are as yesterday when it is past and as a watch in the night. Help us, therefore, to await Thy summons to action. Give us serenity in the days of long delay; and grant that, when the words of Thy promise are spoken and the hour of destiny has come, we may be girded and shod in preparation for the service of Thy kingdom, through Jesus Christ our Lord. Amen.

SATURDAY, March 12

"We Are Saved by Hope"

(Read Romans 8:15-39).

Whenever we are disheartened by delay in the coming of God's kingdom, we should read this passage of triumphant confidence. It is the authoritative statement of belief in the power of Spirit to overcome the relatively puny forces of this world. We need such reassurance in these days. We need it in order to keep the Radiance from being lost in the darkness of a world that has all but forgotten the Light. **We are saved by hope**, and our hope rests wholly with God's revelation of Himself in Christ.

Prayer: We thank Thee, O God, for Thy love which is in Christ Jesus. Help us, we pray, through Thy Holy Spirit, to put our trust more steadfastly in Him. Let not Thy servants be enamored of those things which lure the heart away from loyalty to Thy kingdom. Withhold us if we are tempted to espouse the cause of human greed and heartless exploitation. Save us, we beseech Thee, from the vanity of corruption, and bring us out unto the redemption of our lives through the hope which we have in Jesus Christ our Lord. Amen.

SUNDAY, March 13

"God So Loved the World"

(Read John 3:16-21).

It is impossible to know Christ, or to have true faith in Him, without as a consequence knowing and coming to have faith in God. Christ is, indeed, the clear and luminous revelation of Love. It, therefore, is part of the very a-b-c of radiant religion to learn as an axiom that God is Love. Yet, we can not enter fully into the Love of God in Christ until faith and hope have been matured by the discipline of profound experience. We need to pass with Christ through many a trial, and to go with Him "through peril, toil and pain," before the meaning of this sublime declaration—"God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—can be even partially understood. Here is a doctrine that must be lived with to be grasped. Only by continued and intimate contact with Love are we able to comprehend its significance. When faith has been quickened and hope renewed by the processes of spiritual development, there dawns upon us a sense of those hitherto unreal-

ized possibilities that lie before us throughout eternity in loving and being loved by God in Christ. It is a new world that we see; a world in which Love is the beginning and the ending of all things. Words can not do justice to this discovery. We must experience it for ourselves.

Prayer: Our Father, we know that Thou lovest us; and we know that without Thy Love we would surely die. Our hearts have hungered for Thee with a great hunger, and our souls have thirsted for Thee. We thank Thee because Thou hast shown Thyself to us in Christ. We believe in Him. We believe that Thou hast sent Him. Heavenly Father, through Him Thou dost reveal Thy love, and through Him we devote our love to Thee. Grant, we pray, that we may hereafter live with Thee in such perfect devotion that Thy Spirit may continually dwell in us, and our spirits in Thine, through Him who is Thy Son. Amen.

MONDAY, March 14

"Jesus Loved Martha, and Her Sister, and Lazarus"

(Read John 11:1-36).

What a mistake it is to draw a line between religious love, and the love which we have for each other. All love is one and all love is sacred; but when we let it be separated from our devotion to God it loses its deeper meaning. Jesus loved people, yet never did His love for people seem to Him to be in contrast to the love He had for God. He preached and practiced an attitude of universal Love, centering in God, and reaching out to every man, woman and child. So should we try to do; connecting our dearest human relationships always with our love of God.

Prayer: We thank Thee, our Father, for the precious intimacies of life, for those who are dear to us, for our friends and companions. We thank Thee, also, for the steadiness that comes from the knowledge that others care for us. Bless our relationships, we pray, and keep them beautiful by Thy Spirit. Strengthen our loyalties and enlarge our sympathies. Save us from jealousy, and fill us with impulses that are generous; that we may so feel toward those whom we cherish on this earth that our love for Thee and for them may be bound up together in one great and holy passion, through Jesus Christ our Lord. Amen.

TUESDAY, March 15

"Follow After Love"

(Read I Corinthians 13:1-14:1).

No love is in itself profane. All love is sacred. If we were to approach love invariably with reverence, we should find that its every aspect contains the soul of beauty. We should then look for beauty beneath each inept manifestation. How wonderful this would be! The kingdom of Heaven will indeed have come, when every human being has discovered that Love is the only key which unlocks the door of Life.

Prayer: O Love that wilt not let us go, may we rest ourselves in Thy infinitude? Help us to find Thee in all relationships. Help us to understand the hearts of all who are near to us, and to give ourselves in devotion to those with whom our lives are closely bound, and lead us, we pray, into the fullness of Love's completion that we may know the love of Christ that passeth knowledge. Amen.

WEDNESDAY, March 16

"Love Your Enemies"

(Read Luke 6:27-36).

When we have come thus far, we are nearing the crest of "the great divide" beyond which lies its fulfillment. Up to this point we have been ascending, step by step, and now there remains only a little distance to go. Yet, while the distance is short, the path is steep and difficult. Only a few of those who have sought to

follow the Light have been able to exert themselves for this last stretch of climbing. "Love your enemies." Who can achieve that summit! Yet, unless it be achieved, we must accept defeat. Only those who are able to love their enemies, until enmity is swallowed up in understanding, are justified in believing that the Radiance will remain permanently with them. They have passed the most critical stage of their experience as spiritual beings.

Prayer: O Thou who hast commended Thy Love toward us, in that, while we were yet sinners, Christ died for us, grant, we beseech Thee, that we may likewise commend our love toward Thee by the love with which we love those who are at enmity with us. Help us, we pray, to have the same mind in us which was in Christ Jesus our Lord, Who made Himself a sacrifice for all who are estranged from Thee, and who prayed for those who crucified Him. These things we ask in the Light of Thy infinite Love. Amen.

THURSDAY, March 17

"A New Commandment"

(Read John 13:31-35).

This "new commandment" is for those who have reached the summit, have learned to love their enemies, and have crossed "the great divide." It is the new rule of life which can be followed only by those from whom every vestige of hatred has been eradicated. It is the "magna carta" of the new humanity: "the law of life." We come to it by stages of spiritual progression. Thus, in our fellowship of prayer, we have journeyed together along the pathway of Christian discipleship. Are we ready to accept the "new commandment?" Is Love now, in sincere actuality "the law of life" for us? If so, we need never fear hereafter lest the Radiance depart. Henceforward we ourselves are Radiant, with the Radiance which is of God. Christ in us is the hope of glory.

Prayer: We pray, O Christ, that Thy Love which is in our hearts may be shed abroad from our hearts into the lives of men, near and far. If it be Thy will that we may serve as beacons of a better day, help us to radiate Thy Light so clearly that men may glorify Thee and learn to trust the power of Love in all the affairs of their lives; to the end that strife and bitterness may disappear from the earth, and that Thy Spirit may prevail. Amen.

The Home Circle

THE WORLD-MAN

Make room for the World-man!
Prepare ye the way!
And hasten the coming
Of Love's Triumph-day.

Make room for the World-man!
No power can withhold
The dream of the ages
By prophets foretold.

O hearts of the millions,
List, list for the Voice!
The deserts shall blossom,
The nations rejoice.

O hearts of the nations,
List, list to the call
And welcome the world-man,
Great Brother of all.

Where, where shall we seek Him?
My vision is true!
O hearts of the millions,
He liveth in you!

—Henry Victor Morgan, in *The New Outlook*.

BIG CHIEF LIKE-THUNDER-ON-THE MOUNTAIN GIVES THANKS

All day long for almost a week Big Chief Like-Thunder-on-the-Mountain sat in the shade of his tepee making something. And this was very astonishing! Not that he should be sitting. For sitting, as you must now hear, is an art in which Indians can excel beyond almost any other people. But that Big Chief Like-Thunder-on-the-Mountain should be making something, working with his hands—oh, this was indeed surprising. For the whole tribe acknowledged that a man who was a great chief, whose shoulders were now bent by many winters, and whose cheeks were wrinkled by many summers, had a perfect right to bask in idleness forever and ever. Yet here he was with a little knife and a piece of wood, whittling something all day. But to neither man, woman nor child would he show the thing that he was whittling.

Many an Indian questioned Big Chief's squaw as she weeded his vegetable patch: "Red Beads," they whispered softly in her ear, "what is the use of living in the same tepee with the Big Chief if your eyes cannot see the thing he whittles with his knife?"

"Poof!" grunted Red Beads, shrugging her shoulders, "What good does looking do? You should see poor Red Beads craning her neck and stooping her back and straining her eyes, but always Big Chief's hands covers the thing he carves. But this is what it seems like: like some great medicine to help the tribe! What else should it be—so precious to him?"

"Oh!" the Indians nodded, "Red Beads thinks it may be some new god—"

"Perhaps!" she said. And you can't blame her for thinking this, since Big Chief certainly seemed to worship the little thing he was carving exactly as the whole tribe worshiped the wooden gods—those queer carved bits of wood, brightly painted, to protect the tribe from evil.

But on the day when the whittling was finished you can imagine the mingled terror and pride of two young Indian boys, Brave Heart and Strong Legs, whom Big Chief Like-Thunder-on-the-Mountain summoned to his tepee. Poor Brave Heart's heart was flopping faster than any Indian's heart should flop, and Strong Legs' legs were wobbling more than any Indian's legs should wobble. Yet there they stood, the two of them, as straight as arrows, while the old chief peered out from under his beetling brows—and it is a fact that his eyes seemed to pierce straight through them.

"Brave Heart," said he, "and you, Strong Legs, as time flies, twelve years have you lived in the tepees of your fathers and played childishly at the edge of the desert, until now the time has come for you to prove yourselves men. Full well you know the Indian custom, to send you out alone into the lonely wilds to suffer ordeals and testings, to starve and to be tortured until into your frenzied minds strange visions from the Great Spirit may come. No doubt you have already both dreaded these coming ordeals, yet welcomed their approach, wanting to be proven even as brave and as strong as the names you bear. Is this not rue?"

Brave Heart nodded his head and Strong Legs mumbled that he did feel just that way.

"Very well, then," continued Big Chief Like-Thunder-on-the-Mountain, "I now lay an ordeal on the two of you. But it is neither by fire nor by torture that you are to conquer. See, in my hand is something I have been carving many days from a piece of wood. Look at it well—then tell me what it seems to be."

Eagerly the two boys leaned near and examined the carving which had been arousing much curiosity in the village. A little square thing it was, with something jutting from the top.

"Strong Legs, he thinks maybe it is a new tribal god, of powerful medicine to protect us,"

said the first boy, merely voicing the opinion of the entire village, of course.

But Brave Heart saw the Big Chief shake his head, so when his turn came he said: "To Brave Heart the carving looks like the stone tepees of the pale-face tribe of men; only the thing that juts out from the top of the tepee is something which Brave Heart never saw before."

Big Chief grunted approvingly: "You have spoken well, Brave Heart, and now I will tell you my wish. Far across the desert from here there is a village where long years ago there was an Indian pow-wow and sun dance to which all the braves of our tribe went. And as if it happened only yesterday there is the surprising memory that half of the Indians in that village refused to take peyote or dance in the sun dance as they used to do, because they had begun to 'walk the Jesus road.' Doubt not that instantly there was great curiosity in the heart of Chief Thunder-on-the-Mountain regarding this Jesus road, and he asked many questions and heard many answers and saw many sights. But the sight he remembers best after all these years is the cobblestone tepee where the Indians met to walk this Jesus road together and to sing songs and to hold their peaceful pow-wows. So now here is that tepee carved in wood exactly as Big Chief remembers it. Take it, brave boys, so that you may recognize it when you go over the desert to find this village. And when once you get there show this carving to the Pale-Face-Man from the tribe of white men who live in that village to teach these Indians to walk the Jesus road. Tell him that after all these many years poor old Chief Thunder-on-the-Mountain is still waiting for a Pale-Face-Teacher to come to teach his tribe about the Jesus road. Tell him that during all these weary years of waiting the cheeks of Big Chief have become wrinkled and his back has become bent, and his eyes have become dim, and his legs have become feeble, until if he waits much longer to walk this Jesus road he will have to be carried like some helpless little papoose upon the backs of strong young braves. Ask this Pale-Face Teacher if that other tribe of Indians is the only one that needs to learn to walk the Jesus road, while all the rest of us grow up and die in ignorance. All this, remember! And tell him that your ordeal or manhood is to bring him back to us. Now go! And until you find this village-of-the-stone-tepee and give your message, you shall not eat or drink."

So over the desert they went, the two of them. And they neither ate nor drank until they found a village with a stone tepee and a tower jutting out on top of it. Very weak from lack of food and water, they sought the Pale-Face-Teacher in the mission house, and showing him the carving of that mission they gave their message.

You may be sure that even as the Apostle Paul once heard a voice calling, "Come over into Macedonia and help us," so to that missionary the small carved object was as a voice calling, "Come over the desert into our tribe and help us." You may also be sure that he went.

Moreover, the Christians in that cobblestone mission church which he left behind him raised enough money to buy Bibles to teach their Christless neighbors how to walk the Jesus road. So that when Brave Heart and Strong Legs went back over the desert they carried those Bibles with them, traveling beside the missionary.

And Big Chief Like-Thunder-on-the-Mountain, sitting in the shade of his tepee, saw the three of them approaching and called to his squaw: "Red Beads, Red Beads. Stop grinding the corn, old woman, and go tell every squaw and every brave in all this tribe that a Pale-Face-Teacher comes across the desert to teach them how to walk the Jesus road. Hurry!"

So Red Beads stopped grinding the corn to spread the message through the village. And Big Chief Like-Thunder-on-the-Mountain gave thanks that he who had hungered and thirsted for righteousness was about to be filled—Ex.

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Editorial

"I FORGOT MY PRAYERS"

The door bell rang early in the morning. The pastor went down to find a little man standing at the door, hat in hand.

"You are the minister of the Methodist church?"

"Yes, sir."

"You have a member down on X street, who is dying. He wants you to come. I am a Catholic, but I want you to help him if you can."

"What is his name?"

"Jordon."

"No, he is not one of my members. I have no member by that name."

"Yes, he says he belongs to your church. Will you go see him? It is quite a long way from here. But he is dying. I'll come by and get you."

"Yes, I'll go. I shall be glad to help a dying man. That is in my line. You just lead the way, and I'll follow you."

The little man drove ahead while the pastor followed close behind. In and out, down through dark sections of the old city, they went. They halted for the traffic here and there. After a few miles they turned off of the wider street into one more narrow and more rough. This for some distance, then to the left off of it to one still more narrow and more rough. Then it became impassable. They parked beside the muddy street and got out to walk on the remaining distance.

Around the next block they came to a very humble cottage. Within was the man for whom the pastor had been called. He was propped up in bed unable to lie down or sit up. Between gasps he greeted the pastor and extended his boney hand, and turned his hungry eyes toward him pleading far more pathetically than his faltering words.

"Pastor, I'm glad you've come. I need you. Can you do anything for me? The doctor says I can't live. Please help me. I belonged to your church when I was a boy. But I went away and it has been a long time since I was at church. I did not think so much about the church. I was working here and there. And I forgot my prayers."

"I forgot my prayers."

That was the story. "I forgot my prayers." They were about all that counted now, but he did not know how to pray. He was facing eternity. His breath was coming in short gasps. All the great beyond with no chance to turn back was lying there just ahead and it was all so dark.

The pastor told him again the "old story." Eagerly the dying man drank in every word. He pointed again to the lighthouse standing steady on the promontory of time. The struggling seaman turned his eyes that way and in them a kindling light began to dawn.

Then the pastor knelt beside the bed to lead him into the presence of the Master. The dying man struggled to repeat every petition; blundered, struggled. He was trying to follow, trying to relearn his prayers.

A few more hours and the pastor was saying, "earth to earth, ashes to ashes, dust to dust," as the undertaker scattered the sand upon the casket. And it was all over.

The tragedy was not the lonely man dying in agony, but that he had forgotten his prayers. He forgot God and the road to the church.

Have you forgotten your prayers? Did your mother teach you to pray? Have you forgotten the Bible? Do you read it as you did?

Science and invention have done much to relieve the wants of men and to make life more convenient. Machinery has been multiplied and the whirl of its restless wheels is in our ears. We do not need prayer and the Bible and the church. That is for those who have not learned much. Have you forgotten your prayers?

The spiritual condition of our church is not what it should be. We've tried to be optimistic. We've measured and counted our material resources and boasted of them again and again. Now the foundation seems to have slipped from under them. We have forgotten our prayers.

But God is not dead. Spiritual resources adequate for all our needs and the pressing claims of this materialistic age stand ready at the call of our prayers.

During this Lenten period let us all turn again to our Bible and to our prayers. Let us follow the Christ through his suffering and find Him shouldering our own needs and our own burdens. Let's journey with him through his temptation out the way of Gethsemane, and the Judgment Hall, to the Cross, that we may find for ourselves and our day a vacant tomb and a radiant Christ, Lord of Death and Life.

E. STANLEY JONES STANDS BY AND CARRIES ON

There is no more dramatic figure among the missionaries of our day than E. Stanley Jones. He has come to symbolize the apostolic element in foreign missions.

We are familiar with the turmoil that is under way in India. Under the leadership of Gandhi, the arrow point of their upward thrust toward a new day, the movement for national independence has become front page news for months. Now Gandhi is again in jail. By strong arm measures Great Britain seems to have quieted the movement for the time. At least the newspapers give little of it.

E. Stanley Jones is in India. We wonder just what he is thinking and doing. Recently, word came from him that he had decided to remain there and not come to America this year. This will be a disappointment to many. This year the General Conference of his church meets. His friends expected him to be there even though he is not a delegate. Hundreds of churches too will be disappointed as they already had arrangements under way for his next trip home.

"After prayerful consideration I have decided not to return to American until January, 1933. Coming now would mean two years' absence from the East. I cannot bear to leave when all life-molds are breaking, when the East was never so confused, but never so eager to receive what Christ offers. Ask America to stand by."

This is what he cabled Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions.

Great crowds are attending the preaching of Dr. Jones, and the interest in religion is reported larger than the interest in politics.

Dr. Jones tells how recently at one of his meetings a Moslem professor arose and thanked him for his message, but suggested that he go to the West and preach the Sermon on the Mount to them, that he thought they needed it. That suggestion brought applause from the audience. This was a bit awkward. What kind of a reply would you have made?

PERSONAL AND OTHER NOTES

Say, friends, don't forget the Young People's anniversary celebration set for Sunday, March 13.

Of the approximately 245 law graduates at Emory, 157 chose to stay at home in Georgia, two went to New York, and 21 are pleading cases in Florida courts.

A new set of books for the 17th and 18th century shelf in the library at Southern Methodist University, "The Poets of Great Britain," published in London in 1807, was recently presented by Dr. Cornelius C. Bailey, of Dallas.

Miss Lera Belle Lewis is recuperating after an operation at a Jackson, Miss., hospital. Miss Lera Belle is an active member of Galloway Memorial Church and is a sister of Mrs. F. L. Applewhite, wife of our pastor at Wesson, Miss.

The editor has been out of town this week attending the General Missionary Council, at Oklahoma City. He begs you, therefore, that you be patient till the wires are all connected up again. We hope to have some things to say about the Council in an early number. Stand by.

We regret to learn that Rev. C. M. Crossley, pastor, Newton, Miss., has been quite sick. Though he has not yet regained his strength we are happy to be able to report that he is improving. Brother Crossley is one of the strong men of his Conference and any abatement of his strength is of concern to his brethren.

Mr. W. U. Decell, a loyal steward of our church at Wesson, Miss., has been seriously sick at his home in Wesson, but at the time of our last information was somewhat improved. He is a brother of Dr. J. L. Decell, former editor of the Advocate. We join his friends in best wishes for a full recovery.

Mr. and Mrs. C. A. McKie, Jackson, Miss., are the fond parents of a little son, whom they have named Gerald Cheatham. Mr. and Mrs. McKie are members of Galloway Memorial Church. Mrs. McKie is a sister of the Rev. Porter M. Caraway, formerly pastor at Parker Memorial, New Orleans, and now at East End, Meridian. The Advocate extends congratulations.

Dr. C. L. Thompson, a faithful steward of our church at Wesson, Miss., underwent a serious operation at the Baptist Hospital at Jackson, on Tuesday, March 1. Reports are that he stood the ordeal as well as could be expected and notwithstanding his being quite ill after the operation it is expected he will recover. Many will join in prayer for this valuable layman.

Rev. Paul H. Grice, Madison, Miss., was seriously ill at the Baptist Hospital in Jackson, Miss., for several weeks in the early part of the conference year and later spent some time at Hot Springs, Ark. We are glad to report that he has regained his strength and is now back at his pastoral task looking carefully after all the interests of his charge.

Bishop W. F. McMurry, Dr. T. D. Ellis, Dr. W. A. Stanbury and Dr. J. L. Decell represented the Commission on Interdenominational Relations of the Methodist Episcopal Church, South, at a joint meeting of like committees from the Methodist

Episcopal Church and the Methodist Protestant Church at Washington, D. C., February 24-25. An exchange of certain territories of the churches would be a happy consummation.

Mrs. I. Z. McKay, Bogalusa, La., writes that the Advocate has been coming to her home for more than fifty years. That is a good record.

Miss Emma L. Reames, Baton Rouge, sends a good word, saying that the Advocate has been in their family many years.

Rev. B. F. Rogers, pastor Carrollton Avenue, New Orleans, just then came in accompanied by his son, John. Brother Rogers always gives a good word.

Dr. and Mrs. Hugh Barnette Cottrell are to be congratulated upon the birth of a daughter, Feb. 17. Her name is Flo Mabele. Welcome to the little Miss and a pleasant journey for her.

Miss Mary Andrews, of Memphis, writes that her mother died on January 17. May God sustain Miss Andrews and the other members of the family.

"Read practically everything, every week, you have to say." Mrs. W. C. Harris, Dallas, writes thus generously of the Advocate. Thank you, Mrs. Harris. We shall try not to disappoint you.

Word comes from someone over in the Lake Charles District that Dr. W. W. Drake, presiding elder, is doing a great work in his district. He is pushing the Advocate, too.

In making her renewal, Mrs. L. F. Shoemaker, of Plaquemine, La., speaks a strong word for the Advocate, saying that she has been a reader for more than fifty years. She is qualified to speak on the value of the church paper.

"We are moving along smoothly in the work, trying to make advancement on all lines," writes Rev. J. T. Abney, Glancy, Miss. One of those lines is the Advocate. We wish him success in them all.

Rev. J. A. Wells, of Laurel, Miss., Kingston church, says: "I just want to say the letter you sent out about the Advocate Campaign is going to bear fruit. I have read it twice and intend to act on your proposition." Can you beat that?

Some things you should not overlook in this number: Anniversary of Our National Hymn, page 14; Mississippi State College and the Methodist Church, page 3; and the other articles. Just make a habit of going carefully through each number.

"I am urging upon our preachers the great need of insisting upon our people subscribing to and reading our papers," says Dr. Briscoe Carter, presiding elder of the Alexandria District. "My prescription is, 'Take and read.'" Thank you, Dr. Carter.

Rev. W. L. Broome, pastor of our church at Shawnee, Okla., renews his subscription and congratulates the Advocate. He has been reading it as far back as he can remember. Brother Broome is an ex-Mississippian. Mrs. Broome recently attended the funeral of her brother, Mr. W. M. Donaldson, who was buried at Pontotoc.

"We are getting organized for an intensive campaign to get subscriptions to the Advocate. We hope to do more than we have ever done before," says Rev. R. H. Staples, Marion, La. And he says, too, that his presiding elder, Rev. R. M. Brown, is giving the Advocate big place in his messages to the people. And this wins, too.

The church at Amite on Feb. 7th lost one of its best and most faithful stewards in the death of Brother E. W. Dees. He was that kind of a steward that the preacher can count on—always on the right side, and always ready to help in every good cause. He was one of the best men that I have ever known and worked with. We miss him greatly.—Rev. R. S. Walton.

Mrs. B. F. Ezell, aged 72, died at the home of one of her daughters at Sylvarena on Saturday afternoon, February 20. She was the mother of Rev. Wesley Ezell, pastor of the Scotland charge, Brookhaven District, Mississippi. Funeral services were held at Sylvarena by her pastor, Rev. Geo. H. Jones, assisted by Rev. J. W. Thompson. We join Brother Ezell and other loved ones in sympathy and prayers.

Graduates of the School of Law at Emory University, Atlanta, hang their shingles in eighteen different states, a recent survey disclosed at alumni headquarters. Alabama, Arkansas, Arizona, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Massachusetts, Michigan, Mississippi, Missouri, New York, North Carolina, South Carolina, Tennessee, Texas, and Virginia are post-graduation homes of former Emory-ites.

Dr. J. Lloyd Decell is at the "mike" for a good bit of the material in this column this week. How we do thank him for his ability to sense a situation and his willingness to step in and carry on for a busy editor. Watch out for a fine article by him on Washington. It will be out in a short while, and will be a contribution to the good things that are being written during the Washington celebration.

Rev. Wm. L. Robinson, Lake Cormorant, Miss., is almost extravagant, but it sounds good. "You are giving us a good paper. I like your editorials very much. I am going to keep the cause of the Advocate before my people." Now, so long as we have Brother Robinson and some more like him it will not be necessary for us to pull the cord on our own whistle. The prominent word up there in his statement is "keep." That gets results.

"Things are going well with us. We are preaching to large crowds. The new educational program of the church is gradually getting hold upon the people, and we like it. On the 13th of March we begin our Pre-Easter Revival." That is the word from Dr. H. F. Brooks, pastor of our church at the Mississippi State College, Starkville, Miss. After saying this and several other good things, he told the editor that he has a good room for him when he comes up. Dr. Brooks, hold that room.

Recently, Mrs. Annie Sessions, of Woodville, Miss., presented to Crawford Street Methodist Church, Vicksburg, Miss., a large portrait in oil of her father, Rev. W. F. Camp, who was once a leading member of the Mississippi Annual Conference, and in 1865-66, was stationed at Crawford Street Church, Vicksburg, as the pastor. Mrs. Sessions had the portrait made for the purpose, a fac-simile of one in her home. In a handsome gilt frame, it is an attraction in the pastor's study where it is placed at present.

Dr. I. C. Jenkins, pastor at Lakeland, Fla., and editor of the Florida Advocate, while en route to the General Missionary Council, at Oklahoma City, visited his niece, Mrs. A. L. Gilmore, at Jackson, Miss. He preached for our Galloway Memorial congregation on Sunday evening and addressed the students at Millsaps College on Monday of last week. Dr. Jenkins was accorded a hearty welcome by the Mississippians and they hope he will return often.

Rev. Joseph A. Smith, D.D., pastor, Capitol St. Jackson, Miss., was appointed by Governor Sennett Conner as a member of the new board of University and Colleges, which has control of all institutions of higher education in Mississippi. Dr. Smith was made chairman of the special committee to confer with accrediting associations for reinstatement of the university and three of the colleges. Governor Conner is to be congratulated and the state is fortunate in Dr. Smith's appointment.

REV. W. G. FORSYTH PASSES AWAY

Rev. W. G. Forsyth, a superannuate member of the Mississippi Conference, passed away at the Methodist Hospital, Hattiesburg, Tuesday evening, March 1. The funeral rites were held at Main Street Church, Wednesday afternoon, and interment made in the new city cemetery, beside the remains of his devoted wife, whose death occurred two years ago. The following brethren, besides the writer, had part in the service: W. J. Ferguson, R. H. Clegg, L. L. Roberts, W. H. Lane, W. T. Griffin and H. W. Van Hook. Brother Forsyth had been in feeble health a number of years. An obituary will be furnished later.

W. A. HAYS.

REMEMBER MARCH IS ADVOCATE MONTH

PROGRAM

Meeting of the "Northern Group" Hattiesburg District, Mississippi Annual Conference, to be held at Broad Street Methodist Episcopal Church, South, Hattiesburg, Miss., February 25, 1932.

10:00 A. M.—Devotional, by Rev. A. J. Leggett.

10:15 A. M.—"Some Don'ts for Preachers." A discussion led by the chairman.

11:00 A. M.—Sermon, H. L. Norton.

12 M.—Lunch.

1:00 P. M.—Devotional by D. W. Ulmer.

1:15 P. M.—The importance of and how to build a good prayer meeting, by A. S. Oliver.

1:45 P. M.—The Advocate Campaign in March, R. H. Clegg.

2:00 P. M.—"Kingdom Extension" and Benevolences, discussion led by Rev. W. A. Hays.

Offering for incidentals.

Adjournment.

ALGIE S. OLIVER, Sec. Pro Tem.

J. H. JOLLY, Vice-Chairman;

DR. THEODORE COPELAND

By Dr. S. A. Steel

Another star I have watched ascend from horizon to zenith with steady light. When I was at McKendree, years ago by the calendar, among the throng of Vanderbilt students who cheered me with their sympathetic presence was a young minister from Alabama, Rev. Theodore Copeland. Later, I came to know him and love him, and the attachment has deepened with time. Every man has some dominant trait of character, and I should say Copeland's is capacity for loving. Whitfield's emblem might be emblazoned on his shield—a winged heart. No man was ever a truer friend. Success does not unbalance him. He is the same genial, noble, generous and honest man. His soul is as white as the lily of the valley, and his eye as keen as the eagle's. He is now Dr. Copeland, and has earned his honors. While other men slept, he has toiled, and he stands in the front today not by the caprice of fortune, but because he has mastered the situation. He is at home wherever they put him, and the task obeys his bidding as a Cunarder obeys the helm. Copeland is a well-rounded man. There is nothing lop-sided or out of harmony in his make-up. He has a wonderful power of adaptability. In some men this would indicate absence of character and be a sign of negative rather than positive virtues. But in Dr. Copeland it is due to a remarkable discernment of men, and is little short of genius. He reads human nature as I read books, and seldom errs in his judgments. Gifted, consecrated, successful and in his prime, I rejoice to note his rise, and value his friendship as one of the precious things of life. He is not a meteor, but a fixed star. His light is steady.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, the all-wise and loving Heavenly Father has seen fit to call from our midst our beloved brother, Mr. Clophar Amy, of the Iota church, therefore, be it resolved:

1st. That we bow in humble submission to an unerring Providence.

2nd. That in his going we feel keenly the loss of his genial companionship, wise leadership, and support in the church, and that we ever hold in sacred memory his splendid Christian character.

3rd. That we extend our heartfelt sympathy to his bereaved family and loved ones.

4th. That a copy of these resolutions be sent to his family, to the New Orleans Christian Advocate, and be spread upon the minutes of the Acadia Circuit Quarterly Conference.

COMMITTEE.

SAMUEL MORGAN BARR

Samuel Morgan Barr was born March 9, 1849; died February 9, 1932, aged 82 years, 11 months. He was married to Miss Frances Aber, November 26, 1884. Both he and his wife united with the Methodist Episcopal Church, South, early in life, and were constantly in the love and work of the Lord until death. He was a native of Alabama, his parents came to this state when Uncle Sam was a child, and settled near Atlanta, La., and lived there until 1896. Brother Barr and his good wife moved then to Jena, La., and were there until four years ago, then moving to Pleasant Hill, La., at which place he died.

There were many great and noble traits of life that Uncle Sam possessed, many of them we shall be unable to mention here, but we feel that mention should be made of some. Uncle Sam Barr was not a man to attract wide attention, but it was characteristic of him to fill the place well that he occupied, and in the church, the community, the state, and nation, he tried with all of his physical, moral, and religious, to fill them well. He was a man of great physical strength and endurance; he never shrank from and duty devolving upon him. When he was called he responded with a smile. He was a great sportsman in his day; he loved the woods, fields and streams. Even while he was confined to his bed he talked of days

gone by, and his great heart went out for his outdoor life. He was faithful to his country; not one ounce of wasted bone or drop of blood other than that which run true to Americanism; he believed and stood for the right, and fought the wrong in the wide open spaces; he hated sin and unfaithfulness with a godly hatred. He was a great Christian; he loved God with his whole heart; there were no reservations in his spiritual surrender; he laid out his life to God; he loved his Lord; he loved humanity; he loved the church. He had great reverence for the ministry; he believed the pastor was the shepherd of the sheep; he trusted him, loved him, supported him, cared for him in his home, made for him a reservation at his table.

Brother Barr and his good wife made their home the pastor's home for forty years. Yes, the church has suffered a great loss in his passing, but our loss is heaven's gain; we are richer by his life, heaven is dearer to everyone who knew him because of his faith, and simple trust, since he is gone. To his dear wife, we point you to Jesus, heaven, and when the clouds are dark, it's just over the hill to where we shall meet to part no more. To Brother Dan Barr and Sister Hunt and all the connection, we weep with you; your sorrows are ours also; we pray for you; we too have suffered a great loss. But let us say with the poet:

Must I be carried to the skies on flowery beds of ease,
While others fought to win the prize,
and sailed through bloody seas?

Brother Sam fought and won; we shall meet him again.

J. F. DRING.

Haughton, La., Feb. 26, 1932.

IN MEMORY OF MRS. MINNIE DODD TOLER

Mrs. Minnie Dodd Toler died in Oxford, Miss., January 3, 1932, after a short illness. She was born in Kosciusko, Miss., April 6, 1874, the daughter of Mr. J. V. Dodd and Mrs. Mary L. Dodd.

She married Mr. Ben F. Toler, September 16, 1896. In 1900, they moved to Crowley, La., and resided in that section, being engaged in business and teaching. In 1917, they moved to Baton Rouge, where they conducted the L. S. U. Cafeteria until 1927, when they voluntarily resigned and returned to Mississippi.

She served as matron of the boarding department at Millsaps College a year, then, in 1930, was elected to take charge at the cafeteria at the University of Mississippi, where she remained until the time of her death.

A pupil at the old Academy, known as the Kosciusko Male and Female Institute, under such distinguished educators as the Rev. T. A. S. Adams and Miss Ellen McNulty, she became a woman of education and culture, endowed with a practical mind, a heart tender and courageous, a spirit friendly and thoughtful of others, and untiringly energetic, her life was an unusually useful one.

She so radiated the sweetness of a Christian life that she left an imprint to a nobler life on others. Such lives do not die.

Funeral services were conducted at the First Methodist Church of Kosciusko by Rev. E. S. Lewis, Corinth, a former pastor, assisted by Rev. J. T. McCafferty, the present pastor, and the body was laid to rest in the family plot of the Kosciusko Cemetery.

Of the immediate family surviving are her husband, Ben. F. Toler; a son, Joseph Dodd Toler, of New Orleans, and two sisters, Mrs. Annie D. McGaughey, of Chicago, and Mrs. J. H. Oliver of Grenada, Miss.

A FRIEND.

Kosciusko, Miss.

THE MASTER PLUCKETH A FLOWER

The gardener was at work in his wonderful garden of beautiful flowers. All about him were flowers of rare beauty, fine texture and wondrous fragrance. He loved his flowers, this old gardener, and tended them lovingly, especially one, a lovely bud beside the pathway. Marvelously perfect was its structure, soft of texture, beautifully tinted, and exquisitely sweet in its fragrance—a rare and gorgeous bud that gave forth promise of a wondrously beautiful bloom as it swayed and bowed in the gentle breezes. So the old gardener knelt beside it and lovingly administered to it.

Down the pathway strolled the Master of the lovely garden, touching first this one, smelling of the sweet fragrance of that one, and yet admiring the beauty of countless other ones. Coming to a halt beside the old gardener's most precious one, he stretched forth his hand to pluck it for his own. Instantly a hoarse cry of protest came forth from the old gardener's lips. The Master with one hand caressed the beautiful bud while with the other he gently pushed him who protested aside.

"'Tis such a beautiful bud, Master," the gardener pleaded. "There are countless others, most wondrous in their beauty, in thy garden, why, 'tis but a bud! Surely thou wouldst not take it from me," he said.

"Thou hast had the pleasure of growing it and if I take it now there could be no cause for thee ever to sorrow over blemishes that might mar the petals as the bud unfolds. Nay, I come to gather. Some fulfill their purpose as the bud that swings in the breeze, others as the full blown flower that scatters its petals in the noon-day breeze, and others not until the fruit is ripe and luscious to the gaze."

The other bowed his head in sorrowful understanding and murmured, "Thou art the Master and there are none too good for Him."

And so it was with Thole. He was plucked from the garden to beautify the Master's place. Great was the sorrow when the Master came forth and plucked this beautiful young life that mother, father, relatives and friends watched and cherished. Dark are the hours that stretch forth in endless sorrow and loneliness for the mother and father. And yet, might not it be best that the gardener always remember the bud, free from the disappointments and strife that mar the petals as the buds of life unfold?

Thole, the beloved and only son of Mr. and Mrs. Charles W. Dutsch, of Waldheim, La., was called by the Mas-

ter in the early morning hours of the twenty-third of January. A vast number of sorrowing friends and relatives attended the funeral rites and the number of large and beautiful floral offerings attested in part to the popularity and love borne him by them.

His passing was a distinct shock and sorrow to all who knew him. His sweet smile, willing hands, and happy disposition will be sadly missed in the community, the home, and the church he served so faithfully and well. He was laid to rest in the churchyard of the Waldheim Methodist Church, of which he was a member since he was the age of seven, acting as organist for the past several years.

Thole was but sixteen years of age, being born July 4, 1915, and in the tenth grade of the Lyon High School, where he had done splendid work as a pupil. In this short space of time he fulfilled a mission here. But life cannot be measured in terms of years or space of time. The giant tree may live a century, within which space of time it gives the service of shade, shelter, and beauty to mankind; the tiny blade of grass has but a short few months of season in which to bring as great a measure of service to mankind in its own way.

We feel that Thole's life has been an example for other young people to follow.

UNCLE TOM.

REGULAR PAINS

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COUNCIL MEETINGS, 1932

Louisiana

Place—First Church, Shreveport.

Time—March 29-April 1, 1932.

Council Guest—Miss Mabel Howell, Nashville, Tenn.

Special Guests—Bishop Dobbs and Dr. W. Angie Smith.

Chairman of Registration—Mrs. J. S. Welsh, 1121 Dalzell St., Shreveport.

Mississippi

Place—Galloway Memorial Church, Jackson.

Time—April 5-8, 1932.

Council Guest—Mrs. Ina Davis Fulton, treasurer.

Special Guest—

Chairman of Registration—Mrs. I. E. Cobb, 1114 North Jefferson Street, Jackson.

North Mississippi

Place—Amory.

Time—March 29-31, 1932.

Council Guest—Mrs. J. W. Downs, home secretary.

Special Guest—A Missionary from China.

Chairman of Registration—Mrs. S. R. Jones, Amory.

CONFERENCE NEWS

Louisiana

Zone No. 2 of the Monroe district held the first meeting of the year in Lake Providence, with a good attendance. The president, Mrs. C. R. Abney, of Pioneer, in her message stressed the Houma Scholarship and Missionary Voice. This was followed by a round table discussion of young people's circles. A playlet by the Oak Grove Society, and a talk on "Stewardship" by Mrs. W. McG. Dollerhide, of Oak Grove, completed the morning session. After an enjoyable luncheon hour Rev. B. L. Roberts, of Pioneer, conducted the devotional, reading from the 15th chapter of John. Mrs. D. H. Allen, of Tallulah, read an interesting article on "The Mother of Washington." Rev. H. B. Hines, de-

NERVOUS, LOST WEIGHT

Montgomery, Ala.—"A few years ago I became in a terribly rundown condition, was so nervous I couldn't get a good night's rest, had very little ambition, lost weight and realized I must do something about it at once," said Louis Newton of 33 Pelham St. "Finally I decided to give Dr. Pierce's Golden Medical Discovery a trial, and my appetite returned, my nerves were so much better I could rest at night, and I felt more like doing a good day's work. As a general tonic I don't believe you can beat it!"



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livered a forceful address on "Real Citizenship," and Mrs. Joe Robertson, of Oak Grove, spoke on "Woman's Place as a Citizen." The meeting closed with a solo, "The End of a Perfect Day," by Mrs. Grady Wylie, of Lake Providence.

Mississippi

The Missionary Society of the Jefferson Street Methodist Church, Natchez, Miss., has just completed a most interesting as well as instructive Mission study; using the book, "Methodism and the World's Needs." The discussions of the six chapters were led by the pastor and five well informed members of the church. There was an average attendance of forty-three at the meetings, including quite a number of men from the various divisions of the church. The ladies made it possible for the business men and women to take advantage of the opportunity of study, by serving supper each evening at 6:30. A number of members of the Young People's Division were present for the discussions. They enjoyed these discussions so much that they suggested that a study of the book would be beneficial to their department. They, at once, started the course, under the able guidance of Mrs. T. H. Fore.

Association of Women of the South for the Prevention of Lynching

The progress of the organization of the Association of Southern Women for the Prevention of Lynching is serving as a medium for the crystallization of an overwhelming sentiment in the South against this crime. Government by law instead of mobs has a direct appeal to women whose hearts are bound up in the preservation of home and child life.

Mississippi, under the leadership of Mrs. L. W. Alford and a strong executive committee, has spread the movement over thirty-six counties numbering several score of towns and cities. Before the year is over, the organization will doubtless cover the entire state with a membership of several thousand. This state association has enlisted in an advisory committee, many of the leading professional men.

Kentucky, following the same program as Mississippi, is having the same success. Tennessee has organized under a permanent chairman, Mrs. F. C. Paschal. The women of the other Southern States have completed their permanent program and are following through along the same lines.

Citizenship Debased by Lynchings.

—The most obvious results of lynchings include the crucifixion of law and government, the barbaric and depraved behavior of the lynchers, and the untimely death of unconvicted people. It is axiomatic that a lynching makes high mockery of police officers, court officials, legislators, and state executives. Civilized countries require that death sentence be executed by

some quick means. More deaths by slow fires, mutilations, and other tortures are indicative of a group sadism.

The after-effects of lynchings further affect citizenship. Leading citizens are compromised into letting the matter alone, thus affording the lynchers virtual immunity. The few indictments and fewer convictions of 1930 lynchers indicate that the courts are either grossly insincere or ineffective. "A lynching makes a lot of otherwise good people go blind or lose their memories," was the way one outspoken anti-lyncher put it. In several cases the accused persons were taken from the sheriff or other peace-officers in broad daylight by unmasked men. These officers later swore in grand jury hearings that they could not identify a single member of the mob. In other instances, leading local citizens were onlookers; they likewise gave no convicting evidence to the court. Thus lynching makes mockery of courts and citizens. The state itself has been lynched.

Additional Legislation.—The deans of the Southern law schools, composing the Commission on the Study of Legal Problems in Lynching, is now engaged in a thorough survey of this field and is soon to report its findings and recommendations. We do not deem it necessary or advisable to anticipate their conclusions.

It should be said, however, that the study of the 1930 lynchings clearly indicates the need of additional laws to insure the protection of prisoners and to facilitate the apprehension and conviction of mob members. The lynching of twenty-one victims last year, many of them taken out of the hands of the law, and the fact that of thousands of persons participating in these group murders, many of them openly, less than fifty were indicted and but four convicted and sentenced, forcibly suggest the need of certain legal expedients. Among those most worthy of consideration may be mentioned (a) compulsory removal of prisoners in certain types of cases; and (b) arbitrary power in the hands of the state authorities to extend protection and, if necessary, to investigate and prosecute in case of mob violence, to change the venue in the trial of lynchers, and to suspend officers who yield their prisoners to mobs.

Practical Measures for Prevention and Dispersing Mobs

Our case studies suggest, among others, the following needs:

Securer jails to keep out mobs, and adequate equipment to repel them—machine guns, gas bombs, etc. The consolidation of small, poor counties into larger and wealthier units might help greatly to this end.

Sheriffs and other peace-officers should cease fraternizing and temporizing with mob leaders—a habit that has often encouraged them in their lawlessness.

Officers of rural counties might, with great advantage, form working agreements to assist each other in times of crisis. Citizens of influence may be called in to help prevent the formation of mobs and turn them from their purpose, or if necessary they may be deputized to resist them.

Experience indicates that no Amer-

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ican community is immune from the danger of mob violence. Therefore, in every community, particularly in rural areas and small towns, a few good citizens should associate themselves in a compact to watch for threats of mob violence and to act together for its prevention. In many of the cases studied last year such a committee, adept and active, might easily have foreseen and prevented the threatened tragedy.

The relatives and friends of those against whom crimes have been committed may, and sometimes do, greatly help in the prevention of lynchings by urging that the law be allowed to take its course.

Results of Lynchings

Respect for Government.—When such acts involve the taking of human life, the effect on the community is deadly. The very source of protection in a civilized country with a stable form of government is the law and courts.

Citizens who weaken, defy or destroy respect for government, prepare a fertile field for planting communistic doctrines subversive of American democracy.

Respect for Religion.—American citizens afford nations or foreign peoples concrete arguments against a religion in which Americans believe the basic principles of which demand respect for the rights of human beings.

Foreign Missions.—Rapid communication between peoples of all lands carries the news of the unlawful taking or attempt to take a human life by a mob of Christian men and women, all over the world immediately.

Missionaries teaching Christ and his principles as the best way of life, find their work embarrassed and set back by such acts of barbarism committed by Christian people at home.—Southern Commission on Lynching.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi.
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

NORTH MISSISSIPPI CONFERENCE

The Oxford School

On last week we held a standard training school in the Oxford church. This was the first standard school to be held in this church, but the school was put over in the best form. The pastor, Rev. W. H. Mounger, and the local board of Christian education, of which Mr. Whitman Davis is president, left nothing undone to make the school a success. The Woman's Missionary Society served an evening luncheon at the church at the intermission hour every evening, which afforded an excellent social hour for the school. There was a growing interest in the school from the beginning. Thirty were enrolled, twenty-one received credit with three to receive office credit. The school touched near fifty people. Three courses were offered: "The Life of Christ," taught by Miss Virginia Thomas; "A Study of Middle Childhood," taught by Miss Lynda Ramey, and "Organizing for Christian Education in the Local Church," taught by the writer. The people of the Oxford local church feel that much good was accomplished by this school.

Sunday School Day Programs

The programs for Sunday School Day are available now. Just write our office and state the number that you wish. You will not need over five for any one church. Remember that the date for this day is April 10, or as near thereto as possible. You will want to appoint your committee now to be making preparations for this day. It is expected that this day be observed in every church in the Conference.

Corinth and Booneville

It was my pleasure to visit the First Church at Corinth last Sunday morning and preach for the pastor, Rev. E. S. Lewis. It is always a joy to preach to this large and interested congregation. I met with the local church board of Christian education in the afternoon, when plans were made for training work for the workers. Later in the afternoon Mr. and Mrs. J. H. Blakemore carried the writer to Booneville. It was a pleasure to have this visit with these good people, as we journeyed to Booneville, Mr. and Mrs. Lockman being passengers with us and adding to the pleasure.

Rev. J. V. Bennett, the pastor at Booneville, was found to be improving in health and back on the job. The church at Booneville has amply provided for its physical needs by erecting one of the most beautiful and up-to-date buildings that can be

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found anywhere. This church, led by its consecrated and able pastor, is putting on a very fine program of work.

Fourth Sunday Offering

The Fourth Sunday Missionary offering is coming fine for the month of February. Have you sent in yours? It is very gratifying to notice the large number of schools that are putting on the Missionary program on the fourth Sunday. This is very important in building a missionary church.

R. G. LORD.

MISSISSIPPI CONFERENCE NOTES

Good reports are still coming in from the work done at the district educational institutes. This is most gratifying and encouraging. Many have been kind enough to speak a good word for the effort made.

Mr. O. C. Hull held an institute for the Clinton area this past week. Much good has come from this effort. Clinton church will complete its organization and move forward on the unified plan idea.

A visit to Main Street, Hattiesburg, gave us the pleasure of meeting with the young people's class. Most of this group are college students. It is most encouraging to have our young people off from home to take an active part in the work of the church. Their program for the morning was most interesting.

Laurel First Church is making plans to complete their organization of the Board of Christian Education and begin work on their problems. A meeting with their board was greatly enjoyed. They are utilizing all the space in their building and they are having increases in their attendance in every department.

It is always a happy experience to find a church moving forward. We believe that Laurel, with the present outlook will have one of the best years of its entire history.

Brother I. H. Sells, at Carthage, is completing the organization of the local church board of Christian education.

I repeat what I have said a number of times already this year that the most valuable service the board can render to any church now is to visit with the local church board or those who ought to be on the local church board and talk about the possibilities of their church meeting its own responsibilities in its own community.

The Carthage area is a most strategic one. Edenburg is growing. Buckwalter is building a large saw mill there. Many of the employees are moving in. We must look after this situation and Carthage church is the

only hope. The Edenburg circuit that was once a flourishing charge has been done away with for many years. It now looks as if we will have a good church here again. It is always a great pleasure to visit the Carthage church. From the present indications they will bring to the conference a report that will be encouraging.

It was a real pleasure to me to be able to worship with the Millsaps Memorial Church Wednesday evening. About forty were present and all seemed to enjoy the services. Brother Prewitt was forging ahead with the program of the church. This is a loyal, faithful group and needs the encouragement of all Christian workers.

It was our pleasure and privilege to be with the workers of the Clinton and Bolton charges Thursday night. It was a most helpful meeting. Both these pastors are making progress and advancement. If their plans can be carried out our church will certainly prosper on both charges.

The board will mail next week a sample copy of the Sunday School Day Program to each pastor and superintendent. It will come to you in a large envelop and it is hoped that you will examine it and order your programs immediately and begin to make plans for Sunday School Day. Your board is in great need of an early response from Sunday School Day observance. Your co-operation will be encouraging.

March 13 is Young People's Day. Every church in the Conference that will bring the message of this day to the attention of its people will be doing a big thing for its young people. Our young people are worthy of all we can do for them and are appreciative also. Let every church encourage its young people by making possible this observance.

You need not make elaborate preparations. The program is simple. Open the way and encourage both by precept and example.

We come to the fourth Sunday of February and we are trusting that God will open the way for the offering this month to offset the loss of last month. If the offering this month could equal \$1,000 we would not only lift the conference board out of the dumps, but would also make the heart of the General Board glad.

Pray for the workers and the work.
 JOHN C. CHAMBERS.

LOUISIANA CONFERENCE YOUNG PEOPLE

Just a few more days to prepare your Young People's Day program—if you can have it on March 13, the day set aside by the Discipline, as we hope you will. If it is impossible for you to observe this day, do not fail to utilize the nearest day available.

We are very grateful for the fine co-operation the presiding elders are giving us in this vitally important project. Knowing how many demands are made upon their time and interests, we feel all the more apprecia-

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tive of their assistance in putting this day over.

We hope most sincerely that every pastor of every local church will feel as keenly the responsibility which he has toward his own young people and their conference program.

And, young people, do you fully realize how essential it is that this day be observed in a "big way"—both from the standpoint of valuable information for the older members of the church in regard to your work, and from the standpoint of a good offering. Our financial program from now until assembly time is practically dependent upon a good Young People's Day offering.

Reaching the unreached is a most important part of the program of the Louisiana Conference Young People's Division. Therefore, we need to make our Young People's Day program a challenge, an inspiration, and something that will set adults and other young people to thinking. We hope, too, to reach our goal of \$2,000—heretofore unreached, but not unreachable. Let's go!

The Young People's Division of Keener Memorial Church, Baton Rouge, held a special class during the pastor's school of missionary cultivation, using the book "Methodism and World Need." About fourteen attended the class regularly, and seemed to get a great deal from the study.

A play, "The Color Line," was given at Mangum Memorial, Senior Epworth League, Sunday, February 28, with such success that the pastor asked that it be repeated at the evening worship hour. This was quite effective, with Miss Katherine Fish leading, and Merlin McKinnon as director.

MARY SEARLES,
 Pub. Supt., Young People's Div.

A MESSAGE TO YOU

By W. G. Evans

I walked into the home of a lifelong friend this morning as he was just passing the sixty-third milestone on his journey through life. For a number of years he has been a shut-in from his usual haunts and most of his time has been spent with the great masters of the world's thought, in the past and present generations, and with the choicest of current lit-

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erature, and while his body, shaken and enfeebled, has taken its ease among the cushions of couch and easy chairs, yet he has lived with head up and mind alert with his loved literature and friends. Of him it might be said in the language of scripture, that "though the outward man perish, yet the inward man is renewed day by day."

His friends and neighbors had come with arms full of choice flowers, from their gardens and hot houses, and in his room and on his bed were letters, telegrams and other remembrances from friends at a distance. The whole house was fragrant not only with the odor of rose and jasmine but with that more subtle fragrance that is expressive of the love of one's friends.

We talked of the past, of the living present, of his books, and of the problems of state and church, and then of his "commission to tell the world of the infinite love of a living God." Finally I asked what message if any he would send to the men and women in the great work-a-day-world that this page reaches. His reply came crisp and clear. "There is but one message. Tell them that in the language of David the Psalmist, 'A day in the church is better than a thousand days spent in the world. The sweetest days of my life are those spent in God's service, or in His church. There is nothing to regret in those days spent in the house of God.'"

How many men there are who look back over life from some such vantage point, outside of its swirl, and get a clear view of earthly values that will give you the same advice. "Go to church." "Cultivate the companionship of church people."

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Prairie and Strong, at Strong, Mch. 9.
Amory Ct., at Tranquil, Mch. 11.
Woodland, at Prospect, Mch. 14.
Buena Vista, at Buena Vista, Mch. 15.
Shannon, at Bruner, Mch. 16.
Verona, at Plantersville, Mch. 17.
Algoma, at Ebenezer, Mch. 18.
Vardaman, at Rhodes Chapel, March 19-20.
Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Corinth Dist.—Second Round

Baldwyn and Wheeler, at Wheeler, March 9, 11 a. m. and 1 p. m.
Booneville, March 9, 5 p. m.
Corinth Ct., at Gaines Chapel, March 10, 11 a. m. and 1 p. m.
Corinth, South Side, March 10, 7 p. m.
Iuka Ct., at Snowdown, March 11, 11 a. m. and 1 p. m.
Iuka, Feb. 11, 5:30 p. m.
Burnsville, at Indian Springs, March 12, 11 a. m. and 1 p. m.

Kossuth, at Kossuth, March 13, 11 a. m. and 1 p. m.
Guntown and Baldwin, at Guntown, March 13, 4 p. m. and 7 p. m.
Chalybeate, at Walnut, Mar. 15, 11 a. m. and 1 p. m.
Myrtle, at Glenfield, March 16, 11 a. m. and 1 p. m.
New Albany, March 16, 7 p. m.
New Albany Ct., at Mt. Olivet, March 17, 11 a. m. and 1 p. m.
Sherman, at Sherman, March 18, 11 a. m. and 1 p. m.
Potts Camp, at Cornersville, March 19, 11 a. m. and 1 p. m.
Hickory Flat, at Ebenezer, March 20, 11 a. m. and 1 p. m.
New Albany, March 20, p. m., preaching.
Mooreville, at Andrews Chapel, March 22, 11 a. m. and 1 p. m.
Mantachie, at Shiloh, March 23, 11 a. m. and 1 p. m.
Marietta, at Liberty, Mar. 24, 11 a. m. and 1 p. m.
Booneville Ct., at Oak Grove, March 26, 11 a. m. and 1 p. m.
Rienzi, at Pisgah, March 27, 11 a. m. and 1 p. m.
Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.
JAMES H. FELTS, P. E.

Columbus District—Second Round

Caledonia Circuit, at Flint Hill, March 12.
Brooksville, at Brooksville, March 13.
Sturgis, at Pleasant Hill, March 19.
Columbus, First Church, Mar. 20, a. m.
Columbus, Central, March 20, p. m.
Chester, at Salem, March 25.
Ethel, at Shady Grove, March 26.
Longview, at....., March 27.
Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a. m.
Ackerman Station, April 3, p. m.
High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10 a. m.
Weir and McCool, at Weir, April 10 p. m.
Macon Circuit, at Center Point, April 17, a. m.
Crawford, at Mayhew, April 17, p. m.
V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Clarksdale, S. C., Mar. 9, p. m.; presiding May 1, p. m.
Arcola and Murphy, at Murphy, Mar. 13, a. m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Mar. 13, p. m.; Q. C., after service.
Hollandale, Q. C., Mar. 16, p. m.; preaching, Apr. 24, p. m.
Boyle and Pace, at Pace, Mar. 20, a. m.; Q. C., afternoon.
Coahoma and Jonestown, at Jonestown, Mar. 20, p. m.; Q. C., after service.
Lula and Dundee, at Dundee, Mar. 27, a. m.; Q. C., afternoon.
Dubbs and Evansville, at Evansville, Mar. 27, p. m.; Q. C., after service.

Friars Point and Lyon, at Friars Point, Apr. 3, a. m.; Q. C., afternoon.
Duncan and Alligator, at Alligator, Apr. 3, p. m.; Q. C., after service.
Rosedale, at Rosedale, Apr. 10, a. m.; Q. C., afternoon.
Shelby, Apr. 10, p. m.; Q. C. after service.
Lake Cormorant Ct., at Robinsonville, Apr. 17, a. m.; Q. C., afternoon.
Tunica, Apr. 17, p. m.; Q. C., after service.
Gunnison and Hillhouse, at Bobo, Apr. 24, a. m.; Q. C., afternoon.
Merigold and Sherard, at Sherard, May 1, a. m.; Q. C., afternoon.
District Conference, at Greenville, Apr. 19-20.
E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Ashland, at Liberty, Mch. 9.
Abbeville, at Mt. Zion, Mch. 10.
Durant, Mch. 13, a. m. and p. m.
Lexington, Mch. 13, p. m.
Holcomb, at Tie Plant, Mch. 13; preaching, Feb. 14.
Paris, at Taylor, Mch. 16.
Grenada, Mch. 20, a. m.; Conference, Mch. 23, p. m.
Water Valley, First Church, Mch. 20, p. m.
Sallis, at McAdams, Mch. 22.
Ebenezer, at Hebron, Mch. 26-27.
Waterford, at Chullahoma, Mch. 29.
Poplar Creek, at Friendship, Mch. 31.
Winona Ct., at Columbiana, Apr. 2.
Coffeeville, at Bethlehem, Apr. 3.
Pickens, Richland and Goodman, at Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.
Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Mt. Pleasant, at Union, Mar. 12, 13.
Olive Branch, at Mineral Wells, Mar. 13, p. m.
Red Banks, at Victoria, preaching and Q. C., March 15, 11 a. m.
Shuford, at Lovejoy, March 19, 20.
Longtown, at See's Chapel, March 23, 11 a. m.
Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11 a. m.
J. M. BRADLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Bogue Chitto, at Northfield, March 13, 11 a. m.; April 21, 7:30 p. m.
Summit, at Topisaw, March 13, 2:30 p. m. and 7:30 p. m.

Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.
Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Second Round

Prentiss, at Bassfield, Mch. 20, 11 a. m. and 2 p. m.
Taylorsville, at Mize, Mch. 27, 11 a. m. and 2 p. m.
Collins, at Bethel, Apr. 3, 11 a. m. and 2 p. m.
New Augusta, at Leaf, Apr. 10, 11 a. m. and 2 p. m.
Williamsburg, at Santee, Apr. 13, 11 a. m. and 2 p. m.
Silver Creek, at Oakvale, Apr. 17, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Apr. 19, 7:30 p. m.
Heidelberg, at Vossburg, Apr. 24, 11 a. m., 2 p. m.
Hattiesburg, Main St., Apr. 25, 7:30 p. m.
Sumrall, at Sumrall, Apr. 27, 7:30 p. m.
Eucutta, at New Hope, May 1, 11 a. m. and 2 p. m.
Petal, May 2, 7:30 p. m.
Ellisville, at Moselle, May 4, 11 a. m. and 2 p. m.
Magee, at Rials Creek, May 8, 11 a. m., 2 p. m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30 p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30 p. m.
Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.
The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.
W. A. HAYS, P. E.

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ANNIVERSARY OF OUR NATIONAL HYMN

By H. H. Smith

While "The Star-Spangled Banner" is our national anthem, "My Country 'Tis of Thee," is our popular national hymn. It was written just one hundred years ago, by Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes, at Harvard. In a class poem, Dr. Holmes referred to him as follows:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free—
Just read on his medal, 'My country, 'of Thee.'"

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

Smith was born in Boston in 1808, and died in the same city in 1895. He was the author of more than one hundred hymns. Among his hymns that have found their way into various church hymnals are: "Softly fades the Twilight Ray," "When Shall We Meet Again?" "Yes, My Native Land, I Love Thee," "Lord of Our Life, God Whom We Fear," and "The Morning Light is Breaking." The last-named is a very popular missionary hymn. The author was deeply interested in foreign missions, but was disappointed in not

being able to enter the foreign field. About that time Adoniram Judson was in the midst of his great labors in Burmah, and, after many obstacles, wrote home that the morning light was breaking, and the gospel was gaining headway. Inspired by this report, Smith was moved to write the great missionary hymn, "The Morning Light is Breaking." Only a year before his death, when he was eighty-six years old, he composed a hymn on the church:

"Founded on Thee, our only Lord,
On Thee, the everlasting Rock," etc.

It was while he was a student for the Baptist ministry, at Andover Theological Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When someone expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

"America" was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street Church, Boston.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half-way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the cavern at Manitou, Colorado, where it was played on the stalactites."

Ashland, Va.

A FARMER'S DEPRESSION

Among those of us who have about concluded that the stock market in Wall Street had little to do with our financial collapse is an honest farmer of Hollow Rock Junction, Tenn. You may find your heart beating in sympathy with his as you read what he wrote below to his home paper.

"Dear Mr. Editor: There seems to be so much talk about our so-called Republican prosperity, I believe 'tis my duty to write my views on the same and help analyze the situation as far



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as possible so's we can make up our minds we had auto change our ways of living and so forth.

"I have taken my own case for instance. I see my mistake, and many others have acted likewise. I bought a car instead of a farm and it is worn out, but the farm I figured on is still O. K. I invested in a radio instead of a cow, and the radio gives static instead of mik.

"I am feeding five nice hounds which answer to the names of Red, Red Wing, Slobber, Jake and Barum, instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all my cash in 1928 and used my credit in 1929 and traded up my future wages in installments in 1930, so hard times caught me in bad shape last fall.

"If I had spent my last ten dollars for flour and meat instead of gas and oil I would have been O. K. I built a nice garage last year instead of covering my barn and I loafed in a mountain two weeks instead of being in the pasture fixin' it so's my cow wouldn't

get out, but she is dry and mortgaged to boot for two blankets my wife bought from an agent instead of payin' the preacher.

"I'm on a cash basis now, but ain't got no cash. I am tied to the end of my rope and the man I am working for is busted on account of nobody wouldn't pay him, and his cotton won't sell 'cause nobody won't buy no cotton clothes. All the gals wear slick, silky underwear right here in our cotton patches. I had \$4 saved up for a rainy day—it turned dry and I spent the \$4 for two inner tubes.

"I tried hard to make both ends meet with a turnip patch, but when I got turnips ready to sell everybody else was selling turnips for nothing and the market was glutted. I am worried plum to the bone and my wife's kinfolks are coming over next Tuesday to spend two weeks.

"Write or phone if you hear of any relief from the government coming down my way, and I am willing to be either a Democrat or a Republican for a few weeks if that will help out any."

Fifty and Fit



A MAN is as old—or as young—as his organs.

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Why go along with "fairly good health" when you might be enjoying vigor you haven't felt for years?

There's a simple little thing anyone can do to keep the vital organs stimulated, and feel fit all the time. People don't realize how sluggish they've grown until they've tried it. The stimulant that will stir your system to new life is Dr. Caldwell's syrup pepsin. It will make a most amazing difference in many ways.

This famous doctor's prescription is a delicious syrup made with fresh herbs, active senna, and pure pepsin. It starts its good work with the

first spoonful. That's all you need to drive away the dullness and headache of a bilious spell, and rid the system of that slow poison that saps your strength. It's better than a tonic for tired bowels, and unlike habit-forming laxatives you can take it freely or give it to any child. And it isn't expensive.

Get some syrup pepsin today, and take a little tonight. Don't wait until you're sick to give your system this wonderful help. You can avoid those spells of biliousness or constipation. A spoonful every now and then is better than constant worry about the condition of your bowels, or fear of auto-intoxication as you grow older. Dr. Caldwell's syrup pepsin protects the system. All druggists keep this preparation.



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TOLD HER

"AFTER my baby was born I took Lydia E. Pinkham's Vegetable Compound for a better appetite and more strength. My aunt recommended it.

"This medicine helped me more than anything else. My appetite is improved. My nerves are steady. I have good color and feel stronger. I will write to women about the Vegetable Compound." Mrs. Harvey Soper, 211 Green Street, Brooklyn, New York.

Lydia E. Pinkham's
VEGETABLE COMPOUND

FROM THE CONGO JUNGLES

Zamani sikujua
Zamani sikujua
Zamani sikujua
Kwa dini ya Yesu.

What is it? A chant to some heathen god or the weird incantation of a Congo witch doctor? No, it is neither of these but a Christian hymn in Swahili, and were we at Tunda station in the Methodist Congo Mission and heard these strange words re-echoing from the African jungle, it is probable that we would find ourselves joining in the refrain, our English words mixing strangely with the Swahili, as we proclaimed along with the Congo native that "the old time religion is good enough for me."

For this is none other than that good old tune, "The old time religion," turned into the Swahili dialect by the Rev. Henry T. Wheeler, Methodist missionary to the Congo. When Mr. Wheeler went to the Congo in 1928 he was stationed at Tunda, the farthest station of the Congo Mission, where the people speak largely Swahili. He found that these people had no catechism and no hymn book in their native tongue, and he set to work to meet this need. By June, 1931, he had learned the language, had translated a catechism into the Swahili, and had literally made a Swahili hymnal, for he not only wrote words to fit familiar tunes (for he found that literal English translations would not do at all), but he mimeographed the verses and used a butcher knife to cut the pages. These he bound by hand into a little booklet about three by six inches with a brown paper cover. In this little handmade book there are fifty hymns, most of them written by Mr. Wheeler, though two are credited to Mrs. Henry C. Ayres, also of Tunda station.

Mr. Wheeler's hymnal opens with the Lord's prayer in Swahili and closes with the words of this familiar hymn: "Nataka kwambia Hadithi ya Yesu." (I love to tell the story.)

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round
Pearl River, at Sun, Mch. 13, 11 a. m.
Springfield, at Hutt, Mch. 20, 11 a. m.
Ponchatoula, Mch. 20, p. m.
Plaquemine, Mch. 22, 11 a. m.
First Church, Baton Rouge, Mch. 27, 7:45 p. m.
Natalbany, at Natalbany, Apr. 3, 11 a. m.
Hammond, Apr. 3, p. m.
Pine Grove, at Pine Grove, Apr. 10, 11 a. m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—Second Round
Lafayette, May 6, p. m.
DeRidder, Mch. 11.

Gueydan, at Kaplan, Mch. 13, a. m.
Crowley, Mch. 13, p. m.
Lake Arthur, Mch. 20.
Sulphur, Mch. 27, a. m.
Vinton, Mch. 27, p. m.
Abbeville, Apr. 3, a. m.
New Iberia, Apr. 3, p. m.
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.

W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round

Felicity, Mch. 6, p. m.; May 11.
Parker Memorial, Mch. 13, a. m.; Mch. 20.
Carrollton Ave., Mch. 13, p. m.; May 4.
Houma and French Mission, at Houma, Mch. 20.
Morgan City, at Berwick, Mch. 27.
Chalmette and Gentilly, at Gentilly, Apr. 3, a. m.; Mch. 31.
Epworth, Apr. 4, p. m.; Mch. 16.
Faust Church, Apr. 10, a. m.; Mar. 30.
McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.
Covington, at Mandeville, Apr. 17, a. m.
Slidell, Apr. 17, p. m.

Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p. m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences. The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston District—Second Round

Farmerville, at Calhoun, March 6, preaching 7 p. m.; Q. C. following.
Dubach, at Dubach, March 13, preaching 11 a. m.; Q. C. 2:30 p. m.
Bienville, at Strange, March 13, following night service.

Gibbsland, at Oak Grove, March 20, preaching and Q. C. 11 a. m.
Simsboro, at Simsboro, March 20, 3 p. m.; preaching 7 p. m.
Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.
Haynesville, at Haynesville, March 27, following night service.
Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

ROBT. M. BROWN, P. E.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Second Round

Eden and Bentonla, at Eden, Mch. 13, 11 a. m. and 2 p. m.
 Jackson, at Glendale, Mch. 13, 7:30 p. m.; May 4, 7:30 p. m.
 Sartaria, at Wesley Chapel, Mch. 20, 11 a. m. and 2 p. m.
 Terry, at Byram, Mch. 27, 11 a. m. and 2 p. m.
 Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.
 Madison and Pocahontas, at Pocahontas, Apr. 3, 11 a. m. and April 6, 10 a. m.
 Clinton, at Clinton, Apr. 3, 4 p. m. and 7 p. m.
 Mendenhall and D'Lo, at Mendenhall, Apr. 10, 11 a. m. and 2 p. m.
 Jackson, at Millsaps Memorial, Apr. 10, 7:30 p. m.; April 11, 7:30 p. m.
 Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.
 Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.
 Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.
 Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.
 Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
 Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
 Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
 Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
 Edwards, at —, May 18, 11 a. m. and 2 p. m.
 Flora, at Adele, May 22, 11 a. m. and 2 p. m.
 Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
 Florence, at —, May 25, 11 a. m. and 2 p. m.
 Harrisville, at —, May 28, 11 a. m. and 2 p. m.



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Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
 Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
 District conference at Bentonla, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Harperville, at Good Hope, Mar. 13, 11 a. m.; 2:30 p. m.
 Chunky, at Last Gap, Mar. 20, 11 a. m.; 1:30 p. m.
 Lake, at Coushatta, Mar. 20, 7:30 p. m.
 Bay Springs, at Silverena, Mar. 27, 11 a. m.; 1:30 p. m.
 Montrose, at Louin, Mar. 27, 3:30 p. m.; 7:30 p. m.
 Walnut Grove, at Madden, Apr. 3, 11 a. m.; 1:30 p. m.
 Forest, at Kalem, Apr. 3, 3:30 p. m.; 7:30 p. m.
 Carthage Ct., at Rockey Point, Apr. 10, 11 a. m.; 1:30 p. m.
 Carthage Station, Apr. 10, 7:30 p. m.
 Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.
 Hickory, Apr. 24, 11 a. m.; 2:30 p. m.
 Shiloh, May 1, 11 a. m.; 1:30 p. m.
 Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
 Philadelphia Station, May 8, 7:30 p. m.
 Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
 Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
 Union, May 22, 7:30 p. m.
 Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
 Laurel, 1st Church, June 5, 11 a. m.
 Laurel, Kingston, June 5, 3:30 p. m.
 Laurel, West, June 5, 7:30 p. m.
 Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Denney with us.

W. M. SULLIVAN, P. E.

Seashore Dist.—Second Round

Long Beach and Pass Christian, Feb. 21, 11 a. m.
 Handsboro and Second Church, at Handsboro, Feb. 28, 11 a. m.
 Biloxi, Main Street, Mar. 6, 11 a. m.
 Saucier, at Nugent, Mar. 6, 7:30 p. m.
 Logtown, at Logtown, Mar. 13, 11 a. m.
 Bay St. Louis, Mar. 13, 7:30 p. m.
 Escatawpa, at Caswell Springs, Mar. 20, 11 a. m.
 Pascagoula, Mar. 20, 7:30 p. m.
 Wiggins, Mar. 27, 11 a. m.
 Ocean Springs, Apr. 3, 11 a. m.
 Biloxi, Wesley Memorial, at Wesley, Apr. 3, 7:30 p. m.
 Carriere, at Wesley Chapel, Apr. 9 and 10, 11 a. m.
 Poplarville, Apr. 10, 7:30 p. m.
 Vancleave, at Mt. Pleasant, Apr. 17, 11 a. m.
 Gulfport, First Church, Apr. 17, 7:30 p. m.
 Picayune, Apr. 24, 11 a. m.
 Americus, at Cross Roads, May 1, 11 a. m.
 Moss Point, May 8, 11 a. m.
 Kreole, at Kreole, May 8, 7:30 p. m.
 Mentor, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.
 Brooklyn and Bond, at Bond, May 15, 11 a. m.
 Lumberton, May 15, 7:30 p. m.
 Coalville, at White Plains, May 22, 11 a. m.
 Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.
 District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Vicksburg Dist.—Second Round

Roxie, at McNair, Mar. 13, 11 a. m., 12 m.; preaching, Greendale, 3 p. m.
 Rolling Fork and Cary, at Cary, Mar. 20, 11 a. m., 2 p. m.
 Anguilla, at Anguilla, Mar. 20, 4 p. m.; 7 p. m.
 Lorman, at Willows, Mar. 27, 11 a. m.; 12 m.
 Washington, at Kingston, Apr. 3, celebration of 75th year of present building, 10 a. m.-3 p. m., with Q. C. at 1:30.
 Natchez, Apr. 3, 4:30 p. m.; 7 p. m.
 Hermanville, at Rocky Springs, Apr. 10, 11 a. m.; 1:30 p. m.
 Port Gibson, Apr. 10, 4 p. m.; 7 p. m.
 Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at Stephenson.
 Mayersville, at Valley Park, Apr. 24, 2 p. m.
 Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.
 Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.
 Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.
 Fayette, May 1, 7 p. m.
 Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.
 Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.
 Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
 Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
 District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

LOUISIANA CONFERENCE

Minden District—Second Round

Haughton and Doyline, at Pleasant Valley, Mar. 13, 11 a. m., and 2 p. m.
 Springhill, Mar. 13, p. m.
 Jena, at Eden, Mar. 27, 11 a. m., and 2:30 p. m.
 Trout and Good Pine, at Good Pine, Mar. 27, p. m.
 Sibley, at Pine Grove, Apr. 3, 11 a. m.; 2:30 p. m.
 Sicily Island, at Sicily Island, Apr. 10, 11 a. m.; 2:30 p. m.
 Ferriday, Apr. 10, p. m.
 Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
 Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
 Rochelle and Selma, at Selma, Apr. 24, p. m.
 Campti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
 Coushatta, May 1, p. m.
 Winnfield, May 8, 11 a. m.; 2 p. m.
 Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
 Minden, May 15, p. m.
 District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Columbia, Mch. 6; Q. C., later.
 Monroe, First Church, Mch. 13; Q. C., June 1, p. m.
 Oak Ridge, at Crew Lake, Mch. 20, a. m.
 Monroe, Gordon St., Mch. 20; Q. C., May 29, p. m.
 Gilbert, at Boeuf Prairie, Mch. 27, a. m.
 Delhi, Mch. 27, p. m.
 Tallulah, April 3; Q. C., May 18.
 Lake Providence, April 3, p. m.
 Mangham, at Union, April 10, a. m.
 Wisner, at Crowville, April 17, a. m.
 Winnsboro, April 17, p. m.
 Mer Rouge, April 24, a. m.; Q. C., at Collinston, 7:30 p. m.
 Bonita, at Beekman, April 24, p. m.

PREACHER HEALS

HIS BRONCHITIS

After coughing for more than 30 years, the Rev. J. J. Richards, 1349-BX, Arbor Ave., Dayton, Ohio, discovered a new treatment for Chronic Bronchitis and recovered quickly. It goes right to the root of the trouble and speedily overcomes constant coughing and difficult breathing. Soothes and heals. Write for Free particulars.

Rayville, May 1, a. m.

West Monroe, May 1; Q. C., May 25, p. m.

Oak Grove, at Kilbourne, May 8.

Waterproof, at St. Joseph, May 15, a. m.

Newellton, May 15, p. m.

Fairbanks and Sterlington, at Sterlington, May 22, a. m.

Bastrop, May 22, p. m.

Pioneer, at Floyd, May 29, a. m.

District conference at West Monroe, May 10, 11. Program announced later.

W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Mooringsport, March 6, a. m.; Q. C., 2 p. m.
 Park Avenue, Mch. 6, p. m.; Q. C., April 4, 7:30 p. m.
 Oil City, at Trees City, Mch. 13, a. m.; Q. C., 2 p. m.
 Vivian, Mch. 20, a. m.; Q. C., 2 p. m.
 Belcher and Gilliam, at Belcher, Mch. 27, a. m.; Q. C., 2 p. m.
 Mangum Memorial, Mch. 27, p. m.; Q. C., April 11, 7:30 p. m.
 Ida and Hosston, at Hosston, April 10, a. m.; Q. C., 2 p. m.
 Noble and Benson, at Benson, April 17, a. m.; Q. C., 2 p. m.
 Mansfield, April 17, p. m.; Q. C., following preaching service.
 Bossier City, April 24, a. m.; Q. C., April 18, 7:30 p. m.
 Cedar Grove, April 24, p. m.; Q. C., April 20, 7:30 p. m.
 District conference, at Mangum Memorial, Thursday, April 28, 9 a. m.
 Claiborne, May 1, a. m.; Q. C., May 2, 7:30 p. m.
 First Church, Shreveport, May 1, p. m.; Q. C., May 4, 7:30 p. m.
 Greenwood and Bethany, at Flournoy, May 8, a. m.; Q. C., 2 p. m.
 Noel Memorial, May 8, p. m.; Q. C., May 9, 7:30 p. m.
 Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.
 Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.
 Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.
 The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

666

LIQUID - TABLETS - SALVE

666 Liquid or Tablets used Internally and 666 Salve externally, make a complete and effective treatment for Colds. Most Speedy Remedies Known.

MONEY FOR YOU

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. I not remove the stamps from the envelopes. You keep the letters. I will pay high prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 17, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

SERIOUSLY

Rev. Every Pastor,
Louisiana and Mississippi,

Dear Brother Pastor: One hot and dry summer at Junaluska the water in the reservoir ran very low. The superintendent appeared before the assembly in the auditorium at noon to make an announcement regarding the matter. Said he, "The water is getting very low in our reservoir, just a few feet left in it. Bathe if you must, but be as economical as possible in your use of water."

A few days later the late and inimitable George Stewart appeared on the platform in behalf of the water supply. Said he, "Now I am sure you people were shocked the other day when the superintendent announced that our water supply was low saying that there were only a few feet in the reservoir. That sounded unsanitary to you, 'feet' in our reservoir of water of which we have boasted. Well, this is to relieve your fears along that line. There are just a few 'inches' now."

Well, you boys already know about how low our Advocate reservoir is. What we are looking for now is a regular cloud-burst of subscriptions that will bring the mark on the gage so high that anyone glancing up or inquiring may know at once that our work is to go forward unhindered. All working together we shall pull through this tight place and go right on with a larger service when the days are better.

Now, listen! This matter of getting subscriptions has two ends to it. This office here is supposed to be getting you out a paper that is worth while. This we are steadfastly trying to do, and we are groaning to do it better. You have been most generous in your praise and suggestions. We thank you. We don't want you to feel that getting subscriptions is like asking a subscriber to make a "donation" or to do it because it is his duty, or that it is a matter of church loyalty. We want you to go to your people with an article that is of big value and importance to them, and making clear that they are getting something that is fully worth the money invested.

May I ask, then, that you acquaint yourself with the contents of the Advocate and tell your people about it both in your bulletin and from the pulpit. Yea, tell the Missionary Society and the Young People's organization to get it before their members. Why, had you noticed that we carry considerable material from these departments of our work? From your pulpit and in private call attention to the worth while articles in the Advocate. Even if you do not always agree with the viewpoint—and

we have no right to expect this in every case—tell the people that you did not like a certain article. That itself may lead them to read it.

Then, as you go to the people for the subscriptions, move straight into their minds and hearts and secure the fruits of your efforts.

"Just this," as the preacher says, "and I am done." The other day someone looked into the Advocate office and this is what they saw: the whole staff formed in a circle, absolutely the entire group, made smaller by these times, holding hands like in ring-round-rosy, and somebody praying

JOHN WESLEY AND THE ADVOCATE

John Wesley had insight—knew values. Almost uncanny was his ability to use every facility and device that had power to teach. Early he negotiated the printing press. He sprayed England with ink.

So also Luther and Calvin. If the Reformation could not have succeeded without the rapid and persistent page; if the Wesleyan revival might not persist without its tracts; much less can Methodism survive today without her press.

We must advocate the Advocate. Let us cherish and foster our organ. Our editor wields a trenchant pen. Our people need to read his words—to mark well and inwardly digest. Let us rally to this indispensable arm of the Church.

R. E. SMITH,
Dean Emeritus, Centenary College.

for the Advocate, the pastors and Methodists of Louisiana and Mississippi and other readers, and for the ADVOCATE CAMPAIGN. They feel that those pastors and people are going to help God answer that prayer.

Heartily yours,

EDITOR.

GENERAL MISSIONARY COUNCIL

Through the courtesy of two great railroads, the Illinois Central and the Rock Island, and the General Board of Missions, we were permitted to attend the sixth meeting of our General Missionary Council, which held its session in St. Luke's Church, Oklahoma City. Dr. Forney Hutchinson is pastor of the church. He, with his great congregation, spared nothing to make guests welcome and happy. And they succeeded in the most generous fashion.

The Chamber of Commerce had all the official delegates and the editors to dinner in their spacious hall and made the people feel that the business men of that city are deeply interested in the work of the church.

Folks There

Headed by Dr. Cram, our general secretary, the force from Nashville turned out. Among them were to be seen Drs. Rawlings, Goddard, Perry, Morelock, Mrs. Downs, Mrs. Lipscomb, the conference secretaries, some returned missionaries, and a number of guests. Bishops Dobbs, Cannon, McMurtry, Boaz, Smith and the two Moores were there.

Program

Doctor Goddard conducted the devotional programs at each session, bringing to the council most timely messages with reference to the spiritual life and the great task of the Church at this time. Bishop Arthur Moore was at his best, delivering great sermons and making great appeals. Dr. Perry conducted his "round table" discussions, finding it difficult at times to keep everything in line. Morelock was strong with his word on the "Ideal Layman." Others whose names stand high on the roll presented phases of the work.

"Ralph Conner"

The star, guest of the council was Dr. Chas. W. Gordon, better known as "Ralph Conner," from Canada. His compelling sermon-addresses easily commanded the great audience each time. His language was high and his appeal searching. Under his masterly touch the Scriptures put on modern clothes, walked our streets, and lived anew. He unhesitatingly insisted upon the Church's extreme responsibility with reference to the major issues of our times. His remarks upon the Canadian Liquor System cannot be forgotten. We hope to secure them for our readers.

Emphases

To anyone attuned to the situation certain points of emphasis were prominent. There was silence on matters of secondary importance. The council seemed aware of the critical issues of the time, and at the same time quite sensitive to the ageless verities essential to the control and salvation of every age. The spiritual life note was dominant, reaching beyond the indefinite and colorless exhortation to "be spiritual." Those delegates took by the hand the real problems involved and sought definite and specific guidance. As a matter of fact it became increasingly evident to the observer that the spiritual life was not something to be lived in a corner or

(Continued on Page 8)

The Greatness of Washington

By Rev. J. L. Decell, D.D., Contributing Editor

Jethro said to Moses, "Thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness." And Carlyle said, "Great men are the fire-pillars of the universe." Our generation may well thank God that amid the "encircling gloom" of the present there are fire-pillars that shine forth to give enlightenment by their example and guidance by their principles. George Washington is one of the "fire-pillars of the universe." Two hundred years ago he was born and one hundred thirty-two years ago he died. The Holy Scriptures state that "The righteousness shall be held in everlasting remembrance" but "the name of the wicked shall rot." The name of Benedict Arnold has decomposed until no institution bears his name nor has a monument ever been built in his honor. Hundreds of thousands of boys have been named Washington, and a state and counties, towns, cities, lakes, rivers, mountains and monuments have been honored with the name of Washington. History doesn't set Washington apart in solitary greatness, nor make him a sort of super-man, but reveals him to have been a man void of pronounced inequalities and possessed of abiding elements of greatness.

The Consecration of Genius

Genius is not spectacular peculiarity, meteoric brilliance, nor unusual eccentricity, but is the uncommon devotion of all one's powers to worthy and noble ends. Patrick Henry exclaimed "Give me liberty or give me death" and became an immortal patriot. However, John Adams records in his diary that one Judge Lynch, a man of discriminating judgment, said, "The most eloquent speech I ever heard in my life was made by Washington at the Virginia Convention on August 31, 1774, when he said: 'I will raise a company of a thousand men, bear the expense of their subsistence myself and lead them on to Boston.'" Patrick Henry lives in a sentence, Washington in the volumes of history. It was the abandonment of self-interest and the consecration of his call to noble ends that marked the genius and greatness of Washington.

Devotion to the Common Welfare

Moses "refused to enjoy the pleasures of sin for a season but chose rather to suffer the afflictions of the people of God." He turned his back upon crowns and kingly thrones that he might give his well trained and superbly strong powers to the welfare of a nation of ignorant and idolatrous slaves. The wealth of possibility in the common people have always challenged the best in the great. Washington had ability equal to kings; he might have been a chief adviser to a throne or a prime minister in a family of nations; indeed, he refused to be a king. He looked upon the rugged frontiersmen not as chance for exploitation but an opportunity for the advancement of the liberties of mankind, and chose to suffer the afflictions of the colonists rather than to enjoy the pleasures of kingly honor and the emoluments of selfish pursuits. To exploit the masses for pecuniary profit may build fortunes but it has never made a man or a nation great. Washington was great in his devotion to the common welfare and the welfare of the common people.

Force of Unsullied Character

"Choose able men, such as fear God and love truth." Man accomplishes more by what he is than what he says. In the long run, history notes what a man was more than what he did. The motives that moved men and the principles they practiced are the abiding tests of their great-

ness. Those "fire-pillars" that stand out against the dark background of history, sending forth light and inspiration to oncoming generations have been men and women of godly character. They maintained their character against course and court with trust in God, love of truth, hate of covetousness, and exercise of prayer. Daniel kept undefiled by abstaining from hurtful indulgences and keeping open the window of prayer. Moses climbed up so high into the mount of fellowship of communion with God until he cried to be blotted out of the book of remembrance if Israel were to go unsaved. He prayed so earnestly and long until he caught the light of God and brought out of the heights the Ten Commandments, which Commandments are the principles of spiritual security, social preservation and human progress. Washington, too, knew the secret and power of prayer. When Woodrow Wilson saw that war was inevitable, he called the nation to prayer and in his well appointed cabinet room he led the members of his cabinet in prayer. He who was to be the first president, while at Valley Forge with the forest for his temple, went to God in prayer. With his face turned toward heaven, tears streaming down his cheeks, Washington pleaded with God for his country and his

RECENT CABLE FROM BISHOP KERN IN CHINA

Situation unchanged. Great program. Assure both Missionary Councils situation in China challenges whole Church generous support. Missionaries optimistic. Great future.

PAUL B. KERN.

hungry and bleeding soldiers. Skepticism was rampant in his day, but he steadfastly believed the Bible to be the Word of God, and it is said that he arose at four in the morning for private devotions. He requested to serve without salary and no scandal was ever connected with his military or civic administration. It is not claimed that Washington was without foibles nor that he never committed regrettable errors, but he, a man who regularly attended divine worship, believed the Bible to be a revelation from God, knew the place of secret prayer, inculcated principles of high morality in private and public position, can hardly be successfully maligned by pert sensationalists who parade rumor rather than promote truth.

The Far Vision

Vision is the measure of the man. He who limits his vision to the horizon sees but an infinitesimal part of what there is to be seen. Moses did not reach the Promised Land, but he saw beyond the land and "endured as seeing him who is invisible." Washington saw beyond the rugged hills of the colonists and looked for a nation of free peoples guarded and guided by the principles of liberty and righteousness. He not only endorsed a movement; he identified himself with a cause. He not only saw a great nation in the future, but he personally trusted the God of all eternity. In his first inaugural address he said, "It would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being, who rules over the universe, who presides in the council of nations, etc." And in his farewell address he said, "Of all the dispositions and habits, which lead to political prosperity, religion and morality are in-

dispensable supports." He visioned a country based upon Christian principles and looked for a city whose builder is God, and in the far future when the majestic mountains that bear his name have been moved into the sea; after the rivers that course his name have been changed into canals of dust; and the cities which bear his name have vanished into oblivion, Washington will live in the identity of his person, and the elements of his greatness will survive in imperishable glory. May our day be blessed with leaders who consecrate their genius to the common welfare, who are unsullied in character, and who see on through to the City of God.

THE CHURCHES AND THE SHANGHAI TRAGEDY

American Christians have been so deeply stirred by the recent tragic events in the Far East that many are eager to know whether the churches have been able to exercise any effective influence during the crisis. The following is a brief summary of some of the developments of the last three weeks in which the Federal Council of Churches has had a part.

On January 22, the Administrative Committee of the Federal Council took action expressing its whole-hearted support of the policy announced by the Department of State in the notes of January 7, 1932, in which our Government declared "that it does not intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris." This declaration of the Secretary of State the Administrative Committee hailed "as a step forward in implementing and making effective the ideals and purposes expressed in that Pact, and thus in upholding the principles that resort to military violence for securing national objectives is no longer to be regarded as legitimate."

Many cable messages have passed back and forth between Christian leaders in the United States, China and Japan—all symbols of a fellowship in Christ which reaches across national barriers and ministers to mutual understanding.

When the tragedy began in Shanghai, a cablegram was immediately sent (January 30) to one of the most influential missionaries in Tokyo, stating that "American opinion is horrified by Japanese slaughter of innocent Chinese in Shanghai." Supplementing, as it did, a long confidential letter sent to the same missionary in December, the cabled information would certainly be conveyed to leaders not only in Christian circles but also in the government.

A cablegram was also sent (February 2) to the chairman of the Japanese National Conference for International Peace through Religion, which read: "American religious leaders long friendly to Japan horrified at bombing civilian Chinese in Shanghai including helpless men, women and children. Earnestly appeal your committee use utmost influence to prevent continuation of such procedures." The sending of this cablegram seemed especially appropriate since the Japanese Conference for International Peace Through Religion, held last June and attended by 342 representative men and women of the Buddhist, Confucianist and Christian faiths, had adopted a series of striking resolutions on their responsibility for world peace and had conveyed them to the Federal Council of Churches.

In view of the powerful nationalistic and militaristic currents now sweeping Japan, on the

basis of the distorted censored news that its people are apparently receiving from the rest of the world, it has been essential that no message should be sent to the Japanese Christians which might embarrass or endanger them or place upon this little group a responsibility which the nation as a whole should bear. In the integrity of purpose, sincerity and courage of the Christian leaders in both China and Japan there has been the fullest confidence.

The situation in Shanghai developed so rapidly and ominously that a frank and friendly letter from the officers of the Federal Council was presented to the Japanese Ambassador in Washington, D. C., on February 3 by Dr. Sidney L. Gulick in person. This letter set forth the dismay and sorrow of American Christians over the horrors in Shanghai. The Ambassador graciously offered to transmit the message to his government in Tokyo.

On February 5, a special session of the Administrative Committee of the Federal Council was convened to review the situation and to consider what further action should be taken. The outcome of this special meeting, after extended discussion and conference with foreign missionary leaders intimately in touch with both China and Japan, was the adoption of the following resolution:

"The rapidly increasing horrors consequent upon military action in the Far East vividly reveal the appalling situation created in the world by great armaments and the ready resort to their use. The Administrative Committee of the Federal Council of the Churches of Christ in America regards present conditions in Shanghai as a clarion call to the nations, our own included, to redouble their efforts to achieve a radical reduction of armament and to strengthen the institutions of world peace. Instead of treating the chaotic conditions in the Orient as indicating the futility of the Geneva Conference we regard them as demonstrating the absolute necessity for holding the Conference and making it a complete success.

"We deplore the sinister and short-sighted comment heard in certain quarters that the demand for war supplies from the Orient may stimulate American trade. We condemn any idea that the American people should make profit out of providing the implements of destruction for fighting nations.

"We record our high appreciation of the efforts of our Government, in co-operation with other nations, to prevent further military conflict in the Far East and to aid in securing a just and honorable settlement of the Sino-Japanese controversy in the spirit and methods of the Pact of Paris, thus conserving the true interests of both Japan and China and promoting the peace of the world."

Since the adoption of this statement and its submission to the Department of State, cablegrams have come from Christian leaders in both Shanghai and Tokyo appealing to American Christians to urge the Government of the United States to adopt every possible measure for restoring peace between China and Japan.

During all these anxious weeks, the Federal Council of Churches, keeping in close touch with the Department of State in Washington, has been confident that the Department is giving the Sino-Japanese problem both careful attention and wise handling. Dr. Samuel McCrea Cavert expressed the judgment of the Council's staff in these words:

"The people of the United States may well be thankful that at this hour our Government has as Secretary of State a man who has had personal experience in the Far East and who is himself acquainted with many leaders in the governments of both China and Japan. We may be assured that Secretary Stimson will do everything that is humanly possible to help secure a peaceful solution of the relations between Japan and China, conserving the rights and promoting

the legitimate interests of both countries. All Christians should pray that Divine wisdom and guidance may be granted to him and to all the other statesmen who are carrying heavy loads of responsibility in connection with the crisis in the Orient."—Federal Council of Churches.

SATISFIED WITH CHERITH—A SERMON

By Rev. M. H. McCormack, Jr.

Text: "And it came to pass after a while that the brook dried up."—1 Kings 17.

Elijah appears on the pages of Scripture like a flash of lightning out of a clear sky. No more strange or fiery personality is to be found in the entire Bible.

After his dramatic appearance before Ahab, when he announces in no uncertain language that, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Elijah, under the guidance of God, secludes himself beside the Brook Cherith, where, according to the promise of Jehovah, he was fed by the ravens and drank of the brook.

Just how long Elijah remained in this safe and comfortable refuge may not be ascertained, but that he stayed longer than should be indicated by the fact that he remained until the brook dried up. It is not so stated but entirely possible that God had to cause the brook to dry up to get Elijah to go about his work, if we permit the mental categories of that time.

Probably Elijah came to depend upon the brook rather than upon the God of the brook. He had allowed himself to become adjusted to the ease and security of Cherith, where his livelihood was provided without any effort on his part, and he did not care to exchange this security for the dangerous and seemingly uncertain fare of an itinerant prophet of Jehovah. He was reluctant to the divine imperative, and having come to be dependent upon the ravens and the brook, he was willing, in modern vernacular, to let well enough alone, and turn a deaf ear to the call of God. Perhaps he procrastinated, and became dilatory rather than obedient. The secret of his dawdling was his satisfaction of Cherith.

Complete surrender to the will of God and implicit dependence upon his guidance and protection are necessary to spiritual vitality. When we reach the point in our experience that we depend upon ourselves, upon others, or upon anything or anyone other than God, we violate the first principle of our holy religion, and come to a complete standstill in our pilgrimage toward Christlikeness.

It is right here that the average Christian of today has failed in his Christian experience. The progress and prosperity of the last century have made us self-sufficient. God has furnished us our brooks and ravens, and we have come to depend entirely upon them, and have forgotten that we have to look directly to God for anything.

It is man's nature to refuse to surrender to God until every other source of succor is exhausted.

During the last few years we have been more diligent in practicing the philosophy of the ant in the story of the grasshopper and the ant than we have in practicing the principles in the sermon on the mount. We have worked and struggled and saved and invested in an effort to build up for ourselves estates of financial security. We have spent our whole lives getting ready to live when we should have been living all along the way. It is written that we should be diligent in the management of our affairs, but we have gone to the extreme, and, utilizing all our time to the task of making money, we have neglected our cultural and spiritual lives. Then, having succeeded in reaching what we have called financial independence, we have placed our dependence in our possessions rather than in God.

We look to our government for the protection of our lives and property, we look to the medical profession and our hospitals for the protection of our health, we look to our educational institutions for the development of our minds, we look to our agricultural, industrial, economic, and commercial enterprises to provide us with employment and to meet physical wants and needs. We look to sports and theatres to provide our entertainment, we look to our banks and financial institutions to care for our money and investments. In short, we have reached the place where our civilization has become our God, and we depend upon it for our every requirement.

But, alas! our brook is beginning to dry up. The financial structure of our entire civilization is being threatened. If it fails, with it goes all the rest. The banks have closed with our savings. Our stocks and bonds are fast depreciating and becoming worthless. Our schools are closing. Our hospitals are closing. Our jobs are disappearing and carrying with them our incomes. A large percentage of our people are desperate, many are starving. We are perplexed. Where shall we turn? The very things we had come to depend upon as abiding and enduring have proven to be unstable and transitory. The picture is dark, isn't it?

Quite on the contrary, the outlook was never brighter! Israel turned back to Jehovah only after Baalism had collapsed. No doubt there were many who thought the downfall of Baalism was a national calamity from which Israel would never recover, and many did perish with it, but the sky was brighter than ever after the tempest.

We are just beginning to realize how vain and empty our self-sufficiency really is. We are as dependent upon God today as was Elijah when the brook dried up. Our greatest achievement is the realization of this fact.

We have been satisfied with our Cherith. We had forgotten the God behind it. With Cherith gone, we are being forced to turn to the Rock that is higher than we. In doing this we are making the initial step in a new era of spiritual advancement.

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven—
All's right with the world!"

DEATH SUMMONS VETERAN MISSIONARY

Miss Nannie B. Gaines, principal emeritus of the Hiroshima Girls' School in Japan and senior member of the group of Methodist missionaries in that country, died on February 26, at 5:40 p. m., of pneumonia, according to a cable received at Methodist Mission Board headquarters in Nashville, Tenn. Miss Gaines was seventy-two years of age.

Miss Gaines, who first went to Japan in 1887 at the call of the late Bishop W. R. Lambuth, had given forty-five years of service to work among Japanese girls and women. During all these years she had had but three furloughs, refusing to take her last furlough, which was long overdue, because of the financial stringency faced by the Mission Board. In probably the last letter she ever wrote to the board, Miss Gaines said: "Some seem to think that I have shirked my duty by not going to America on regular furlough, but since the board is so burdened I have felt that even one furlough was something one should not ask for unless there was a great necessity."

When Miss Gaines reached Japan in 1887, the Methodist Mission in that country was scarcely more than a year old. The very next day after her arrival she went to work teaching English

in a school for women. She was the first principal of the Hiroshima Girls' School and gave thirty-three years of consecutive service to this work. After she resigned the principalship, she was often called on again to fill this office in times of emergency. The unique contribution of this school to education in Japan was the launching under the direction of Miss Gaines of the kindergarten and kindergarten training class. This was inaugurated at the earnest request of the Japanese people without any appropriation from the board. It is of interest to know that the Hiroshima Girls' School was the scene of the famous little story, "The Lady of the Decoration," written by Frances Little some years ago.

At the close of her forty years of service in Japan, Miss Gaines was signally honored by being received in special audience given by the Crown Prince (now Emperor) to forty leading citizens of the Prefecture on the occasion of a visit to Hiroshima. This honor came to Miss Gaines in recognition of her distinguished service as an educator of Japanese girls. She also was honored by Baron Saito, Governor General of Korea, on behalf of the Korean students in the school.

Far-reaching have been the results of Miss Gaines' forty-five years of service for the young womanhood of Japan. In her travels through Manchuria, Japan and Korea in the interest of educational work, Miss Gaines often found the graduates of the Hiroshima Girls' School in different towns and communities leading splendid Christian lives and taking a stand for Christianity among their own people. The alumnae of the school now number more than 3,000.

Upon Miss Gaines' retirement, the alumnae of the school, to show their love and appreciation and to honor her forty years of splendid service, raised the sum of 10,000 yen with which they erected Gaines' Hall, as a memorial to their beloved principal. In this building a pleasant suite of rooms was arranged to be a permanent home for Miss Gaines as long as she lived.

Miss Gaines is survived by a sister, Miss Rachel Gaines, who has for a number of years been a teacher in a government school in Japan. Other surviving relatives are J. B. Gaines, of Tallahassee, Fla., and Mrs. A. B. Fogg, of Frankfort, Ky.

In her own autobiography, written by Miss Gaines just one year ago, she said: "The years have not been without trials, heartaches, and disappointments, but blessings came through times of trial. I can truly say I am thankful even for the disappointments, for those caused us to seek help from above. May the Hiroshima Girls' School continue to give help to the women of the Orient, increasing in good works as the years go by."

NOTES FROM MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE

The first round of quarterly conferences for the current Conference year on the Meridian District has been completed. In but very few instances was there any disposition manifested by the stewards to retrench. Not only has the apportionment for the support of the pastors been held up to the standard of last year on most charges, but payments made at the first quarterly conference were as large as last year, and in some instances larger. More has been paid on Benevolences during the first quarter than was paid the first quarter last year.

All the pastors have made an effort to supply their people with the Study Book—Methodism and World Needs, and to organize classes for the study of the book. The people have responded to the leadership of the pastors quite loyally, and have studied the book, and, the indications are, payments to the Kingdom Extension Fund will measure up fully to the standard of last year. In some instances cash offerings are already in excess of last year.

While commendable work is being done on all the charges of the district, special mention should be made of some charges that have made extra good records. East End Church, Meridian, has paid its note on a long-standing church debt, which was heavy, and, at the first quarterly conference, reported the local budget paid in full, and 28 added to the church.

Central, Meridian, has added more than half a hundred to the church since Annual Conference and report larger attendance at church and Sunday school than at any time for many days. Fifth Street has taken up a thousand dollar bond on the church, besides taking care of the local budget.

Quitman has adopted the monthly payment plan, and is quite up to date in payments on all claims and has paid almost five times as much to Kingdom Extension as was paid last year. Shubuta leads the district in payments on benevolences. The pastor and people at Waynesboro are making an effort to pay their allotment for Kingdom Extension Fund in full. They are making ample preparation for the entertainment of the district conference, which is to meet with them April 14-15.

Most of our territory is strictly rural, and, as is known to all who have taken the time to inform themselves at all, the farmers hardly got cost of production out of their cotton crop the last two years, but many of our people are loyal to their church, and are giving—some of them sacrificially—of such as they have.

The Advocate Campaign is in full swing throughout the district, and we confidently expect to secure our full quota of new subscriptions.

T. J. O'NEIL, P. E.

"GO SLOW"

Dear Advocate: I am flat of my back. Been ordered to bed for two or three weeks. Been commanded to rest from labors for one month. On top of all that, the Doctor told me to "go slow" the balance of my days. He said there is no longer any use in my trying to play the part of youth. He said further, you must catch the step of an "old man." Just think of that? John Tillery Lewis go slow! It's unthinkable, but true. My good friends Felts, Wasson, Ed. Lewis, Countiss, Cufitis and a host of others will now be able to keep pace with me. There is always compensation of a kind for every situation. Now, laugh.

Nothing very seriously wrong. Just high blood pressure and weakening of the muscle of the heart due to driving myself during the past 30 years. I expect to be sound and well within six months. Just love me and pray for me. That will make me happy and help me too.

I have had many cheering letters from good friends during the past few weeks about my condition, hence this letter to the Advocate. I shall not answer all the cheering letters from my good friends in person, but take this means to let them know right away that I appreciate their letters.

In conclusion, I am constrained to speak a word of praise concerning these good people of Drew and my brethren of the Greenwood district. My, how I do love them! After all these good friends of mine in Drew have done, and are doing for me in my illness, I would be an ingrate if I failed to love and appreciate and pray for them daily. God bless them!

Just as soon as my good friend Duncan, the presiding elder, found out about my being put to bed he came over and said: "Do not worry about your morning services, I'll arrange for them." Could anything be more brotherly and Christian-like? I know that as far as they can my good brethren of the district will be happy to help me.

Christian love for everybody,

JOHN TILLERY LEWIS.

Drew, Miss.

TREASURER OF LOUISIANA CONFERENCE

At a recent meeting of the presiding elders of the Louisiana Conference held in Shreveport on the call of Bishop Hoyt M. Dobbs and presided over by him, the resignation of the City Bank and Trust Company of Shreveport as treasurer of the Louisiana Conference was submitted. Considerable discussion of this matter was had. Officials of this institution were interviewed. They insisted that they could not continue as treasurer of the Louisiana Annual Conference. The matter of a Conference treasurer was further discussed. Certain steps were taken and certain individuals authorized to follow out these suggestions.

The outcome of this is that Mr. L. H. Baker, who formerly was with the City Bank and Trust Company, and handled these matters for that bank, but who is now one of the vice-presidents of the Calcasieu National Bank, at Lake Charles, La., has been elected to serve until the coming session of the Annual Conference. Mr. Baker has accepted and all due steps have been taken for him to serve.

It is the hope of the presiding elders that the members of the Annual Conference will approve this action. We were without a treasurer and the conference was not in session to make a choice.

Remittances of funds on hand for benevolences can be made to Mr. L. H. Baker, Calcasieu National Bank, Lake Charles, La.

W. L. DOSS, JR., Sec. to the Cabinet.
New Orleans, La.

WILLIAM WINANS DOCUMENTS

By H. G. Hawkins

Revs. M. L. Burton, of Gulfport, Miss., and E. A. King, of Centerville, Miss., forming a committee of the Historical Society, appointed for the purpose by the Mississippi Conference, M. E. Church, South, at its annual session held last November, at Columbia, Miss., have been engaged during the past week in inspecting and assorting the papers and documents of Dr. William Winans, who was a leading figure in the Methodist church for fifty years preceding his death in 1857. He was a native of Pennsylvania. He was present at the memorable conference between Tecumseh and President William Henry Harrison. Early in his ministerial career he was appointed to work in the Natchez country, and was a prominent figure at the session of the Mississippi Conference held at Pine Ridge, near Natchez, in 1816, considered by some historians the first session of the Mississippi Conference, being the first presided over by a bishop. Winans was appointed by that conference to New Orleans Mission.

He would have been elected a bishop but for his position on the slavery question, for he was an abolitionist. Yet he was the leading debater on the Southern side, defending the constitutional rights of Bishop Andrew, at the General Conference of 1844, held in New York City, when the church divided into the M. E. Church and the M. E. Church, South.

He was a voluminous writer; for decades he was on leading committees, delivered multitudinous sermons, commencement day orations, and fourth of July addresses. He had a wide and influential correspondence. He was a masterly theologian, and a prodigious worker, and kept a copy of most, if not all, the letters he received and wrote, covering a wide range, religious, social, political.

At the suggestion of Rev. M. L. Burton, representing the Mississippi Conference Historical So-

ciety, permission was granted by Dr. Winans' grandson, Hon. William A. Dickson, to remove the documents for safer keeping, from the Winans home, a half mile north of Centerville, built in 1819, to the vault of the Centerville bank, and this has been done.

A more complete classification is to be made later of the papers and documents, which amount to several hundred pounds in weight, including: note books, correspondence with Bishop Bascom, correspondence with Elijah Steele, correspondence with Mrs. Winans, sermons and orations (some printed, some in script), poems, numerous miscellaneous letters, chart which gives pictures and names of a committee to draft plan for organization of the Southern branch of the church, a spur and compass, important adjuncts to the work of the pioneer itinerant, quarterly reviews, conference journals, files of newspaper published at Natchez from 1820 to 1847, files of Christian Advocate and Journal of New York, 1835, etc.

Some of these documents will prove specially useful to Rev. J. B. Cain and M. L. Burton, who, at the request of the Mississippi Conference, are working upon a history of Methodism in Mississippi since 1844.

If other people have such articles as these, the Conference Historical Society would appreciate hearing from them, and will gladly co-operate in plans for their preservation. Communicate with Rev. M. L. Burton, Gulfport, or Rev. J. B. Cain, of Forest.

Vicksburg, March 2, 1932.

SHANGHAI AND THE GENEVA CONFERENCE

By Walter W. Vankirk

Will the fighting in Shanghai wreck the Disarmament Conference? Not a few people allege that the Sino-Japanese controversy has demonstrated the folly of cutting down armaments. These persons would have us believe that the military activities in the Far East have made impossible the success of the Geneva Conference. An American Congressman has even suggested that the United States instruct its delegates to return home. Others, and they are in the majority, refuse to yield to this gospel of pessimism and despair. To their way of thinking the whole Shanghai episode clearly demonstrates the need of drastically reducing the implements of war. The Shanghai episode might well prove to be a sort of boomerang for the undoing of the professional militarists. It is the opinion of the unofficial American group at Geneva that, far from wrecking the Disarmament Conference, the military skirmish in China has enhanced the prospects for a substantial reduction of armaments.

The Conference is now settling down to a working basis. The oratory is over. Russia was among the last of the nations to lay its program before the assembled delegates. As was expected, the Soviet Government advocated full and complete disarmament. According to Maxim Litvinoff, the only security against war is the abolition of all armies and navies. His proposal and all others have been referred to the various commissions of the Conference, of which there are five—Political Questions, Land Armaments, Air Armaments, Naval Armaments, and Military Budgets.

Ambassador Hugh S. Gibson, temporary head of the American delegation, has been made a member of the important Commission on Political Questions. This Commission will consider the question of national security, and its findings are likely to determine the success or failure of the Conference. M. Tardieu's proposal for an international police force will be debated by this particular Commission, as will the question of the

extent to which the United States is willing to co-operate with the other nations in the maintenance of peace.

The American delegates on the other commissions follow: Hugh S. Wilson, Land Armaments; Senator Claude A. Swanson, Naval Armaments; Norman H. Davis, Air Armaments; and President Mary E. Woolley, Budgets.

The appointment of President Woolley on the Budget Commission will be hailed with rejoicing by the friends of peace everywhere. It is agreed that, if the Conference is to succeed, a way must be found whereby the governments will be required to reduce and limit their vast military expenditures. President Woolley is among those who believe that our own and other governments should limit military expenditures by international agreement.

The voice of the Christian Church is being heard in the midst of all of these deliberations. There has been instituted at Geneva a special Disarmament Committee made up of the representatives of a number of Christian organizations, including the Universal Christian Council for Life and Work, of which the Federal Council of the Churches is the American section, the World Alliance for International Friendship Through the Churches, the World Alliance of Y. M. C. A.'s, the World's Student Christian Federation, the World Y. W. C. A.'s, the International Fellowship of Reconciliation, and Friends International Service. The committee has its headquarters at the American Parish and Community House, where daily services of intercession in behalf of world friendship and peace are being held.

LISTEN!

Daily papers give little church news. How little we would know of our Conference-wide work without the Advocate? We could not get along without it. But the Advocate must have subscribers—now, or it will be too late.

W. W. HOLMES,
Pastor Rayne Memorial, New Orleans.

MEMBERS OF GROUP INSURANCE MISSISSIPPI CONFERENCE

If you have not already done so, will you not kindly mail a check for your group insurance for this quarter, which began February 10, and ends May 10? Please do not overlook this very important matter; the rate is \$4.50 per quarter per thousand, and I trust that I shall hear from you immediately. Please read the article in the Advocate of March 3 addressed to those who are not members. We would appreciate any assistance that you can give to get them to join the group. If you would like to have the names of those who are not members, will be glad to supply you with the list. Thanking you for your co-operation in the past, and asking a continuance in the future, to make of our group insurance a very great benefactor in the darkest hour of the beneficiary, as it has been to every beneficiary so far, of those who have passed away.

Yours very sincerely,

W. D. HAWKINS, Treasurer.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Wednesday, April 27, 9 a.m. All applications to be con-

sidered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31, 1932.

T. D. ELLIS, Secretary.

The Score Board

The Advocate game is on. The following are scores already made by players in different sections of our territory since the Conference sessions. Let us make this something that will beat any chess game you ever heard about. Where and how do you want us to write your score? Who will lead? Who will raise his mark?

Louisiana Conference

Rev. S. A. Seegers, Rayne, La., 4; Rev. J. F. Waltman, Lake Arthur, La., 10; Rev. F. N. Sweeney, Franklinton, La., 10; Rev. R. S. Walton, Amite, La., 1; Rev. W. H. Giles, Tallulah, La., 1; Mr. J. C. Ritchie (Rev. H. L. Johns), Ruston, La., 4; Rev. R. H. Staples, Marion, La., 1; Rev. D. W. Poole, New Orleans, La., 2; Rev. T. D. Lipscomb, Colfax, La., 1; Mrs. J. A. Peek, Monroe, La., 3; Rev. C. B. White, Wisner, La., 7; Miss Stella Murphy, Baton Rouge, La., 2. Total from Louisiana, 46.

Mississippi Conference

Rev. L. E. Alford, Columbia, 1; Rev. W. J. Ferguson, Laurel, 2; Rev. B. M. Hunt, McComb, 2; Rev. L. M. Reeves, McComb, 1; Rev. C. C. Griffin, Crystal Springs, 1; Rev. A. J. Boyles, Flora, 2; Rev. L. J. Snellgrove, Lake, 5; Mr. Z. L. Gibson, Mendenhall, 3; Rev. S. N. Young, Foxworth, 1; Rev. H. S. Westbrook, Vaughan, 1; Rev. T. R. Holt, Leakesville, 3; Rev. J. T. Weems, Tylertown, 1; Rev. J. D. Ellis, Purvis, 2; Rev. T. C. Cooper, Pachuta, 3; Rev. J. H. Moore, Scooba, 1. Total for Mississippi Conference, 29.

North Mississippi Conference

Rev. Wm. L. Robinson, Lake Cormorant, 1.

Total subscriptions received up to and including March 14, 1932, from the three patronizing Conferences, 75.

The Bulletin Board

Conferences

Louisiana Council Woman's Missionary Society, First Church, Shreveport, March 29-April 1.

Mississippi Council Woman's Missionary Society, Galloway Memorial Church, Jackson, April 5-8.

North Mississippi Council, Woman's Missionary Society, Amory, March 29-31.

Mississippi Conference Young People's Assembly, Whitworth College, Brookhaven, June 6-19.

Mississippi District Conferences

Seashore, at Poplarville, April 12, 13.

Jackson, at Benton, April 14.

Meridian, at Waynesboro, April 14, 15.

Brookhaven, at Wesson, April 19, 20.

Hattiesburg, at Ellisville, April 21, 22.

Newton, at Bay Springs, April 21, 22.

Vicksburg, at Utica, April 26, 27.

Louisiana District Conferences

New Orleans, at Houma, April 20, 21.

Minden, at Olla, April 26, 27.

Shreveport, at Mangum, April 28.

Lake Charles, at Many, May 5, 6.

Monroe, at West Monroe, May 10, 11.

North Mississippi District Conferences

Greenville, at Greenville, April 19, 20.

Aberdeen, at Okolona, May 10, 11.

Grenada, at Oxford, ———.

THE CHRISTIAN ADVOCATE

The month of March has been designated as the New Orleans Christian Advocate Month by the Mississippi, North Mississippi, and Louisiana Conferences. Every Methodist family in these three Conferences should take the Advocate and special efforts will be made to secure renewals and thousands of new subscriptions. The subscription price is \$1.50. Canton Methodists have a reputation for co-operation in all worthy enterprises, and we expect to maintain that high standard in this great campaign. Brother Raulins is giving us a fine paper for less than three pennies a week, or one-tenth the price of a movie. Keep informed about your beloved church and you will live longer, be happier, do more good and other folks will love you more. TRY IT.—Bulletin of Canton Methodist Church, Rev. O. S. Lewis, Pastor.

A FRIEND FOR FORTY YEARS

And more, or it was in 1890 that I first knew him and he began to visit me. Intelligent, clean and high-minded he was and always has been. A true friend for he would tell me sometimes of my faults and would praise me for any good deeds. He knew so much of the doings of the church, and was ready and willing to tell the news to a young preacher on a circuit.

He would tell me about all the Conferences, Annual, District, and Quarterly, where they met and when. Then he would inform me what was done at these meetings, especially the Annual and District. I would hear from him about the General Conference also. For thirteen years while I lived in Louisiana this friend of mine would visit me and freely give me all this news and very much more.

I would sit with him in the evening and he would speak on great themes, sometimes a good sermon, and then he would tell a fine story. A good bit of humor he had and often would make me laugh. He would tell me of good books to read and would recommend the best literature. He was a great character and endorsed by the bishops and leading men of our church.

When I was transferred to the Arkansas Conference in 1904 I was afraid it would be necessary to give up this dear friend. However, he said if I would pay a little of his expense he would still visit me and bring me the news of the dear old Louisiana Conference and of my many dear friends down there.

True to his word he has been making the trips each year ever since. He has kept me in touch with so many that I knew and loved, their names are too many to mention them here.

It seems that this friend ought to be growing somewhat infirm for he was full-grown and advanced in years when I first knew him. On the contrary he is as spry, versatile and keen-witted as ever, and retains his faculties perfectly.

Would you like to have a friend like this one? Well, sit down and write a check for only \$1.50 and send it to Dr. Raulins and he will see that you have this very same friend coming to you, for his home is at 512 Camp Street, New Orleans, La.

MILTON F. JOHNSON.

Berryville, Ark.

WORKERS' COUNCIL HONORS MEM- ORY OF THE LATE REV. B. F. LEWIS

Realizing that the Workers' Council of Capitol Street Methodist Sunday School owes its existence, and, in a very large measure, its efficiency and success to the foresight, the intelligence, the faith and love of Brother B. F. Lewis, who since its organization has been our leader, our counselor, and our friend, we, the members of the Workers' Council of Capitol Street Methodist

Sunday School offer the following resolutions:

First, That in the passing of Brother Lewis we recognize the loss of a most sagacious and a most consecrated leader; a friend who has watched with eager interest through many years, the growth and development of the Sunday school, and of one who was interested personally in the youngest boy or girl and in the oldest man or woman in the Sunday school; of one who possessed a rare combination of business ability and consecrated leadership, whose like we are seldom privileged to know more than once in a lifetime.

Second, That we express our gratitude for the example of such a life of service among us; for the influence for good which cannot be measured and that eternity alone will reveal; and for the affectionate counsel of a friend whom we loved as a brother.

Third, To the bereaved family and especially to our own beloved co-workers, Mrs. B. F. Lewis and Miss Evelyn Lewis, we express our heartfelt sympathy and our sense of personal loss and pray that they be comforted and sustained by the same unfaltering trust that was his.

Fourth, That a copy of these resolutions be included in the minutes of this meeting; that a copy be sent to the New Orleans Christian Advocate and one to each of the daily papers.

Respectfully submitted,

O. H. WINGFIELD, Chairman;
E. R. LIVESAY,
LAURA R. LESTER.

THE SUPERANNUATE AND HIS RIGHTS

Who is this individual? See section 2, paragraphs 192 and 193, Book of Discipline. But out of the Book of Discipline, his role is a beneficiary without rights or voice, so far as securing his own is concerned. He has to stand the abuse of his conference relation in silence, though it often costs him dearly.

For example—On account of a certain illegal and hasty recommendation of a presiding elder and action of an annual conference, twenty-nine of these defenseless brethren were forced to pay \$10 each to satisfy a claim created by this illegal act.

Here is something else that is hard to square with equity. For example, here is a brother with forty years of active service to his credit, who receives only \$9.87 per year of active service.

And in the same list we find another brother, with only seventeen years of active service to his credit, yet this brother is paid \$20.30 per year of active service.

Again, here is a brother with thirty-three years of active service to his credit and he receives \$10.45 per year of active service. While another brother with only twenty-four years of active service to his credit is paid \$20.60 per year of active service.

Well, that is a sample of what is done among and for the superannuates.

But when we get among the widows even greater discrimination is apparent. For instance, here is a widow with forty-one years of active service to her credit and she is allowed \$7.20 per year of active service. While just here is another with only one year of active service to her credit, who is paid \$95 per year of active service.

See here is another with forty years of active service to her credit and is allowed \$7.40 per year of active service. But over against this is one with just six years of active service to her credit who is paid \$32.50 per year of active service.

So we judge there are widows and widows as there seem to be superannuates and superannuates.

Now, it appears to an outsider that the right to provide a supplemental fund has been overworked and have discriminated against the just and worthy claims of others of the claimants.

NAGOB.

THE FELLOWSHIP OF PRAYER—1932

FRIDAY, March 18

"Simon, Lovest Thou Me?"

(Read John 21:15-22).

When love has become the sole and single force that governs action, we are brought inevitably to that soul-searching experience to which Simon Peter came in his last meeting with Jesus the Risen Christ. The "new commandment" has become the accepted rule. The Radiance has entered into our being as a permanent illumination. Now the question is: What or whom shall hereafter be the focus of our attention? Love cannot remain an abstraction. It may concentrate upon some great cause. It may go out in loyalty to a system of thought or to an institution. The question which Christ asked Peter, and which he asks of us implies one single answer: "I love Thee, Christ, more than any cause. I love Thee more than any other person. I love Thee so, because Thou art my cause, Thou art my creed, Thou art my church, Thou art my country, Thou art indeed my God—for Thou art the Way, the Truth, and the Life, and no man cometh unto the Father but by Thee."

Prayer: O Christ, we simply ask Thee now that Thou wilt help us to love Thee, until we shall have come to love Thee wholly and without any lack of feeling, any lapse of mind, or any flaw of conduct, either in sleeping or in waking, either by night or by day. Amen.

SATURDAY, March 19

"The Love of Christ Constraineth Us"

(Read II Corinthians 5:1-17).

When a person has surrendered himself to Christ he knows what the Apostle meant when he wrote, "The love of Christ constraineth us." This is not a cramping experience, nor is the constraint of Christ's love a limiting restraint. On the contrary, it expands our capacity to feel, to think and to act. He who loves Christ most completely is able to live most fully. He ceases to exist for himself, or for petty and trivial ends. He is now at the disposal of cosmic forces under the rule of Universal Love. What more can life hold than this? "The love of Christ constraineth us"—so that we may live as new men in a new and boundless world.

Prayer: As Thou hast found us, O Christ, and hast brought us back into the Radiance which is Thine, so lead us toward the prize of the high calling that is in Thee. Thou hast shown us the Father and it sufficeth us, for Thou and the Father are one. May Thy Spirit now remain with us and abide in us forever. Amen.

THE EVERLASTING LIGHT

SUNDAY, March 20

"Hosanna; Blessed is He That Cometh in the Name of the Lord"

(Read Mark 11:1-10, and Psalm 118).

When Jesus came to Jerusalem the Light shone with a Radiance such as was never seen by men before. While it seemed for a space after the crucifixion to have been extinguished, it burst forth thereafter with a glory and a power which time has been unable to dim or to impair. Christ, who brought Light into the world as Jesus of Nazareth, continues to bring Light into the world as the Risen Saviour. Palm Sunday, Holy Week, and Easter Day, represent in temporal history a procession of events the counterpart of which each one of us may witness in his own life. They are recorded in the illuminated soul as occurring always and everywhere. Let us, therefore, give the Radiance full right of way this week, so that we may be reminded once again of all that faith and hope and love are able to accomplish both in our own lives and in the life of the whole race of men, under the sway of Christ, the Everlasting Light.

Prayer: O Saviour of the world, who camest in

mortal guise to prove that God is Love, may we be especially near to Thee in spirit during the days of this week. We pray that the conviction of Thy Presence may so wholly arrest our minds that no lesser thought nor any minor interest shall be able to usurp the place which now we devote to Thee in sincerity and truth. Amen.

MONDAY, March 21

"The People That Walked in Darkness Have Seen a Great Light"

(Read Isaiah 9:2-7).

The prophets foresaw it. The disciples discovered it. The apostles preached it. The saints proved it. The world as a whole is gradually coming to acknowledge that it is true. The Light that shone in the minds of ancient seers, and was in the fullness of time made manifest in Jesus, has shed its Radiance over an ever-widening area; and promises ultimately to include in its reach the entire range of man's affairs and aspirations. Among all the facts that are known to intelligence, none is more soberly to be reckoned with than this. The Light is steadily gaining upon the darkness. We believe that God's revelation in Christ marks the entrance into history of a new factor of irresistible influence. We may be securely confident, therefore, that the Light must eventually fill every nook and cranny of creation. We can not understand the working of this process—it is a mystery too deeply hidden for our minds. We can, however, be aware of it; and we can bear witness to it by the luminous clarity of our own lives.

Prayer: O Light Eternal, who shinest in darkness, fill us full of Thyself, we pray, that we may shine also in the darkness with an inextinguishable flame, to the end that, through the Light that is in us, we may speed the coming of that time when sorrow and sighing shall be no more. Amen.

TUESDAY, March 22

"The Darkness is Past, and the True Light Now Shinneth"

(Read I John 2:1-10).

The pathway of Radiance lies on the road with Christ. This is the basic truth and this is the ultimate fact. It is the primary axiom of the spiritually illuminated soul. It is the "given" from which all conclusions must be derived. Questions regarding private conduct, social relationships, economic or political practices, scientific procedure and aesthetic enjoyment, must be answered by the truly enlightened mind from this standpoint. The pathway of Radiance lies on the road with Christ. If the world is still darkened by hatred, and blinded by lust and greed, this is true only because the world persists so long in following other ways than Christ's. As men learn to take His road and go with Him, they grow accustomed to a life of inward joy and outward capacity for practical helpfulness. Even when their journey takes them to the Calvary of suffering, the Light does not forsake them. No way is dark for those who go with Christ.

Prayer: Help us, O Christ, to walk in Thy way. Lead us by the Light of Thy eternal glory. Abide with us when our feet grow weary, and be patient when our steps are slow. Open our eyes to the vistas that lie beyond all valleys of shadow, and to the ranges which beckon us on through days of toil; and grant, we pray, that wheresoever Thy Spirit may bid us follow, our hearts may gladly undertake to go. Amen.

WEDNESDAY, March 23

"Then Shall They See the Son of Man Coming in the Clouds With Great Power and Glory"

(Read Mark 13:24-31).

Those who walk with Christ upon the pathway of Radiance, become sooner or later aware of

things that are hidden from all others. An age of doubt is bound to deny the discoveries of illuminated faith. This, however, need not embarrass men who have recaptured the Radiance; for the vision is dependable and trustworthy. We may abide in confidence while scoffers deride and skeptics argue, for we have been equipped to exercise new powers of observation. There are revelations which seem fantastic to those who disregard the Light; and among them no other is so majestic as the revelation of the cosmic Christ. Let us continue upon our way, awaiting the time when we shall see the Son of man coming with great power and glory.

Prayer: O Thou who art eternally the Son of God, and who didst enter the world to be the Son of man, lead us unto the place where, according to Thy will, we may behold Thee in Thy great power and glory. Prepare us, we pray, for the revelation of Thyself which Thou dost grant to those who love Thee much and follow Thee with full devotion. Draw us, by Thy Spirit, away from all misleading doubt, that, by Thy help, we may walk in the Light, and enter into the fellowship of the faithful. Amen.

THURSDAY, March 24

"Until That Day When I Drink It New With You in My Father's Kingdom"

(Read Matthew 26:17-30).

These cryptic words, spoken by Jesus on the night of His betrayal, can be understood only by those who have learned to sense their inward meaning. Their significance must be felt, for it lies beyond the reach of merely rational analysis. For this reason, while they baffle and confuse the minds which come to them unprepared, they speak to the kindled heart the words of simple courage. As He went out that night to be delivered up, so also must His disciples be ready to go where duty calls. The Light may seem to grow dim, even to be extinguished; yet the work of building the Kingdom must and will be carried on. Some day (and of this there is no doubt) we will drink the new wine with Him. For the present, we must follow Him to Gethsemane and the Cross.

Prayer: O Thou Redeemer of our broken lives, Thou Light that can not be put out, be with us, we pray, through the nights of our Gethsemanes. Thou hast called us to Thy service and Thou hast poured forth upon us the Radiance of Thy glory. Fortify us, by Thy Spirit, against the onslaught of every foe; that, when we drink in solitude the cup of bitterness and woe, we may be mindful of Thy love which hast prepared for us also a cup of joy which Thou shalt drink with us when the task has been accomplished, and our Father's kingdom has come. Amen.

The Home Circle

TEMPER

By A. R. Surratt

If I lose my temper,
Open my mouth and talk,
I am sure to blunder,
And make an ugly balk.

My temper I will watch,
And not let it get by;
Keep from making a blotch,
And blind reason's eye.

If some one angers me,
My head I will keep cool,
That I may clearly see,
And not act like a fool.

"Whom the gods would destroy,"

They make them very mad;
Thus deprived them of joy,
And crushed what sense they had.

I'll keep this in my mind,
Stamped on memory's wall;
My temper I must bind,
A servant to my call.

Then I can deal with man
In a sensible way,
And with him I can plan,
And know just what to say.

SOME TRUE STORIES ABOUT GEORGE WASHINGTON

When George Washington was a 13-year-old boy in the new country of America he wrote for his own personal guidance the following: "To labor to keep alive in my breast that little spark of celestial fire called conscience." All through his life George Washington kept true to that boyhood guide.

Washington was a great believer in God. During the terrible winter at Valley Forge, a man was one day walking over his estate when, in the woods by the stream he heard a very solemn voice. He approached the spot, and there discovered Washington's horse tied to a tree. At a little distance in a thicket he saw Washington on his knees in the snow in prayer. Reverently the man turned away, and as he returned to the house he burst into tears, saying to his wife, "If there is any one of this earth that the Lord will listen to, it is George Washington."

This fine faith of Washington's was the direct result of the training which he had received from his mother. And all during the years he loved his mother and respected her for the fine things she had taught him.

One day word arrived at Mount Vernon that Washington had been unanimously elected the first president of the United States, and his presence was urgently requested at the seat of government. Hastily Washington put his own affairs in order and then, just at night-fall, mounting his fleetest horse, he set out, not for the seat of government, but to say good-bye to his aged mother. All through the hours of the night he rode and the next morning appeared unannounced at his mother's door. He enjoyed a brief visit with her, said farewell, and was on his way back to Mount Vernon. By nightfall he was again at home, having ridden more than 80 miles for the sake of a last farewell with the mother to whom he owed so much. The next morning he was ready to start on his journey of 250 miles to New York City.

Not far from New York there lived a little boy who wanted a Bible very much indeed, wanted it more than anything else he could think of, but he was poor and could not afford to buy one. One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate they saw the little boy looking sad. They asked him what he wanted, and he told them a Bible. His mother said, "Never mind, don't fret about that. I'll take you to see General Washington next week."

"But I'd rather have a Bible than to go to see General Washington," the boy said. One of the gentlemen seemed very much pleased with this, and told him that he hoped he would always be as fond of the Bible as he was then.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington." The little boy did not know it, but he had been talking to General Washington himself the day before.—Christian Index.

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Editorial

GENERAL MISSIONARY COUNCIL

(Continued from Page 1)

possible to an individual shutting himself off from others to enjoy his religion as a morsel to be eaten alone. The great cause of missions at home and abroad, the causes of war, the Sino-Japanese trouble, fairness and brotherhood in industry, all became matters of the spiritual life, in which and from which it must grow. The farflung missionary line ceased to be a geographical matter to be housed in horizontal terms. It became a line that reaches across all human hearts everywhere, more advanced in some hearts and in some sections to be sure, but stretching itself across all nations and all peoples, hinting strongly that the world's problems are to be worked out by the world's peoples, all of whom are God's, the more advanced ones assuming the heavier responsibilities.

It was evident that organization is powerless in the presence of the problems of the time. Organization must be lighted and led by souls set aflame by the Christ who still marches at the head of the columns.

Next Session

Augusta, Ga., after eloquent nominations of Memphis, Louisville, Sacramento, Chattanooga, Meridian and Huntington, was elected for the 1932 session.

ORPHANS AND EASTER

It is cold here this morning, and this is New Orleans. The weather is all mixed up. Why there are icicles this morning, and last night it sleeted, slithering through the leaves just as it does in Tennessee where they expect no better.

But there was a boy standing down there on the street corner, trying to sell us some papers as he shivered in the cold. His legs were naked and his coat rather worn at the elbows and some of the buttons were gone. And he was crying to the crowds some words about a "lost baby."

Then there comes Easter—Orphanage Day—just a few days away. Do you know that those children belong to us? They are in our family. Those good superintendents and their workers can do nothing without us. Right now they need us. So let's pull out those old shrivelled pocket-books and say, "You'll have to pull your belt tighter yet. We are going to shelter and clothe and feed our children at the orphans' homes. You just as well learn your 'master's voice' and do your part."

PERSONAL

Mr. and Mrs. Advocate Subscriber, Louisiana, Mississippi and Elsewhere.

Dear Friends: We thank you for those questionnaires which you have filled out and returned. Your suggestions are valuable. Just as fully as we can we are going to measure up increasingly along the lines of improvement. You are helping to make it possible. The business of the Advocate and its future usefulness belongs to us all.

Just now the ADVOCATE CAMPAIGN is on. This is not a responsibility wholly of the pastor. We want every subscriber to bear his share of it and to realize his part of the joy of doing a great thing well. You can do one or two things that will assure success to the campaign. First, you may renew your own subscription. Second, you may secure one or more subscriptions yourself. Why, this would double our subscription list. Then you may wish to send a check to cover a number of gift subscriptions the subscribers to be named by you or left to us.

There are big things for the Advocate to be dealing with during these days: Prohibition, World Peace, our Church Program, and building up the spiritual life of us all.

Let us do all this together.

Sincerely yours,

EDITOR.

PERSONAL AND OTHER NOTES

The chair recognizes Rev. Jno. D. Ellis, of Purvis, Miss. He not only sends some subscriptions, but says that more will follow.

Rev. J. B. Burns, Chester charge, Miss., renews his subscription and says that he is trying to add to the number of readers on his work.

Mrs. J. A. Peek, Ruston, La., has just sent in some subscriptions. Thank you, Mrs. Peek. We hope your example may be followed in great numbers.

W. D. Weatherford, president of the Y. M. C. A. Graduate School, delivered several addresses to Millsaps College students on Sunday and Monday, March 6 and 7.

Millsaps College will entertain the State High School Debate Tournament March 26. This state debate contest has been held at Millsaps for the past eight years.

We want news. When anything worth notice happens in your church or among your people write a brief account of it on a postal card and mail it to us. Will you?

You pastors sometimes need a good organ man for repairs and tuning of your church organs. When you need one again write to this office and ask about one we shall be glad to recommend.

We note with regret that Dr. R. H. Bennet has resigned as president of Lander College, Greenwood, S. C. Dr. Bennett has been quite successful in guiding the affairs of this good school.

Bishop Edwin D. Mouzon, of Charlotte, N. C., will be the guest preacher at First Methodist Church, Shreveport, in a series of services running April 3-10. The Bishop will preach twice daily.

We see in the Logansport, La., Interstate Progress, that Dr. H. T. Carley, presiding elder of the Shreveport district, with Mrs. Carley, recently were guests of the pastor at Logansport, Rev. J. D. Fomby.

Fifty Millsaps College students attended the Washington Birthday reception at Whitworth College on February 19, at which time the Millsaps Men's Glee Club gave a recital in Lampton Auditorium.

We thank you for the questionnaires returned

and for the many good suggestions made. Your criticisms are always appreciated. We trust that the Advocate may increasingly reflect the better thought of our people.

From Rev. Samuel E. Ashmore, our pastor at Iuka, Miss., we have received a church bulletin. In it we find large notice given of the Advocate Campaign. Brother Ashmore reports most encouragingly of his work.

Following a suggestion made by a good friend of the Advocate, we are going to put up a bulletin board on one of our pages in order that you may know where to go for the calendar of church events. Keep your eye on it.

"Things are moving along fine with us," writes Dr. W. Angie Smith, pastor First Church, Shreveport. "Congregations at the morning hour fill the church to capacity. We raised our Kingdom Extension allotment in full."

The Vicksburg District Conference meets at Utica, April 26, 27; and it is requested that pastors send lists of delegates to the presiding elder, Rev. H. G. Hawkins, Vicksburg, Miss., and also to Rev. H. C. Castle, Utica, Miss.

Millsaps College professors will participate as instructors in Standard Training Schools at the Seashore Assembly Grounds, Biloxi, Miss., March 6-11; at Galloway Memorial Church, March 13-18; and at Corinth, Miss., April 3-8.

The Fondren Lectures given annually at Southern Methodist University will take place April 17-21. Dr. O. E. Goddard, prominently connected with the Southern Methodist Church and author of many books, will deliver the lectures.

The many friends of Miss Julia Berry will be grieved to learn of her death, which occurred February 20. She was an aunt of Rev. J. J. Brooks, of the North Mississippi Conference, and had made her home with him for many years.

Rev. L. P. Anders, pastor of our church at Auburn, Miss., reports that his work is getting on well. Brother Anders' work is in the land of the "Carruths." This is a family name inseparably connected with religion and the church.

By this time you have presented the Kingdom Extension work and are taking your offerings. Let us give a good hefty lift at this point. A look-in on the recent General Missionary Council session would help you realize the importance of it.

Dr. A. M. Serex, pastor at New Iberia, La., is conducting the pre-Easter services at Second Church, New Orleans. Rev. R. L. Armstrong is the pastor. Dr. Serex is well known in New Orleans, where he served as assistant pastor at First Church some years ago.

The Ministerial Association of Shreveport, made up of all the Protestant pastors of the city, will hold their Holy Week services in the Auditorium of the First Methodist Church, different ministers presenting the sermons from day to day. The services begin at 12:05 and last through 12:55.

A bulletin of our church at Minden, La., has reached us. In it is a calendar for the month of March. From this bulletin we observe that Dr. Lutz, the pastor, is using the suggestiveness and high meaning of the Lenten period and the glorious ascent of Easter. Let others follow his example.

From a number of reports emanating from that section we conclude that Rev. Elmer C. Gunn, of Lake Charles, is making most liberal progress on his charge. On our desk is a program for the month of March. It is loaded with good things. There is variety and weight to the work and activities outlined.

Look at this from Dr. Duren's "Monroe District Review." "Eighty per cent of the town of West Monroe has been under water for six weeks,

but the church has not lost heart. Salaries paid \$452, emergency special \$28, and planning for the district conference, May 10 and 11." Let us give them fifteen "rahs."

Monroe District Review is a monthly paper issued by Dr. W. L. Duren, presiding elder of the Monroe district. The March number is before us, and it is crammed full of good things. From it we gather several items of interest. The first one is a "Thumb-Nail Sermon." That is a new kind to us, but it is not "dry."

"Our committee is working and I believe we are going to have a good report to make," writes Rev. P. M. Caraway, East End, Meridian. Now we are not uneasy about that report. The other day we ran across a man from Meridian and checked up on Brother Caraway's work. The report was anything but discouraging.

President Charles C. Selecman, of Southern Methodist University has been notified by the French Consul General that all B. A. or B. S. graduates of S. M. U. will be admitted to French Universities without examination. The Consul General stated that such degrees from S. M. U. would be the American equivalent of the French Bassalaureate.

Rev. H. M. Johnson, pastor at Bogalusa, La., reports that his work is moving forward nicely and invites the editor to come up for a visit. Now, if the editor responds to all these fine invitations he will just have to close the office and hit the road. It may be better just to make a record of these invitations and when he gets on the super-annuate list just "board around."

The scholastic report of the first semester of Millsaps College has just been announced through the Registrar's Office. The average of scholarship is distinctly better than last year and the opinion is expressed that the new plan of scaled tuition which makes the scholarship a determining factor in the fees to be paid has had some influence on the record of students.

The parsonage at Bonita, La., was burned February 20 with a great part of the contents, among them Brother Day, the pastor, lost his library and many other highly treasured household furnishings. Due to the business foresight of the good pastor the parsonage and its contents were insured. Tell me a preacher has no "business sense." We sympathize with Brother Day in his loss.

The joint educational commission of the North Mississippi and the Mississippi Conferences met in Jackson on March 3 and made a report on the consolidation of Mississippi Methodist colleges to a joint meeting of the boards of education and the boards of trustees of the colleges. The plan proposed, however, did not receive the endorsement of this body and was referred back to the commission.

Rev. W. F. Roberts, of Dubach, La., says that it looks as if they are going to have a good year on his charge in spite of the weather. The snow had not come then, but we feel sure that he will survive that all right. Then Brother Roberts said something that went straight to the editor's heart. "I am praying that the Good Father will supply your every need." Some of the rest of you start praying for us.

We do not know a man at Sanford, Fla., by the name of Carroll Varner, but in spite of our ignorance he sent us a good message commending the "Minister-Pastor" editorial, and said, "You are giving us a good paper. After I finish with mine I pass it on." Notwithstanding our ignorance we cannot refrain from remarking upon the strong circumstantial evidence as to the intelligence and character of Brother Varner.

Rev. O. W. Bradley, former pastor of Rayne Memorial, New Orleans, now at Abilene, Texas, says that the climate and people out there are

fine. He has already fallen into those Texas ways. Asking that we keep the Advocate coming his way indicates that he wishes, though, to preserve his connection with Louisiana and Mississippi regardless of climate or people. We are happy that Dr. Bradley is in a climate more adapted to his health.

Dean R. E. Smith, head of the department of Religious Education at Centenary College, has just returned from Memphis, Tenn., where he delivered a course of lectures on "The Prophets" before the Sunday School Institute held by the Methodist churches of that city. On the previous week, Dr. Smith gave a course of lectures in Galveston of a similar nature on "The Life of Christ" before the Sunday School leaders and teachers of the Methodist churches there.

CONGRATULATIONS

I am sincerely congratulating both editor and publisher of our New Orleans Christian Advocate because of the splendid paper you are furnishing us. I do not hesitate to say that it is measuring up to the kind of standard we need. At the Corinth District Preachers and Laymen's meeting, recently convened at Wesley Chapel, Kossuth charge, I heard only favorable criticism. More, I am getting a good reaction in conferences I am holding to the needs of the paper. You are doing your part splendidly. It is now up to us to do our part. Our pastor at Baldwin and Wheeler, Rev. W. C. McCay, has more than a dozen new subscribers already, and has set his goal at fifty renewals and new subscribers. He has just closed a fine revival at Wheeler. Twenty additions. He was working for the Advocate at the recent Quarterly Conference like a beaver. May his tribe increase. I shall be greatly disappointed and surprised if the Corinth district fails to make a fine response to the call of the Advocate.

JAMES H. FELTS, P. E., Corinth Dist.
Corinth, Miss.

Talking about Advocate subscriptions. The other day the editor came across a little statement in one of our church papers about a pastor up in Tennessee sending in to his church paper 64 subscriptions. Later we met the editor of the paper and asked him if that man did not have a large charge or church. He replied that he did not, but that he was in the habit of sending in a long list on every work to which he was sent. It is a habit with him. Let us all contract the habit.

Students of Southern Methodist University will be able to go to school this summer and at the same time have a change of scenery, the second half of the summer term. Chaplain Robert E. Dickenson, of S. M. U., Professor of Religion, will teach courses on "History of the Hebrew People" and "Origin and Principles of Christianity," at Camp Olympus, Estes Park, Colorado, beginning July 25. The site of the camp is one of the finest of all the magnificent sites of the Rocky Mountain National Park region.

Rev. G. A. LaGrange, our good pastor at Lotie, La., is in his fourth year with that charge, and he says that this year promises to be the best. Brother LaGrange spent five years of study in the MacDonnell School, in the French Mission territory, at Houma, La., one year in the Terrebonne High School, and has just completed his four years conference course through S. M. U. Having been chairman of the third year committee we can testify to the high grade work done by Brother LaGrange. Both he and MacDonnell School are to be congratulated. He is preparing for further useful work by continuing his studies in the correspondence school of S. M. U.

The Meridian District Conference will be held at Waynesboro, Miss., April 14-15, instead of April 12-13, as previously announced, the change being made to prevent conflict with another important meeting. Let all interested take due notice, and govern themselves accordingly.—T. J. O'Neil, P. E.

The A. V. Lena Museum in Kirby Hall at Southern Methodist University has a mummy of a Princess of the Family of Rameses II, Pharaoh of the oppression, 1292-1225 B. C. This mummy was brought to America by Judge A. W. Terrell, of Austin, who was minister plenipotentiary to Turkey during Cleveland's administration. He was presented with the mummy while on a visit to Egypt because of his satisfactory settling of a dispute between Egypt and the United States. The mummy passed from Judge Terrell to Dr. M. M. Smith, his son-in-law, and from him to the Texas Anthropological Society and through its president, Mrs. M. L. LeMareaux, to S. M. U. in 1915.

In the absence of Dean R. E. Smith, teacher of the famous Four Square Class of this city, Professor Bryant Davidson, of Centenary College, spoke before more than five hundred members of this organization on the subject: "The Christian Attitude in World Affairs." The Christian and the progressive are very much alike, according to Prof. Davidson, and the progressive can very easily become a Christian. Christ, he said, was the greatest progressive of his day, and today, as then, the hope of the world lies with the progressives. "We cannot move toward the goals of a better social order," said Prof. Davidson, "without being in line with progressive and real Christianity."

Rev. Arthur M. Shaw, of Vinton, La., a native of the Arkansas Ozark foothills, is publishing his childhood memories in the Arkansas Gazette Magazine, Little Rock, Ark., under the title, "Mellow Memories of Arkansas." The first number appeared in the issue of March 6, and they will appear weekly. With the exception of Governor Fishback, Brother Shaw has known every governor of Arkansas, from Hughes in the eighties to the present governor, Harvey Parnell, who was on his board of stewards at Dermott, Ark., in 1913. He grew up with the state from tallow candles to electric lights, from ox wagons to aeroplanes, from spinning wheel and loom to cotton mill and from little "subscription schools" in log cabins to a fine system of schools and colleges. His life has been colorful and his memory is extraordinary; so the stories are full of color and interesting incidents.

In spite of "the depression" and the belief of many members of Tallulah Methodists that a one-thousand dollar note and four hundred and twenty dollars due on the church building debt could not be met this week—the unexpected happened. The canceled note for one thousand dollars was burned at the 11 o'clock services Sunday. Sufficient money and subscriptions are in hand to meet an insurance premium on the church building, due within thirty days. These amounts total sixteen-hundred and fifteen dollars. In addition to the offerings made by themselves, Tallulah Methodists are gratefully indebted to a number of business and professional people of the community for their good will and contributions that made possible the payment of these obligations. Within the past ten months the last notes due on church furniture and a new piano has been burned.—Rev. W. H. Giles.

W. F. Munday, West Point, Miss., Evangelistic Singer, available for meetings some of time in April and balance of spring and summer. Soloist, Choir leader, and Children's worker. Best of references as to character and ability. Eight years' experience. In charge of local choir full time. Am in business and salary is no consideration.

Churches and Societies desiring to earn money write Carleton Club, Inc., Lake Wales, Fla.—Adv.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN RITCHEY COKER was born in Lincoln County, Miss., July 18, 1874, and finished his course at Auburn, Miss., January 6, 1932. He was well born and significantly named. The ideals of his pious parents were expressed by attaching the name of their Reverend Pastor to the newborn son. In tender years Brother Coker was received into the Old Bethel Church by the Rev. H. P. Lewis, Sr., and in 1893 transferred to the Adams Methodist Church at Auburn, which society afforded him means of grace and received his hearty support to the end. During the six years of assistant management of our Orphanage he rendered a distinct service to the church and to a class whose need appealed to his sympathetic nature. He was a peacemaker in community life, kind in family relations, trustworthy in friendship and aspired to high standards in religion. Family devotions were faithfully held to life's close. The last publicly quoted scripture was, "The Lord is my light and my salvation." Marriage contracted with Miss Mary McRee, on March 17, 1909, proved a happy and mutually helpful relation. To this union two children were born, Miss Ina Laura, student at Whitworth College, and John Richard, student in Auburn High School. Funeral services at Adams Church were conducted by his pastor, Rev. Linus P. Anders, and Dr. Winfield, president of Whitworth College. Masonic rites were also held. S. E. CARRUTH.

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RESOLUTIONS

Adopted by the second quarterly conference, Adams Charge, Brookhaven district:

Whereas, during the present quarter there has been removed from the church militant to the church triumphant a member of our quarterly conference, DR. DECATUR P. BUTLER;

Therefore, Be it resolved by the second quarterly conference of the Adams Charge now assembled,

That we deplore the loss suffered by the church in the death of Brother Butler;

That we hereby voice our appreciation of and brotherly esteem for him;

That we bear witness to his useful official services in the church; to his proficient professional labors as a physician, to his efficiency as a legislator and high value as a citizen;

That we extend to the bereaved family our sincere sympathies and invoke the sufficiency of Divine Grace as their portion;

That these resolutions be spread upon the minutes, a copy be sent to the family and a copy be sent to the New Orleans Christian Advocate for publication. S. E. CARRUTH.

MRS. LAURA JANE CLARK VANDERWALL was the daughter of Ebenezer Clark, of New York City, and Sarah Burleson Clark, of Milledgeville, Ga. She was born at Three Pines Miss., February 7, 1848. She was married November 7, 1882, to Brother Vanderwall. Brother Vanderwall preceded her in death ten years. During these years she has remained with her daughter, Lolla, at the old home in Moss Point. Two children were born to this couple, John Antoine, Jr., and Lolla. The son also died in 1901. Mrs. Vanderwall united with old Antioch Methodist Church, ten miles north of Moss Point, early in her teens. When the then new wooden church building was erected here she was the first to bring her membership. Since that time the present beautiful brick church has been built. She was a great lover of flowers and shrubs. One only had to pass by her home where she had lived for forty-seven years to realize this. Beautiful flowers blooming the year round were the result of her care. She was a charter member of Woman's Missionary Society at this church and was a regular attendant as long as she lived. She was very fond of attending the Seashore Camp meeting, at Seashore Camp Ground. Around these historic grounds she came to know several of our bishops, who have passed away, such as Bishops Morvin, Andrews, McTyree, Tigert and Parker. Mrs. Vanderwall was enjoying what seemed to be good health up to three days before her death. She had always led a very active life. It was a great shock to the community when the end came so suddenly. She is missed no little in her community. We miss her in her place at worship service. She has now joined the husband and son and others who preceded her. Her relatives and friends pray to be faithful and true and meet her in a realm where there is no death. Her pastor, JOHN L. CARTER.

IN MEMORY OF MRS. W. F. JOHNSON

Died January 19, 1932

"Sometimes we cannot feel that 'all is well,'

When clouds obscure the sun,
But we know that God lives and loves,
and can say,
'Thy will be done.'

On the evening of January 19, soon after the shades of night had fallen and the evening lamps were lighted, a shadow fell within our happy home. No form was seen, no voice was uttered, no step was heard, yet we knew a heavenly guest had entered there, for the "life lamp" of a loving companion and devoted sister was softly extinguished.

Within the heart's recess it became dark, so deeply dark! This beautiful "home ray" turned off, nevermore its beams of love would light the home altar, nevermore tenderly guide the home-steps. Can it be, Dear Lord, and must we evermore walk alone? The path ahead seems to be but as night. If only thou hadst stayed thy soft breath for yet awhile, if only this dear "ray" could have shone for another, and another year—how we longed to keep it upon our way.

While we questioned amidst the heart's despairing darkness, peering for a ray to light the fallen gloom, listening for a sound to still the tumultuous heart, a beautiful gleam came from afar, and tones soft and sweet fell upon the tentative ear. We recognized the "Light" as that from the land of "a perfect day," and the "voice" the same that "once stilled the troubled sea"—whispering low:

"Let not your heart be troubled," 'twas so gently said,
'Though your path be as night—be thou not afraid.
Readest thou not, of all the world, I am the light,
'Follow me,' whence I lead there shall be no night.

In love I turned, but of late, your 'home ray' away,
Behold it now in the light of a bright eternal day.
In service sweet, this 'ray' for me was e'er gladly spent;
Whatsoever its path, its beam was ever heavenward bent.

Look beyond—heaven to find, not a far-off place;
Follow on—this life is but the intervening space.
Beyond—no darkness is, no sound, or deep despair;
Beyond awaits the cherished 'ray'—'tis just 'over there.'

Then, let not your heart be troubled;
I am the light,
In my Father's house of many mansions, nevermore is night.
Lo, I am with you always; you're never, never alone;
I am the good shepherd and shall ever care for my own."

Within we listened, 'twas the voice we longingly sought;
Within we looked, 'twas a heavenly vision we caught.
While the spirit's voice to own hearts thus did speak,
Humbly we bowed, obediently, casting all at his feet,

The darkness now seemed far less,
and less had grown;
We knew "she was not ours to keep,"
Heaven claimed its own.
'Neath this holy radiance, no cloud obscured the sun;
'Neath this light, we whispered,
"Father, Thy will be done."
HUSBAND AND SISTER.
Buena Vista, Miss., Feb. 17, 1932.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Does America Want Beer?

The wets claim that the people never intended to prohibit beer and that were the matter put to a vote there would be an overwhelming majority for legalizing light drinks.

In a number of states tests were made of this question shortly before national prohibition became effective.

In 1914 Colorado adopted prohibition by 11,572 majority. In 1916 the majority against beer was 85,792.

In 1924 Oregon adopted prohibition by 36,480 majority. In 1916 the majority against beer was 54,626.

In 1914 Washington adopted prohibition by 18,632 majority. In 1916 the majority against beer was 146,566.

In 1918 Ohio adopted prohibition by 25,759 majority. In 1922 the majority against beer was 189,472.

In 1916 Michigan adopted prohibition by 68,624 majority. In 1919 the majority against beer was 207,520.—(Official Election Returns).



BABY FRETFUL, RESTLESS? Look to this cause

When your baby fusses, tosses and seems unable to sleep restfully, look for one common cause, doctors say. Constipation. To get rid quickly of the accumulated wastes which cause restlessness and discomfort, give a cleansing dose of Castoria. Castoria, you know, is made specially for children's delicate needs. It is a pure vegetable preparation; contains no harsh drugs, no narcotics. It is so mild and gentle you can give it to a young infant to relieve colic. Yet it is as effective for older children. Castoria's regulative help will bring relaxed comfort and restful sleep to your baby. Keep a bottle on hand. Genuine Castoria always has the name:

Charles H. Fletcher
CASTORIA
CHILDREN CRY FOR IT

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

COUNCIL MEETINGS, 1932

Louisiana

Place—First Church, Shreveport.
Time—March 29-April 1, 1932.
Council Guest—Miss Mabel Howell, Nashville, Tenn.
Special Guests—Bishop Dobbs and Dr. W. Angle Smith.
Chairman of Registration—Mrs. J. S. Welsh, 1121 Dalzell St., Shreveport.

Mississippi

Place—Galloway Memorial Church, Jackson.
Time—April 5-8, 1932.
Council Guest—Mrs. Ina Davis Fulton, treasurer.
Special Guest—
Chairman of Registration—Mrs. I. E. Cobb, 1114 North Jefferson Street, Jackson.

North Mississippi

Place—Amory.
Time—March 29-31, 1932.
Council Guest—Mrs. J. W. Downs, home secretary.
Special Guest—A Missionary from China.
Chairman of Registration—Mrs. S. R. Jones, Amory.

THE CRY OF YOUTH

The world has not yet wholly recovered from that almost unbelievable catastrophe which brought ruin, devastation and confusion to nearly all the civilized nations. Our modern civilization could not withstand the effects of another war. Nevertheless, the world is drifting toward a second war. It has been prophesied; it has been seen before that petty jealousies of nations, their desire for power, wealth, and recognition have overcome the humane instincts of people, and millions of lives have been sacrificed on that altar of ambition.

The horror and slaughter of the last war are still fresh in our minds. Yet a web of romance and glamour has been woven about it by the sentimentality of books and moving pictures. There is nothing romantic or glamorous about men dying in mud and slime from bullets fired by other men who feel and live. There is no honor or glory in murdering men for the gratification of the selfish ambi-

tions of a few. The men who instigate war do not feel it so personally as those who are sent forth to stop the bullets of the enemy. The instigators stay behind the lines and move men about on maps as though they were chessmen. A nation needs its finest and strongest to build itself, not to destroy another nation. It needs our youth of today to be its men of tomorrow, to build a nation on strong foundations of peace and good will, not on slaughter and disruption.

Civilization's salvation lies in the realization that the destruction of her youth would bring about her entire collapse. An even greater catastrophe of war than the destruction of the lives of innocent young men is the destruction of youth's ideals of honor, truth and integrity. What lessons of faith can broken treaties and broken words of nations teach us, what messages of world brotherhood can be spread to us, the younger generations of the world, when the horizon is darkened by bloody Mars? What hopes of international peace can be preached to and instilled into the minds of us when we are face to face with armed forces and the prospects of shouldering a gun ourselves?

The younger generation does not want war. We should not have to fight and die for something we do not believe in.

Our cry is, "Peace by arbitration."
—Meridian (Miss.) High School "Wild Cat."

LYNCHINGS IN 1931

Christian intelligence gives the statistics on lynching during the past year as compiled by the department of Records and Research of Tuskegee Institute, of which Major Robert R. Moton is principal. The situation seems somewhat more hopeful as compared with 1930, but we should not be satisfied until the figure stands at zero. The figures follow:

Thirteen persons were lynched in the nation during 1931, which is eight less than the number for 1930, three more than in 1929, two more than in 1928, and three less than in 1927. Ten of the persons lynched were in the hands of the law. Seven were taken from jails, one from a hospital, and two had been released on bail.

There were fifty-seven instances in which officers of the law prevented lynching, seven in Northern and Western states and fifty in the South. A total of 88 persons, 18 whites—16 men and 2 women—and 70 Negro men were thus saved from death at the hands of mobs.

Of the thirteen persons lynched, one was white and twelve were Negroes. The offenses charged were: Murder, 5; attempted rape, 5; wounding man, 3.

The states in which the lynchings occurred, and the number in each state, are as follows: Alabama, 1; Florida, 2; Louisiana, 1; Maryland, 1; Mississippi, 3; Missouri, 1; North Da-

kota, 1; Tennessee, 1; West Virginia, 2.

SPECIAL FEATURES FOR ZONE MEETING FOR 1932

Seeing Through the Missionsary Dollar. 10 cents. Attractive presentation of the institutions in home and foreign lands supported by the women's missionary gifts. Can be used in sections throughout the year.

Modernizing Young Mrs. Patten. 5 cents. Pleasing play, brief, setting forth the wide outlook and varied interest of a missionary woman.

Busy Monday Morning. Free. Prepared for Harvest Day, but adapted for any occasion. A short and interesting presentation of the use of money for missions.

Worship Programs prepared for Week of Prayer, which can be used on many occasions. Free.

Order all of the above material from Literary Headquarters, 706 Church Street, Nashville, Tenn.

CONFERENCE NEWS

Louisiana

On February 24, under direction of Mrs. Woodard, zone leader, and Mrs. Blake, president of the Minden auxiliary, the auxiliary at Sibley, Minden district, was reorganized. Mrs. Buren Peritt was elected president. The pastor, Rev. Thurmon Spinks, thanked Mesdames Woodard and Blake for their help and inspiration.

* * *

The regular February program meeting of the Monroe auxiliary, Monroe district, was a most interesting one. The devotional period, under the charge of Miss Sadie Foster, was highly inspirational and the discussion of "Woman's Citizenship Responsibilities" was very instructive.

Mississippi

A total of sixty were present at the meeting of Zone 2, Meridian district, held at Shubuta, March 1. The program was given by the Enterprise auxiliary, the pastor, Rev. O. H. Scott, conducting the devotional. The theme discussed was "Training the Children." The zone chairman, Mrs. Mason, presided at the business session and a most instructive message was given by the district secretary, Mrs. H. M. Ivy. She explained the new financial plan and stressed the importance of pledges being paid at this time. Mrs. J. E. Williams was elected chairman and Mrs. W. H. Harwell, secretary, for 1932.

North Mississippi

The auxiliary at Oakland, Sardis district, has begun 1932 most enthusiastically under the direction of Mrs. E. L. Jernigan, as president. Recently a silver tea was given in the home of Mrs. P. S. Bailey. This was a George Washington tea and an enjoyable program was presented by the music and expression pupils of Mrs. Vernon Bell. Other numbers were: "Washington's Mother," by Miss Bernice Lovejoy and a vocal solo by Mrs. F. B. Todd. A group of young ladies from Grenada College gave of their talents to the program.

On February 24 a zone meeting of

EVERYTHING THAT YOU NEED

IN ONE BIG STORE

D. H. HOLMES CO.
LIMITED

BEFORE BABY ARRIVES!

Montgomery, Ala.—"Before my baby arrived my system became in a very weakened state and I worried for fear I would not have the vitality a mother should have. I



would be so tired and sleepy and suffered so from headaches I could hardly keep up. In the morning both my feet would be swollen," remarked Mrs. W. C. Fowler of 614 Randolph St. "Our family physician at the time assured my husband that Dr. Pierce's Favorite Prescription was the proper tonic for me. I took two bottles and it gave me new strength. I had no fear of motherhood." Druggists sell

Dr. Pierce's Prescription

the Sardis district was held at Oakland Mrs. Neblett presided. The the Sardis district was held at g theme of the program being: "Spiritual Life Groups." Fifty women attended this meeting.



"SPENT DAYS IN BED"

"WHEN I was first married I had a fall which caused a miscarriage. Then I had an operation but it didn't do me any good.

"I started taking Lydia E. Pinkham's Vegetable Compound and I also took two bottles of the Herb Medicine. I do not have the crampy pains like I did. I used to go to bed for three to five days each month." Mrs. Lula Reppes, 1160 West Kirby St., Detroit, Michigan.

Lydia E. Pinkham's
VEGETABLE COMPOUND

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Capudine
best for
HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

LOUISIANA CONFERENCE

The program for the Pastors' School Seashore Assembly, June 27-July 8, has been completed and will be mailed soon to the pastors of the participating conferences. The undergraduates of the Louisiana Conference are especially urged to attend, as they will be enabled to take three courses of undergraduate work.

* * *

Sunday School Day programs have been mailed to all superintendents in our Conference. We urge them to give serious consideration to the suggested program for use in observing Sunday School Day for April 17. The offering taken should be sent to Mr. Floyd B. James, Box 742, Alexandria, La., properly marked to identify it as Sunday School Day offering.

* * *

The young people of Shreveport will have the first Young People's Conference for Louisiana the week of April 17. The courses and instructors are:

Mrs. R. E. Smith, "Worship in the Young People's Division."

Miss Sadie Mai Wilson, "Missionary Education of Young People."

Rev. H. L. Johns, "Building the Program for Young People and Seniors."

Miss Anna Pharr Turner is the educational director for the Conference. Miss Elizabeth Langford, young people's secretary, and Rev. H. W. Williams, of the General Board of Christian Education, Nashville, assisted by the pastors of the city and other leaders of young people's work, perfected plans for the conference.

* * *

Plans for an adult assembly are going forward, with a definite program to be announced soon. All adults from 24 years on are especially urged to plan to attend this assembly, running concurrently with the young people's assembly, June 7-13. Dr. D. L. Mumpower, or Rev. M. Leo Rippey, will be with us as General Board representatives. Rev. W. H. Giles, director of adult work for the Conference, will be dean of the assembly.

* * *

The workers in the French Mission field and the pastors adjacent are planning a week of institute work May 1-8. Miss Lucy Foreman, of our General Board of Christian Education, will be present for this work. The pastors participating are:

Revs. B. H. Andrews, A. M. Martin, and A. D. Martin, of Houma; Rev. C. C. Weir, of Franklin, and Rev. S. J. McLean, of Morgan City.

* * *

All young people of our local churches are urged to elect delegates for the young people's assemblies to be held at Mansfield in June. The dates are: June 7-13, for young people; June 14-20, Hi assembly.

On account of Easter, Orphanage Day, falling on the fourth Sunday in March, we are urging our Sunday schools to observe the March fourth Sunday the first Sunday in April.

* * *

We hope all pastors and superintendents who are interested in planning institutes for charges and circuits will write to Rev. A. K. McLellan, Box 742, Alexandria, for whatever assistance the Conference Board may be able to give.

* * *

Two leaflets "Announcements Concerning the Cokesbury Training Course," and "Do You Want to be a Better Worker?" can be supplied on request to the Louisiana Conference Board of Christian Education office, Box 742, Alexandria, La. These should prove helpful in planning Cokesbury Training Schools and Classes for workers in local churches.

* * *

Rev. H. N. Brown, our pastor at Lafayette, is planning a Standard Training School, in which he expects to invite the neighboring pastors to co-operate in the promotion of the school. Dr. W. W. Drake, presiding elder of the Lake Charles district, is to be one of the instructors.

* * *

A large number of young people's divisions have already sent in their Anniversary Day offerings, which seems to indicate a large interest in the young people's work over the Conference. It is not too late to observe Young People's Anniversary Day. A convenient date may be selected and used later.

* * *

Rev. S. J. McLean, of Morgan City, has nearly completed the new educational building adjacent to the main church auditorium. His son, Vance McLean, of L. S. U., drew the plans for the building. This addition to the church will mean much in caring for the Sunday school attendance.

MRS. R. R. BRANTON,
Director Children's Div.

MISSISSIPPI CONFERENCE

The Young People's Methodist Assembly Meeting at Brookhaven, Miss., June 6 to 10, 1932

The work of our Extension Secretary, Mr. O. C. Hull, is growing in favor and his devotion to the task in hand is making an appeal that will prove helpful to all sharers in the great enterprise of reaching the unreached, and expanding our territorial lines until every charge reaches all other charges around it and thus cover every inch of territory in our Conference. This undertaking should challenge the imagination of the smaller churches to join the other

churches in the Home and Foreign Mission enterprise to reach the unreached and redeem the world.

* * *

The Local church board of Christian education at Hickory has gone to work in building a program for their church that will utilize every member of the church and give to the constituency opportunities of serving and being served. The congregations at Hickory are increasing and the Sunday school is increasing.

* * *

Spring Ridge church Decatur charge has an increasing congregation and there are prospects for a forward movement in this church. We trust the way will open for advancement all along the lines.

* * *

Decatur Junior College was visited and it was a great privilege. There is a wonderful opportunity with these young people. It would be a wonderful thing if the church was able to furnish teachers of Bible and religious education to these colleges and give our Methodist students an opportunity for training in Bible and Christian teaching along with their other work.

* * *

Decatur is talking a Standard Training School. It is hoped that their plans can materialize. This is a good territory for a school and several churches could be reached at this point.

* * *

Mr. Hull has been holding an institute at Chunkey the past week. He reports a good attendance and much interest. He feels sure that Brother Brodus will press the battle.

* * *

The Cleveland circuit reports the organization of three Sunday schools. Brother Yeager is to be complimented for his aggressive work. There is a large population of white people in the bounds of this charge and we trust that our Methodist people will measure up to their opportunities.

* * *

LaBranch Street, McComb, reports a Sunday school attendance of over 200 at Sunday school. The congregations at church services are increasing and the work moves well. We are glad to hear such good news from Brother Ledbetter and his good people.

There is being mailed a sample copy of the Sunday School Day program to the pastors and Sunday school superintendents. Please examine your copy and plan to hold Sunday School Day as early as possible.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI

Sunday School Day

Sunday, April 10, has been set as Sunday School Day for our Conference. The programs are now ready to be sent out. If this day does not suit your local situation you may set a day that does. The earlier that you observe the day the better it will be

for all concerned. Here are a few suggestions:

1. Have the local church board of Christian education where you have this organization make plans for the observance of this day. It is the business of this board. If this board is not organized, the pastor and superintendent should appoint a committee to have charge of the plans and the program.

2. If the pastor agrees, observe the program at the preaching hour.

3. The young people may be used effectively in putting on this program.

4. Take an offering in every church. Some churches take the regular Sunday school offering and add to it a free will offering taken in the congregation at the time that the program is observed. Send this offering to our office, The Board of Christian Education, Grenada, Miss.

This offering is a regular one, directed by the discipline of our church to be taken in every church. A large part of the work of Christian education, that is, Sunday school work, young people's work, etc., in our Conference, is dependent on this offering. Much work that is already requested from the field and is being planned already will be left undone unless the churches respond with this offering. It is free-will and we are not asking for large amounts. If every church in our Conference will send us an offering, I am sure that the work will not suffer.

Be sure and plan for this day now and see that it is observed in every church this year.

Cokesbury Classes

Three Cokesbury classes have been taught recently. Rev. E. M. Sharp taught a class at Sherman, where Rev. Jeff Cunningham is pastor. Rev. Roy Grisham has taught two classes, one at Coldwater and one at Calhoun City. "Worship in the Sunday School" was taught in all the classes. They were largely attended and will mean much to these churches.

Young People's Council

The council of the young people's organization of the Conference met at Winona last Saturday. The meeting was presided over by Miss Bessie Spain, the president of this organization. The meeting was attended by every member except three, who were providentially retained. Plans were made for the Young People's Assembly at Grenada, June 13-17.

R. G. LORD.

LOUISIANA

More Important Than Ever

The Young People's Anniversary Day, which has been on our calendar for a good many years, has always been an important date, but I personally feel that it is more important this year than ever before, and I feel that if my brother pastors understand a few of my reasons for feeling this way that they will do even more than before to make this occasion a success.

In the first place, our young people's work has for years shared in the assessments of the Louisiana Conference and had from nine to fifteen hundred dollars to operate on, while

this year we learn that we are not going to get one dollar from the Conference for promotional work, which throws our program without funds, with the exception of what we can get from the young people themselves and from Anniversary Day observance.

Secondly, since Miss Langford was compelled to leave the field as our field secretary, the local chapters have evidently thought that there was no need in continuing their payments on conference promotional pledges and this fund has amounted to hardly anything.

Third, if we are to put over the two assemblies this year we must employ Miss Langford for full time for the months of May and June, and to do this we must have the help of every church in observing the Anniversary Day and sending in some gift at once. It is our plan to let Miss Langford travel during the month of May and at the same time be setting up the assemblies. June will be given to the operating of the assemblies and to organizing the district for the summer camp work.

Some of the brethren may find it best to postpone the taking of this offering until April. This will be all right, but do not fail to get it in before May 1.

We are counting on you, for certainly we cannot let this work that has grown so much all slip out from between our fingers.

Sincerely yours,

JAS. B. GRAMBLING,
Chairman, Young People's Division,
Bd. of Christian Ed., La. Conf.

YOUNG PEOPLE'S DAY

The day set for Young People's Day has come and gone. Have you observed the day, sent in your offering to F. Harold Riggs, Mouroe, and mailed a card advising your district secretary of the above facts? If so, fine! And may I congratulate you! If any or all of these things have not been done, it is certainly not too late now. But let's not fail to observe this day sometime soon, in order that we shall not fall too short of our goal, which, you remember, was \$2,000—and observance in every church.

MARY SEARLES, Pub. Sup.

MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY

Where?—Whitworth College, Brookhaven, Miss.

When?—June 6-19, 1932.

Who?—Methodist Young People, between the ages of 16 and 23.

Why?—To study the problems of young people; to worship with other young people; to sing the songs of our church; to learn the new plan of organization of our Christian education; to help to plan the business for the young people's work of the Mississippi Conference; for fellowship and play with the finest group of boys and girls of our church; for the development of a closer personal, religious experience with God, our Father, Saviour, Guide, and Friends.

This will be a week of great opportunity for the young people of our

churches. Let us begin planning to have each church in our Conference represented at Whitworth. Rally to your district and let us see which of the seven will have the largest representation this year.

GRACE LEWIS.

Box 64, Station A.

LOUISIANA CHILDREN'S DIVISION NEWS

Mrs. R. R. Branton, Director of Children's Division

Recently there was held in Rayne Memorial Church, in New Orleans, a meeting for the children's division workers of the district. We were most fortunate in having Miss Mary E. Skinner, from the General Board of Christian Education, with us in this meeting. The entire day was devoted to the discussion of questions and problems that the people who were present felt the need for having discussed. More time was devoted to the discussion of the work of the advisory committee on children's work than any other one phase. There are so many questions concerning this committee that leaders are asking. If you are in doubt about its function I should be glad to send to you a pamphlet that will give you some help together with a mimeographed sheet of suggested activities.

District meetings similar to the one held in New Orleans are being planned for the Ruston and Monroe districts at an early date. Mrs. R. M. Brown, in Ruston, will be glad to give information regarding the meeting in the Ruston district, which has been scheduled for March 15. Every church in the district should have some of its teachers of children present. Come with the problems that are most pressing and be ready to ask questions regarding them. More explicit information regarding the meeting in the Monroe district will be announced later through the columns of the Advocate.

There are very few questions that come into the mind of the teacher of children in the church school that could not be answered by consulting some of the pamphlets that have been made available by the General Board of Christian Education. So many of our workers do not know of the existence of these pamphlets, however, that I am going to give in each Advocate article I write a description of two or three of them. Unless otherwise indicated these pamphlets are

free for the asking and may be secured by writing to the Conference Director of Children's Division. The two described below have been found most helpful to many of the teachers throughout Southern Methodism.

The Little Child and God

Every parent and every teacher of children desires that the child should know God and yet many parents and teachers feel at a loss as to just how to help the child get this knowledge. They do not wish the child to be afraid of God. On the other hand they long for the child to depend on God as a loving Heavenly Father. In the pamphlet "The Little Child and God," the parent and teacher are helped to know just what kind of idea the child should have of God and how best this idea can be given. Many nursery department superintendents have given copies of this pamphlet to the mother of each child in their department. Beginner teachers may use it in the same way. They will be sent on request in any quantity desired.

Equipment and Arrangement for Children's Groups

Such questions as, "What color scheme should I use in repainting my room?" "What size chairs should we get for our juniors?" "What kind of toys may we have for our nursery children?" "What is the best arrangement for a primary room?" and many others may be answered by consulting the pamphlet named above. In reading this pamphlet you will be impressed by the fact that much of the equipment suggested is not expensive, indeed much of it may be had without any cost at all. Often we have possibilities at our finger-tips and fail to see them until someone points them out. The reading of this pamphlet may open your eyes to these possibilities. These too may be had in any quantity on request from the director of children's division, Newellton, La.

BATON ROUGE DISTRICT GET-TOGETHER

Friday and Saturday, March 4 and 5, a Get-Together for Baton Rouge district young people was held at Bluff Creek Camp Ground. Between fifty and sixty young people, with their leaders, were present, representing Hammond, Ponchatoula, Amite, Zachary, Istrouma, St. Francisville, Clinton, Natalbany and Keener Memorial Churches.

WHY?



If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

LUZIANNE COUPONS } REDEEMABLE WITH OCTAGON SOAP COUPONS

Registration began at 4 p. m., Friday, and the program closed at the same hour Saturday. Despite a pouring rain all day Saturday and a falling thermometer, the meeting was thoroughly enjoyed and proved quite profitable to all who attended.

The first meeting was Vespers at 6, led by James Anders, of Zachary, who spoke on the rich young ruler. Supper followed, and was most delicious, as were the other meals, with Mrs. Mary McQuaid and Mrs. Sadie King in charge of the hotel.

After supper, the group gathered around the campfire for an inspirational address by Mr. Ardon O. French, of the Y. M. C. A., at L. S. U. His talk was "What Makes a Christian Different?" a topic which is very vital, and made each person stop and think very seriously.

The evening program closed with games, stories and jokes about the fire, led by Charlotte Searles, of Keener. Shortly thereafter, the Delco plant was turned off, consequently everyone went to bed, and, we hope, to sleep.

Saturday began with morning devotional led by Vance McLean, of Keener, followed by breakfast.

The entire group assembled in the tabernacle for general discussions, then met in separate classes for instruction of officers as to their duties under the new plan. It was stressed that officers should always keep in mind the fact that they are to minister to the entire young membership of the church, between ages of 12 and 24, not just to the Epworth League. These discussions were led by Mary Searles, Lillie Mae McQuaid, Donald George, Mary Eva Stewart, Daisy Wilson, Rev. J. Henry Bowdon.

Rev. D. F. Anders brought an inspirational message to the group just preceding the lunch hour, which was enjoyed and appreciated in spite of being held in the hotel because of the steady downpour of rain which prevented returning to the tabernacle.

After luncheon, a discussion was led by Miss Lillie Mae McQuaid, district secretary, concerning assemblies, camp, finances, and particularly Young People Day, urging that every church observe this day without fail. An assembly booster committee was appointed, composed of Collins Lipscomb, Liddell Sims, Elizabeth McCain, and Daisy Wilson.

Rev. J. H. Bowdon dismissed the meetings with a brief prayer, and the groups disbanded.

"THE WORD OF GOD"

An Assignment in Acts 13

Suppose we have an assignment in Bible study. What is "the Word of God"? I had a surprise today. It was in the thirteenth chapter of the Acts. From now on, for me, one of the outstanding features of that chapter will be the frequency with which the expression "the word of God" is used in it.

Note the following:

- "The word of God"—Acts 13:5.
- "The word of God"—Acts 13:7.
- ("The teaching of the Lord"—Acts 13:12.)
- ("The word of this salvation"—Acts 13:26.)
- "The word of God"—Acts 13:44.
- "The word of God"—Acts 13:46.
- "The word of God"—Acts 13:48.
- (The "word of the Lord"—Acts 13:49).

Would you like some suggestions upon what to do about this? All right.

1. Take your Bible and read Acts, thirteenth chapter, verifying the above.

2. Think carefully about the message of Paul in this chapter. Does it contain the substance of the Gospel?

3. Ask yourself and tentatively answer for yourself the question: Is "the word of God" equal to "the gospel"?

4. Do what I have just done, stimulated by this discovery in the Acts, thirteenth chapter, viz.: Go through the book of the Acts and note every time the expression, "the word of God," or what you think is its equivalent in meaning, is found.

I think you will be greatly interested and, I trust, also profited.

5. As inclined, examine the sermons of the Acts for what they yield as indicating the substance of the Christian message.

6. Study "the word"—4:4, "the gospel"—8:40, "that saying"—10:37,

and ask yourself, Are these equivalent in meaning to "the word of God"?

7. Talk to others about this. Get their opinions. Set them to thinking and examining the Bible itself for their answers to questions.

8. Here is a question: Did you ever hear anybody call the Bible as a whole "the Word of God"? Do you thus speak of it? If so, in what sense? On what ground?—Biblical Seminary Bulletin.

A REMARKABLE BIBLE

This week's Advocate carries an advertisement announcing the New Analytical Bible of the Buxton-Westerman Company, of 21 West Elm Street, Chicago. This concern is well known as the publishers of the New Indexed Bible, which, through several years past, has been so popular. Now they are offering a Bible which in utility, completeness and convenience far surpasses their former production.

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Miracles of Jesus in chronological order.

Discourses of Jesus in chronological order.

Complete chronology of the Old and New Testaments.

Genealogy of the Patriarchs.

The Laws of the Hebrew people.

The Jewish Calendar.

Tables of Weights and Measures.

Lives of leading Bible characters outlined in chronological order.

Miracles of Old Testament giving occasion, place and record.

Prayers of the Bible—giving time and person, occasion and record.

Prophecies fulfilled concerning Jesus Christ chronologically arranged.

Titles and names applied to Holy Ghost giving Old and New Testament references.

Miracles wrought by the Holy Ghost, by the Angel, Apostles and other Disciples.

History of the Herodian Family.

Topical Study of the Bible—42 pages.

Concordance—117 pages.

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12 beautifully colored maps.

It is remarkable achievement and worthy of the fullest commendation. Such a Bible should be in the home of every pastor, and church and Sunday school worker. It marks a new era in Bible study.

PROHIBITION AND KIDNAPING

The New Orleans Woman's Christian Temperance Union, in session on March 3, voted to express through the city papers their protest against the statements made in the Times-Picayune in an article on page three of March 3, in which the crime of kidnaping is charged against prohibition.

There is no justification for saying that an undesirable condition is due to the effects of certain legislation unless logical evidence is presented to show that there is a vital relation between the two. No such evidence has been presented to show that kidnaping has been increased by the in-

fluence of prohibition. To attribute the age-old practice of kidnaping, which dates back to the cave man, to the recent legislation of prohibition is not only untrue but ridiculous.

Hundreds of cases of kidnaping were recorded prior to the passage of the Eighteenth Amendment. The cases of Mollie Digby, Bobbie Dunbar, and Walter Lamana, referred to on page one of the same issue of the Picayune, all occurred prior to the beginning of prohibition.

The hearts of the women of the W. C. T. U. are deeply burdened, not only for the parents of the Lindbergh baby, but for the thousands of parents who have been bereaved of their children through the menace of the licensed liquor traffic before the days of prohibition.

Committee of New Orleans Woman's Christian Temperance Union.

MRS. MAURICE G. BECKWITH,
Chairman;

MRS. OLGA LAMSON.

METHODIST CHURCH BELL RESTORED TO USE

By Cecile Mortimer

Mute for a dozen years, the old melodious bell of the Crystal Springs Methodist Church will peal out again its invitation to worshipers.

The silencing of its silvery tones will be broken, for plans of the steward's committee, consisting of L. M. Hamilton and P. K. Grice, for its restoration to service are being carried out.

A belfry has been built, and the old bell, rescued from a basement room, has been hung in its tower.

Sentiment of a peculiarly sacred nature clusters around the old church bell, heard upon innumerable occasions in the long ago; heard by some now living, heard by many more now resting under the shade of the trees in a land that is fairer than day.

The bell was an integral and essential part of the old church building erected by Methodists of the Crystal Springs vicinity in the year of 1860. At that time the town of Crystal Springs was beginning to blossom as the rose, an expressive and well planned little city laid out; Methodism immediately taking root in the establishment of an attractive church property.

Until 1919, when the present church was built, the old bell rang out with regularity, announcing the hour for the various Sunday services; the Monday Missionary Society, and the mid-week prayer meeting.

In solemn tones it tolled the passing of its members as they were borne to the city of the dead. Then, too, each recurring year was rung out in measured strokes, and the new welcomed with notes that were joyous and gay.

Now the church officials have decided to revive the custom of church bell ringing that for many years has been obsolete in all denominations here that have built new edifices, and have let the bells of the olden times fall into disuse.

This old bell rang out during the pastorates in Crystal Springs of Dr. Carradine, Reverends W. B. Lewis,

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
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T. B. Holloman, Robert Selby, Ransom Jones, B. F. Lewis, H. W. Featherston, M. L. Burton, J. G. Galloway, and many other well known leaders in the Mississippi Conference.

The Rev. J. E. Gray is now pastor of the Crystal Springs Methodist Church, and is heartily in favor of the re-instatement of the old bell.

Crystal Springs, Miss.

CHILD WELFARE

More child-welfare measures were proposed in the state legislatures during the first six months of 1931 than in recent years, according to a summary of legislation relating to children, just issued by the Children's Bureau of the U. S. Department of Labor. In some states, the bureau notes, the impetus was checked by tabling all matter entailing increased expenditures or new appropriations.

The summary covers legislative sessions in 44 states including emergency relief measures enacted in reging need for public relief to families in their homes.

Outstanding measures included the creation of child-welfare or social welfare commissions in Alaska, Connecticut, Kansas, and Oregon, and the extension of the life of the California commission; the ratification of the Federal child-labor amendment by Colorado; raising the minimum age in

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From a grumbling tooth to those rheumatic pains, Bayer Aspirin is ready with its quick relief—and it always works. Neuralgia. Neuritis. Any nagging, needless pain.

Get the genuine tablets, stamped with the Bayer cross. Why experiment with imitations costing a few cents less? The saving is too little. There is too much at stake. But there is economy in the purchase of genuine Bayer Aspirin tablets in the large bottles.



Delaware for employment in canneries from 12 to 14 years; the establishment of a division of child welfare in the Texas state board of control with comprehensive powers and duties; the creation of a system of public aid to dependent children in their own homes in the state of New Mexico, and authorization of county aid for dependent children in Alabama; the establishment of permanent commissions for the care and treatment of crippled children in Kansas and New Jersey; laws enacted in seven states and Porto Rico, which directly affect the health of school children, and the revision of state juvenile court acts in Maryland and Utah.

Massachusetts and Texas enacted legislation to regulate bringing dependent children into the state for adoption, while North Carolina regulated both importation and exportation of such children. A comprehensive adoption law was enacted in Texas.—Children's Bureau.

REPUBLICANS' FAKE NEWS-PAPERS

Unable to turn President Hoover from the American home to the saloon, the wet Republicans have attempted the most insulting fake possibly ever perpetrated. In addition to threatening to stop all contributions to the Republican campaign fund, the wet Republicans have issued a fake newspaper declaring that the President of the United States has demanded the repeal of prohibition. The fake has been distributed on the streets of New York, Chicago, Washington and Philadelphia.

The leading story starts off: "A national prohibition referendum was demanded by President Hoover today in a powerful 'surprise' message that shook Washington." It then went on to note that "conservative Republicans in the Senate and House cheered the message. Democratic leaders were thrown into confusion. Senator Sheppard, of Texas, a blazing dry, introduced a resolution calling for impeachment of Mr. Hoover." Then, imitating Mr. Hoover's style, it printed "the full text" of the message.

Elsewhere on the first page were such headlines as "Nation's Leaders Hail Hoover Move as Turning Point"; "Mellon Strongly Supports Hoover"; "Atterbury Visions Material Freight Traffic Increases"; "Fess Resigns on Eve of Hoover's Message"; "Banking Leaders Hail Hoover for Supreme Courage"; "Stocks Soar High as Optimism Runs Riot on Exchange."

The chief backer of this fake is Raymond Pitcairn, of Philadelphia, who, along with President Butler, of Columbia University, in New York City, has threatened to starve the Republican party to death financially unless the Republican party becomes a liquor party.—W. C. T. U.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round
Springfield, at Huff, Mch. 20, 11 a. m.
Ponchatoula, Mch. 20, p. m.
Plaquemine, Mch. 22, 11 a. m.
First Church, Baton Rouge, Mch. 27, 7:45 p. m.

Natalbany, at Natalbany, Apr. 3, 11 a. m.
Hammond, Apr. 3, p. m.
Pine Grove, at Pine Grove, Apr. 10, 11 a. m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Lafayette, May 6, p. m.
Lake Arthur, Mch. 20.
Sulphur, Mch. 27, a. m.
Vinton, Mch. 27, p. m.
Abbeville, Apr. 3, a. m.
New Iberia, Apr. 3, p. m.
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.

Leesville, Apr. 24, p. m.

Acadia, at Iota, May 1.

District Conference meets at Many, May 5-6.

W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round

Carrollton Ave., Mch. 13, p. m.; May 4.
Houma and French Mission, at Houma, Mch. 20.

Morgan City, at Berwick, Mch. 27.

Chalmette and Gentilly, at Gentilly, Apr. 3, a. m.; Mch. 31.

Epworth, Apr. 4, p. m.; Mch. 16.

Faust Church, Apr. 10, a. m.; Mar. 30.

McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.

Covington, at Mandeville, Apr. 17, a. m.

Slidell, Apr. 17, p. m.

Rayne Memorial, Apr. 24, a. m.; May 3.

Louisiana Ave., Apr. 24, p. m.; May 18.

Franklin, May 1.

Algiers, May 8, a. m.; Apr. 13.

St. Mark's, May 8, p. m.

Donaldsonville, at Reserve, May 15, a. m.

Second Church, May 15, p. m.; Apr. 27.

St. Martinville, at Peach Island, May 22.

Stewards will please give attention

to having in full to date salaries for

the pastors. Pastors will please give

attention to questions to be called

at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston District—Second Round

Gibbsland, at Oak Grove, March 20, preaching and Q. C. 11 a. m.

Simsboro, at Simsboro, March 20, 3 p. m.; preaching 7 p. m.

Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.

Haynesville, at Haynesville, March 27, following night service.

Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.

Marion, at Marion, April 3; Q. C. 3 p. m.

Ruston, April 3, following night service.

ROBT. M. BROWN, P. E.



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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Second Round

Jackson, at Glendale, Mch. 13, 7:30 p. m.; May 4, 7:30 p. m.
 Satartia, at Wesley Chapel, Mch. 20, 11 a. m. and 2 p. m.
 Terry, at Byram, Mch. 27, 11 a. m. and 2 p. m.
 Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.
 Madison and Pocahontas, at Pocahontas, Apr. 3, 11 a. m. and April 6, 10 a. m.
 Clinton, at Clinton, Apr. 3, 4 p. m. and 7 p. m.
 Mendenhall and D'Lo, at Mendenhall, Apr. 10, 11 a. m. and 2 p. m.
 Jackson, at Millsaps Memorial, Apr. 10, 7:30 p. m.; April 11, 7:30 p. m.
 Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.
 Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.
 Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.
 Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.
 Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
 Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
 Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
 Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
 Edwards, at —, May 18, 11 a. m. and 2 p. m.
 Flora, at Adele, May 22, 11 a. m. and 2 p. m.
 Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
 Florence, at —, May 25, 11 a. m. and 2 p. m.
 Harrisville, at —, May 28, 11 a. m. and 2 p. m.
 Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
 Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
 District conference at Bentonla, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Calomel Robbed of Objectional Effects at Last

Success Crowns Efforts of Pharmaceutical Chemists to Rid Popular Medicine of its Nauseating and Dangerous Qualities—Calotabs the New Name.

A triumph of modern pharmacy that is destined to bless the whole world, from the King on his throne to the humblest laboring man—that is the opinion of druggists who have been watching the sale of the new calomel tablet that is free from the objectionable effects of the old-style calomel.

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Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

Newton Dist.—Second Round

Chunky, at Last Gap, Mar. 20, 11 a. m., 1:30 p. m.
 Lake, at Coushatta, Mar. 20, 7:30 p. m.
 Bay Springs, at Silverena, Mar. 27, 11 a. m.; 1:30 p. m.
 Montrose, at Louin, Mar. 27, 3:30 p. m.; 7:30 p. m.
 Walnut Grove, at Madden, Apr. 3, 11 a. m.; 1:30 p. m.
 Forest, at Kalem, Apr. 3, 3:30 p. m.; 7:30 p. m.
 Carthage Ct., at Rockey Point, Apr. 10, 11 a. m.; 1:30 p. m.
 Carthage Station, Apr. 10, 7:30 p. m.
 Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.
 Hickory, Apr. 24, 11 a. m.; 2:30 p. m.
 Shiloh, May 1, 11 a. m.; 1:30 p. m.
 Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
 Philadelphia Station, May 8, 7:30 p. m.
 Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
 Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
 Union, May 22, 7:30 p. m.
 Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
 Laurel, 1st Church, June 5, 11 a. m.
 Laurel, Kingston, June 5, 3:30 p. m.
 Laurel, West, June 5, 7:30 p. m.
 Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Denney with us.

W. M. SULLIVAN, P. E.

Seashore Dist.—Second Round

Escatawpa, at Caswell Springs, Mar. 20, 11 a. m.
 Pascagoula, Mar. 20, 7:30 p. m.
 Wiggins, Mar. 27, 11 a. m.
 Ocean Springs, Apr. 3, 11 a. m.
 Biloxi, Wesley Memorial, at Wesley, Apr. 3, 7:30 p. m.
 Carriere, at Wesley Chapel, Apr. 9 and 10, 11 a. m.
 Poplarville, Apr. 10, 7:30 p. m.
 Vancleave, at Mt. Pleasant, Apr. 17, 11 a. m.
 Gulfport, First Church, Apr. 17, 7:30 p. m.
 Picayune, Apr. 24, 11 a. m.
 Americus, at Cross Roads, May 1, 11 a. m.
 Moss Point, May 8, 11 a. m.
 Kreole, at Kreole, May 8, 7:30 p. m.
 Mentor, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.
 Brooklyn and Bond, at Bond, May 15, 11 a. m.
 Lumberton, May 15, 7:30 p. m.
 Coalville, at White Plains, May 22, 11 a. m.
 Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.
 District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Vicksburg Dist.—Second Round

Rolling Fork and Cary, at Cary, Mar. 20, 11 a. m., 2 p. m.
 Anguilla, at Anguilla, Mar. 20, 4 p. m.; 7 p. m.
 Lorman, at Willows, Mar. 27, 11 a. m.; 12 m.
 Washington, at Kingston, Apr. 3, celebration of 75th year of present building, 10 a. m.-3 p. m., with Q. C. at 1:30.
 Natchez, Apr. 3, 4:30 p. m.; 7 p. m.
 Hermantville, at Rocky Springs, Apr. 10, 11 a. m.; 1:30 p. m.
 Port Gibson, Apr. 10, 4 p. m.; 7 p. m.
 Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at

Stephenson.

Mayersville, at Valley Park, Apr. 24, 2 p. m.
 Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.
 Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.
 Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.
 Fayette, May 1, 7 p. m.
 Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.
 Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.
 Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
 Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
 District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—
In Part

Eunice, at Pitreville, Mar. 26, Q. C., 2 p. m.
 Montrose, at Provencal, Mar. 27, Q. C., 3 p. m.
 Marksville, at White's Chapel, April 3, 11 a. m.; Q. C., 2 p. m.
 Glenmora, April 3, p. m.
 Lottie, at Rosedale, April 10, a. m.; Q. C., 2 p. m.
 Melville, at Palmetto, April 10, p. m.
 Opelousas, April 12, p. m.
 District Conference, at Opelousas, Apr. 13-14.
 Pleasant Hill, at Marthaville, April 17; Q. C., 2 p. m.
 Colfax and Montgomery, at Colfax, April 24; Q. C., 2 p. m.
 Lecompte, at Cheneyville, April 24, p. m.

BRISCOE CARTER, P. E.

Minden District—Second Round

Haughton and Doyline, at Pleasant Valley, Mar. 13, 11 a. m., and 2 p. m.
 Springhill, Mar. 13, p. m.
 Jena, at Eden, Mar. 27, 11 a. m., and 2:30 p. m.
 Trout and Good Pine, at Good Pine, Mar. 27, p. m.
 Sibley, at Pine Grove, Apr. 3, 11 a. m.; 2:30 p. m.
 Sicily Island, at Sicily Island, Apr. 10, 11 a. m.; 2:30 p. m.
 Ferriday, Apr. 10, p. m.
 Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
 Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
 Rochelle and Selma, at Selma, Apr. 24, p. m.
 Campti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
 Coushatta, May 1, p. m.
 Winnfield, May 8, 11 a. m.; 2 p. m.
 Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
 Minden, May 15, p. m.
 District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Oak Ridge, at Crew Lake, Mch. 20, a. m.
 Monroe, Gordon St., Mch. 20; Q. C., May 29, p. m.
 Gilbert, at Boeuf Prairie, Mch. 27, a. m.
 Delhi, Mch. 27, p. m.
 Tallulah, April 3; Q. C., May 18.
 Lake Providence, April 3, p. m.
 Mangham, at Union, April 10, a. m.
 Wisner, at Crowville, April 17, a. m.
 Winnsboro, April 17, p. m.
 Mer Rouge, April 24, a. m.; Q. C., at Collinston, 7:30 p. m.
 Bonita, at Beekman, April 24, p. m.

GRAY'S OINTMENT

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Rayville, May 1, a. m.
 West Monroe, May 1; Q. C., May 25, p. m.
 Oak Grove, at Kilbourne, May 8.
 Waterproof, at St. Joseph, May 15, a. m.
 Newellton, May 15, p. m.
 Fairbanks and Sterlington, at Sterlington, May 22, a. m.
 Bastrop, May 22, p. m.
 Pioneer, at Floyd, May 29, a. m.
 District conference at West Monroe, May 10, 11. Program announced later.
 W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Park Avenue, Mch. 6, p. m.; Q. C., April 4, 7:30 p. m.
 Oil City, at Trees City, Mch. 13, a. m.; Q. C., 2 p. m.
 Vivian, Mch. 20, a. m.; Q. C., 2 p. m.
 Belcher and Gilliam, at Belcher, Mch. 27, a. m.; Q. C., 2 p. m.
 Mangum Memorial, Mch. 27, p. m.; Q. C., April 11, 7:30 p. m.
 Ida and Hosston, at Hosston, April 10, a. m.; Q. C., 2 p. m.
 Noble and Benson, at Benson, April 17, a. m.; Q. C., 2 p. m.
 Mansfield, April 17, p. m.; Q. C., following preaching service.
 Bossier City, April 24, a. m.; Q. C., April 18, 7:30 p. m.
 Cedar Grove, April 24, p. m.; Q. C., April 20, 7:30 p. m.
 District conference, at Mangum Memorial, Thursday, April 28, 9 a. m.
 Claiborne, May 1, a. m.; Q. C., May 2, 7:30 p. m.
 First Church, Shreveport, May 1, p. m.; Q. C., May 4, 7:30 p. m.
 Greenwood and Bethany, at Flournoy, May 8, a. m.; Q. C., 2 p. m.
 Noel Memorial, May 8, p. m.; Q. C., May 9, 7:30 p. m.
 Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.
 Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.
 Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4017

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 24, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

THE URGE OF LIFE

In Him was Life.

Once more we are brought to consider the miracle of the Resurrection. We have learned much about life, but we have been concerned mostly with fragments. We have drawn premature conclusions and have contented ourselves with fractions. We have followed the stream a short distance and come back with out learned dissertations and discussions about the origin and source. Upon these we have sought to feed famishing souls.

Tha first Easter morning, the central event of it, was God's announcement to a startled world, "In Him was Life." And the Life was the Light of men. See that picture again: Dawn, a woman weeping at an empty tomb, a figure of youth, angels, disciples rushing toward the garden, hope and despair in a terrific struggle in their breasts; on the one hand a world of defeat, darkness and death; on the other hand a world of victory, of light and life. And there stood Christ, mistaken for a gardener, holding in his hands the keys of death and the grave. In Him was Life.

O God, however dark and bitter the winter and however blighting the frosts, Thou hast never failed to bring back the bud and bloom of springtime. With Thee death is no more than the tattered garment of life. As we stand again in the first moments and the early light of this ageless event, unshackle our spirits and usher us into our heritage of resurrection life. Shed forth in our hearts and in our world the sunlight of a larger Easter Day.

"STARS AND STRIPES FOREVER"

On the sixth of this month John Philip Sousa, America's Bandmaster and writer of band music, died. Anyone who has heard a brass band in this country has more than likely heard one or more of his productions. While others were writing our country's laws Sousa was writing and playing our band music.

Among the many productions of this wizard of the baton is "Stars and Stripes Forever." Perhaps our patriotism has been a brass band type of patriotism. Maybe it has had a great deal of the tin horn in it. Maybe it has had in it a great deal of noise. The emotional appeal has always made a showing for itself. We are told that we do not grow tired when we

march to music. When we catch a man whistling we are sure that he is in an approachable frame of mind. It has been easier for men to go out and die in battle under the call of the bugle and the roll of the drum.

Our patriotism is not as easily defined now as it used to be. Along with everything else it has had to suffer an overhauling. It was one of those unexamined assumptions we inherited. When called upon to explain or defend it we usually

TOLD IN ROMAN BARRACKS

(A. D. 33)

By Dorothy Brown Thompson

I've seen men die before, but not like this—
O yes, I'm young—but I've seen many such;
Sped them across the Styx with laugh or hiss,
And never thought it mattered overmuch.

I offered Him a sponge with wine and gall;
He would not drink it—not to ease his throes;
It seemed He was resolved to bear it all
Not as condemned—but as the way He chose.

I never knew His like. I heard Him pray
For us who slew Him—match that if you can;
He may have been a God—I cannot say;
But this I know—this Jesus was a man!

—From the Christian Advocate, a National Weekly.

did so in terms of Fourth-of-July orations. And not far away in our thought always was the crack of the gun in the hands of a soldier to give a proper example of what we meant by patriotism. But patriotism is not dead.

The other day when Daniel A. Poling delivered his great address for the cause of the Eighteenth Amendment he closed by saying, "Have faith in America." It is a timely exhortation. We need to know that there are two people who cannot any longer march under the Stars and Stripes as patriots. One of them is the man who in his greed for booze refuses to be subject to the Eighteenth Amendment. The other is the man who clamors for a large navy and contends that military preparedness is the only safe procedure for our country. The liquor business and war as a means of settling international differences have both been outlawed by this country, and no man can be a patriot and defend them.

"Have faith in America." She has taken a turn toward a new day and a new type of citizenship. America is trying to discharge her obligation to the men who died in the world war, those youths who went out under their great Commander-in-Chief, Woodrow Wilson, to end war and make the world safe for democracy. They have done their part. Enough blood has been spilt. Let us follow up and consolidate the positions gained and conserve the moral and political achievements of the past fifteen years. "Have faith in America."

CHURCH EDITORS MEET

It was a new experience for this editor to sit down with the men of our church who are responsible for the conduct of our church organs. He being the "cradle roll" member of the group was marked for a strenuous grill incident to the initiatory exercises through which men who dare to ascend the tripod must pass. Father Time, however, dropped the curtain, permitting him, for the time, to escape and enjoy his vernal liberties for a while longer.

Eitors present were as follows: Dr. A. F. Smith, the Nashville Advocate; Dr. E. H. Rawlings, Missionary Voice; Dr. G. L. Morelock, Methodist Layman; Drs. W. H. Nelson, Pacific Advocate; Weeks and Crutchfield, for Southwestern Advocate; Plyler, North Carolina Christian Advocate; Swift, Methodist Herald; Jenkins, Florida Advocate; Dempsey, Wesleyan Advocate; Lazenby, Alabama Advocate; Miller, Arkansas Methodist, and Dr. Rowland, Baltimore Southern Methodist.

Officers for the new year are Dr. M. E. Lazenby, president; Dr. A. F. Smith, vice-president, and Dr. Swift, secretary-treasurer.

A paper setting forth the policy of the Southern Methodist Press Association regarding Prohibition appeared in last week's issue. The editors desire it well understood in advance of the coming presidential campaign just where they stand and will stand with regard to the whole matter. Serving notice thus early should be sufficient warning that whatever they have to say during that time and before and after will not be partisan or political, but in behalf of a great moral cause. They will deal with parties and politicians in the light of those policies regardless of the accusations or insinuations that may be issued.

PEACE, PROSPERITY AND PROMOTION

By J. O. Emmerich, Editor of the McComb Enterprise

The following editorial from the pen of Mr. J. O. Emmerich, editor of the McComb Enterprise, and member of the Advocate Publishing Committee from the Mississippi Conference, was announced by the University of Tennessee recently as the prize winning editorial of the \$500 George Fort Milton award in journalism for the best editorial on world peace published in the South in 1931. Mr. Emmerich's editorial was selected as the best from over 144 submitted in the contest.

Football teams from the University of Mexico and Mississippi College recently faced each other in Jackson, the state capital. Contrary to what would ordinarily be expected thousands of the Mississippi spectators enthusiastically cheered the Mexican team. So anxious were our people to give our neighbors a hospitable reception that many even hoped that the Mexican boys would win. Everywhere the Mexicans went they impressed our Mississippi citizens with their genial, friendly personalities.

The element of good sportsmanship can go a long way toward creating friendship and understanding. It proves that there is a common ground upon which people can agreeably meet despite difference in national viewpoints.

Sir Thomas Lipton, now heralded in history as the world's noblest loser, with his fine conception of sportsmanship, brought America and Britain closer together. The American who last beat him in his famous yacht race won a rather empty victory, for Americans were cheering the Britisher. Then, when Mayor Jimmie Walker suggested a cup to Sir Thomas, the American public reponded. This newspaper is glad that it sent in a contribution toward the purchase of this significant cup. Two nations imbued with the spirit of that yacht race cannot go to war. Herein is one of the great lessons of true sportsmanship.

II

Col. Chas. Lindbergh's reception in Europe revealed emphatically a spirit of international friendship which points indisputably to durable world peace if only this spirit is cultivated. Our gala receptions tendered oceanic flyers from Europe has evidenced our ability to reciprocate.

In 1929, fifty thousand boy scouts representing forty-two nations gathered in England for a great Jamboree. Isn't it reasonable for any sound-thinking man to deduct that the spirit which animated these boys is the spirit in which can be constructed permanent world understanding which can further the economic and spiritual welfare of all people everywhere? Yet there are those who insist that only through strong armaments can world respect be maintained for any nation.

And the Boy Scout Jamboree is but one of many examples of international friendship based on a common understanding. Four hundred and forty young people held their own "World Youth Peace Conference" in Holland in 1928 and thirty-two countries were represented. Rotary International, which has over three thousand branches in sixty-two nations, has as one of its objects "to encourage and foster the advancement of understanding, good will and international peace." And less than two years ago the International Chamber of Commerce at its meeting issued a statement "that the world of business must devote itself zealously to promoting the conception of peace summed up in the words Security, Arbitration and Disarmament, and must exert its influence to prevent causes of economic friction which may result in war. Nations failing to adopt these methods should have no support or encouragement from the commercial world."

III

Innumerable instances could be cited to prove that the world has been brought definitely to a

plane of thinking whereon people of all races and nations can find a common ground for understanding and friendship. Despite these facts there still exists a school of thought which dogmatically contends that war is the only true basis for settling disputes between nations. This type of thinking is one of the greatest menaces to the progress of world peace.

Throughout history two forces can be traced, one leading to the union of men in larger and larger co-operative groups, the other to conflict between the groups. Progress thus far indicates that ultimately the tendency toward union will result in world organization, world peace, and world prosperity. The result is certain, but the time required to attain this certainty is the un-



J. O. EMMERICH,
Editor of the McComb Enterprise

certain factor. Every week's delay means added cost and suffering; tribulation rightfully laid at the door of those who say, "It can't be done."

IV

This force leading to the union of men was observed in early American history. George Washington stated that his "first wish" was to see war abolished. Benjamin Franklin suggested to his friends in Europe that the nations of that continent might organize a federal union in the interest of peace. In 1815 a society in New York was organized to encourage peace, and this was promptly followed in ten of the thirteen original states. Thomas Jefferson, himself, was a member of the Massachusetts society. Almost at the very birth of our nation our forefathers recognized a common ground for friendship between all nations, that some whole-hearted and unselfish spirit revealed at the recent Mexico University-Mississippi College football game.

V

But America has not been alone in encouraging world peace. This is the most encouraging indication that the force toward union will triumph over the force toward conflict. The peace movement is world-wide, indisputably so.

A declaration on "The Schools of Great Britain

and the Peace of the World" has been adopted as a guide to teachers, and an elaborate school program is directed to the end that a spirit toward world co-operation may be developed. The largest organization in the world directing its efforts exclusively toward peace is the "British League of Nations Union," which has a membership exceeding 700,000.

Forty-one organizations in France are engaged in selling the idea of world peace. Perhaps the most striking of them all is the "Volunteers of Peace," a young peoples' organization which annually holds a friendly gathering of hundreds of young people of Germany and France. Teachers in French schools are promoting better international understanding.

Contrasted with the old "Might makes right" doctrine, the German constitution of today suggests the educating of children "in the spirit of German national culture and international conciliation." In Germany alone are forty-six organizations all co-operating through a central office and directing their activities toward the abolition of war. One hundred and fifty thousand German teachers participate in the work of the International Federation of Associations of Teachers and collaborate with the teachers of France, England and other European countries in "the promotion of peace."

And Japan. That country in the eyes of the world today. Even though struggling under a delicate Manchurian situation, Japan is lending aid to the cause of peace. The Japanese Department of Education has introduced into all text books a chapter on international co-operation and the Nations' League and has undertaken not only to eliminate unfriendly references to other countries but to include an account of their great men.

VI

We must conclude that the facts immeasurably reflect the truth of world peace possibility. With our pioneer forefathers years ago centering thought on this goal; with other nations evidencing aggressive co-operation toward the same end; with a common international understanding evidenced as an actual existing fact in other avenues of thought; with this whole background of encouragement and proof, certainly we should diligently press toward the coveted aim of lasting peace.

We must cultivate the spirit of the gridiron; must rehearse the elements of fair play and good sportsmanship. We must know that other people have virtues, must convince others that we're not all bad ourselves.

People must be sold to this cause. The pulpit should preach it, the schools teach it, the newspapers publish it. By word of mouth, the cause of understanding must be spread. Our patriotism must be broadened, our scope of thinking enlarged to include the world.

No other form of mental or moral discipline can accrue greater profit to any of us. Certainly no argument can logically be offered against this plan. In encouraging peace we have all to gain and naught to lose. Certainly with the fruitful possibilities ahead we can well afford to direct our thought to the constructive effort to defeat the destructive forces of the world.

FINDINGS, GENERAL MISSIONARY COUNCIL

Nothing is more urgent than the improvement of the spiritual life of our people. This is not criticism of the church, for we believe the present dissatisfaction with our attainments is an indication of a better appreciation of the spirit and meaning of the gospel of Christ. The present unrest needs to be given direction toward holier living and the attainment of more Christ-like character, which will be manifest in the spirit of our people in all life's relationships.

No doubt, many important questions are being faced today with a stronger desire to know and to do the will of Christ. This spirit must be cultivated while the opportunity is ripe. Ways and means for doing this will readily suggest themselves.

We recommend that our pastors give all diligence to the conduct of public worship so as to bring men to realize the presence of God and to know Jesus Christ as Lord and Saviour. Unless they find God and have fellowship with Christ here, how can they learn to see and know him in the everyday experiences of life, which is the end toward which we should labor and pray.

We recommend that every effort be made to enable our people to realize the value and importance of religious worship in the home, and to use every means to persuade them to undertake the practice regularly—and that we bring to their attention some of the many useful helps now provided in books, pamphlets and our Christian Advocate to enable them to make this a real means of grace.

We recommend that our people be urged and that every possible means be employed to induce them to be more regular and loyal in attendance upon public worship, and that they be organized and set to work to bring under these hallowed influences those who are not members of the church.

We recommend that bands be organized, the members of which are pledged to set aside each day some definite time for reading the Scriptures, meditation and private prayer, and that useful helps be brought to their attention for making this helpful and interesting as a means of Christian growth.

We recommend that our pastors bring to the attention of their people good books, papers, and tracts which are Christian and wholesome and urge them to buy and read such as a necessary corrective of the evil effects upon life and character of this noisy age.

Methodism was once spoken of as Christianity in earnest. If that evangelistic zeal be lost, there is no place for Methodism. It teaches no doctrines except those commonly believed by all Christians since the days of the Apostles. It claims no divine origin for its system of government. By evangelistic zeal it has spread Scriptural holiness over all lands. It has proclaimed the gospel for all men and to all men.

We must keep the altar fires aglow with zeal. Plans and programs are always helpful in effective work, but methods without passion are dead and useless.

We recommend that all earnest effort be put forth that our churches be soul-saving stations, that our members be organized and inspired by every possible means for the most thorough and systematic effort to this end; that our Sunday schools and young people be enlisted for this service and inspired with a passionate earnestness to be very fruitful in this work; that every means be used to know all those for whom our several congregations ought to be immediately responsible; that our people may be challenged with this task; that while making full use of the Leuten period our efforts cease not until the last one has been brought to know and love Jesus

Christ; and that all recruits be trained for and in the most efficient service.

Our gospel is for the individual as a member of society, and its power is manifest in the conduct of each toward all of every race and station. It is our great business to help build a better world and hasten the coming of the Kingdom of God in which there "can be neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

We rejoice that most of the nations of the world have solemnly agreed to renounce war as a means of settling international differences. We recommend that our people everywhere make special and earnest prayer that the Disarmament Conference adopt such measures as will relieve the burdened peoples of the world to the fullest extent possible of this unnecessary, not to say perilous, load.

We would be untrue to our highest Christian sentiments were we not distressed at the unhappy situation in the Orient, which involves two great countries with unlimited possibilities for the Kingdom of God. But we cannot believe otherwise than that at no distant day great Christian principles will prevail and that peace and harmony between Japan and China will be established to the credit of each and the welfare of the entire Oriental world. We pledge anew our loyalty to the bishop in charge, the faithful missionaries and the sterling Christians of both countries, and our continual prayers for the on-going of the Kingdom of God in both lands.

Our missionary work has been halted, many important services in the homeland discontinued. Our missionaries are true and steadfast and carry on with heroism worthy of the true disciples of our Lord, and have shown themselves ready to make great sacrifices for the sake of the gospel, not counting their lives dear unto themselves.

The offering of our people made in December, many of which represented real sacrifice, relieved the pressing needs for December and part of January, but the cause is now just as dependent upon the offerings of the people as before. The Board cannot increase its indebtedness, and must depend on the Kingdom Extension offerings for the months just ahead. If these fail, there is nothing but disastrous retrenchment and retreat. We cannot believe our people will order a retreat. We urge that this offering be made in all our churches at once and that all collections be concluded and forwarded by Easter.

We recommend that all diligence be given to bring up the apportionments for benevolences. Unless improvement can be made over the offerings of last year, the entire connectional program of the church will be seriously crippled.

There are many calls for help. But surely the benevolences are first and most important in our interest and giving. If the church fails in her great program, every other cause will suffer bitter consequences.

Jesus Christ leads us; we must not fail!

JOHN M. MOORE,
W. F. McMURRY,
INA DAVIS FULTON,
J. R. HUNTER,
S. A. ASHBURN,
J. W. PERRY.

FROM THE PELICAN PINES

By Dr. S. A. Steel

I thought at the time, and still think, the discontinuance of our Methodist Quarterly Review by the last General Conference, was a serious misfortune. We need it badly as an organ for the discussion of the religious problems that confront us and were never more important than now. In the absence of such a medium for the exchange of ideas in our own denomination we have a new periodical, successor to the Northern Meth-

odist Review. The name of this new periodical is "Religion in Life, a Christian Quarterly." It is published by the Abingdon Press, 150 Fifth Ave., New York, for \$2 a year. The first number is before me with a tempting table of contents. Bishop Francis J. McConnell gives it a start with an article on "Religion in Life," and he is followed by a dozen or more articles by some of the foremost religious thinkers of the day. I don't agree with a whole lot of what they say, but I can't afford not to keep my eye on the pageant of theological speculation. I am anchored to the "old theology." It gives me the most rational explanation of the universe that I have found, and I shall not sell my birth-right of orthodox belief for a mess of modernistic potage, however savory it may be. I notice two Southern men are on the "Advisory Council," Harvie Branscomb and Umphrey Lee.

According to the press reports the new revised hymnal will not contain some of the classic songs of Methodism, such as "Alas, and Did My Saviour Bleed," and "There is a Fountain Filled With Blood." They are to be left out because they lay stress on the "blood," and that does not appeal to the progressive mind of the present generation. Is our Methodist faith to fade into a Unitarian cult? Leaving out of the hymnbook songs because they magnify the redeeming blood of Christ is very significant of a radical change in our theology. The blood stands for the Atonement, and the Atonement is the heart of Christianity. Suppose they go farther and leave the Bible out of our religion. One wonders what the "revisers" will do next. "Tossed to and fro, and carried about with every wind of doctrine," this describes the religious world today. There is nothing stable. The very foundations are being moved by the speculative criticism of religious thinking. Paul is still my guide through all the tangled wilderness of modern religious thought, and the note of certitude in his writings refreshes and strengthens my faith. "Therefore,—and Paul's "therefores" are important,—"therefore, my beloved brethren, be ye steadfast, UNMOVABLE." I don't understand that he means by "unmovable" a static faith; but a faith that cannot be shaken, that is rooted in the eternal reality of God revealed in Jesus Christ.

I prefer the old to the new theology because, first, it is based upon and derived wholly from the Bible; second, it is definite, there is nothing vague or doubtful about it; third, it is rational and consistent. I am sorry we haven't got a Quarterly Review, that, like the one Dr. A. T. Bledsoe edited fifty years ago, will expound and defend Methodist Armenian theology, and I am everlastingly grateful that I was brought up on it. The longer I live and the more I think on the deep mystery of life, the more help I get from this Christian conception of the world. I get right blue sometimes when I reflect on the fact that our young Methodist preachers are being fed on such theological stuff as is furnished by the religious schools today, as their teaching is displayed in such journals as "The Christian Century" and "Religion in Life." But enough of this, or somebody will say I'm in my dotage. Maybe I am, but I'm not floundering in a swamp, bitten by mosquitoes and stumbling over alligators like some of the "deans" of the new theology. And I'll tell you right now that no revision of the Methodist hymnology shall take away from me the songs that have fed the secret springs of my faith, and I will continue to sing "Alas, and Did My Saviour Bleed," and "There Is a Fountain Filled With Blood," whatever the Unitarian Methodist leaders may say or do. Just so.

Mansfield, La.

Pastors are requested to send in new subscriptions to the Advocate as they are secured so our new readers will have immediate access to our Conference and General Church news.

STATEMENT ADOPTED BY MISSIONARY COUNCIL ON SITUATION IN CHINA

Bishop James Cannon, Jr., and Dr. W. H. Nelson presented the following statement in the form of a letter to the President, which was unanimously adopted:

To the President,
The White House,
Washington, D. C.

Dear Mr. President: At this time of great peril to the peace of the world the Missionary Council of the M. E. Church, South, which Council represents that Church in its efforts to proclaim the great purpose of its Lord and Master to bring "Peace on earth, good will to men," has adopted the following statement which we believe to be expressive of the attitude of the great mass of our people, and which the officers of the Council are instructed to transmit to you.

"We, the members of the Missionary Council of the M. E. Church, South, gathered in Oklahoma City from every section of our Church to confer together concerning the proclamation of the Gospel of the Prince of Peace, are of necessity intensely interested in the present situation in the Far East. We have watched with ever increasing amazement, anxiety, distress, and horror the continued appalling bloodshed and slaughter in China. We heartily approve and endorse the efforts already made by our government to bring about a speedy settlement of the difficulties between Japan and China, and we greatly regret that they have not so far proven effective. We appeal to our government to continue actively and persistently to urge prompt united action by the governments signing the Kellogg Peace Pact, and especially by those governments signatory to the Nine Power Pact of 1922: First, to call for the immediate cessation of hostilities by both China and Japan to prevent the further needless destruction of life and property; Second, to call upon China and Japan to submit their differences to arbitration by whatever agency may be agreed upon by the powers signatory to the Nine Power Treaty; Third, That in the event of the failure to bring about peace by this method, we appeal to our government to call upon the other nations to join in taking such concerted action as will put an end to the present horrible conditions which involve not only the destruction of property and life in China which are imperiling the peace of the world, provided that our government does not allow itself to be drawn into war with either China or Japan. We believe that with such prompt decided action on the part of our government it would continue to receive the approval of our people in the handling of this delicate, important, perilous situation and would meet our responsibility, not only as one of the nations signatory to the Nine Power Treaty and the Kellogg Pact, but as one of the greatest civilizing forces in the world.

(Signed) W. G. CRAM, President;
F. S. LOVE, Secretary.

WM. BANKS, NEGRO, EULOGIZED BY HIS WHITE FRIEND, JUDGE OGLESBY

(Winnfield New-American)

— Both white and colored friends of William Banks, negro, will miss him at his periodical task of polishing the bank sign on the corner post; they will miss the wooly spectacle of his appearance on the streets clothed in a "fur" coat, and they will also miss his humble demeanor as he made his customary daily rounds. He will be missed because he "passed on" at his shanty in the T. and G. quarters last Sunday afternoon.

Uncle Bill, who numbered his friends among the "white folks" by the score, was a justice of the peace in a Mississippi county during the Carpet Bag days of Reconstruction in the South, but of this he seldom spoke, for it was not his nature to appear as a braggart.

Judge R. W. Oglesby counted himself, as did the deceased, Uncle Bill's closest friend, and Judge Oglesby it was who delivered an address at the funeral services of Uncle Bill Monday afternoon at 2 o'clock, when he was laid to rest in the colored cemetery west of town.

The esteem in which the Judge held Uncle Bill is best told by the following:

Funeral address delivered by R. W. Oglesby over the body of his friend, William Banks:

"William Banks, known to his friends as Bill or Uncle Bill, was born and reared in Petersburg, Va. He was reared by white people and was fairly well educated. Some thirty years ago he came to Winnfield, where he became a fixture. For more than twenty years he was janitor at my office and always looked upon me as a true and trusted friend. I never had a truer friend than Bill. With a key to my office he had access to its precincts and on many occasions I trusted him with money and other valuables, but he never once betrayed the confidence I placed in him.

"Before he got so old and worn out he was thrifty and always self-supporting. When old age, decrepitude and hard times crept upon him, as it does on all of us, he was loath to ask help of any one. It was only when aid was proffered him that he accepted.

"He went and kept going, but it was too late to save him. I immediately hastened to his bedside and, although he was suffering with intense pain, his old black face brightened up when I walked in. He knew I would do all I could for him. I visited him regularly and Sunday afternoon Sheriff Sholars went with me to see about taking him to the hospital. He was then in the throes of death and passed out in a short time.

"He was of a retiring nature and never intruded himself on anyone. He was well posted and could talk intelligently on any subject once you gained his confidence. During the hard times he suffered for the bare necessities of life in silence. He was grateful for favors but refused to ask for them. He was glad to give, but never asked for gifts. He did what he could to earn an honest living and during black berry season it was his custom to bring us a bucket of berries. My wife offered to pay him, but he declined, saying that it was a gift.

"One Christmas he sent us a turkey with a note of explanation in which he said in substance, 'I am sending you a turkey for Christmas, not because you are a Judge, but for the many favors you have rendered me in the past. I shall never forget one night when you came to my rescue.' The first time I saw him I asked him what night he had reference to and he said, 'Colonel' (He always called me Colonel), 'It was the night the blood hounds trailed me down.' Milam's store had been broken into and bloodhounds were sent for to trail the culprit down. Bill had to pass that way to go home and the hounds got on his track and trailed him down. He protested his innocence, but was taken to the City Hall, from where he telephoned me. I went at once, arriving about the time Mr. Milam got there. We soon convinced the man in charge of the dogs that they had made a mistake; that Bill would not have entered the store if the door had been left open.

"He was quiet, unassuming and harmless, choosing to serve rather than to be served. He belonged to a class that won the admiration and respect of the entire world for the faithful manner in which they looked after the women and children of the Confederacy during the Civil War.

Not one single case of betrayal does history record. A record never to be approached by any other race so long as time lasts.

"Is it any wonder that I flew to his rescue when he called for help, or that Dr. Mosley refused to accept pay for his visits, or that Tracy Harrell refused to accept pay for the coffin?

"During his long residence in Winnfield and my intimate association with him I never heard him speak evil of any human, nor have I ever heard an unkind word spoken of him. He passed out without a penny or a single relative, but with many friends, both white and colored, to mourn his passing with genuine sadness. His face was black but his heart was true and his faithfulness endured to the end. The earth has been made better for his having lived and his going has broken another link in friendship's strong chain."

THE LOOKOUT

By Squintan Scribble

It's a pity every intelligent person in the English-speaking world may not read Sherwood Eddy's article, "Japan Threatens the World," in the Christian Century of March 16. The twin divinities, Freedom and Peace, have their backs to the wall in the Orient. If the bustling West has any interests there; if it has any counsel or help to offer China; if it thinks it has any better ideals of government than Japan and Soviet Russia will foster; if it needs any open doors, commercial or other, in those regions; why, the bustling West had better wake up and sing—right now!

* * *

Mr. Editor, Dr. Fosdick and Bishop Candler are both absolutely right. Modernism, as an intellectual system, never produced a revival; nor did Fundamentalism or any other doctrinaire system. Mankind is not saved, nor long profited, by either dogmas or hobbies. The best fight I have ever witnessed was that of the Second Blessing theory—which I never accepted. Its aims were the highest, its attack upon root evils the most passionate and sincere, its appeals to the highest motives the most cogent since Wesley's day. But when it became more of a shining theory than a burning conviction, its light was too cold to cause the seeds of spiritual life to germinate and grow.

* * *

To send a Church Membership certificate on a postal card, it needs to be repeated, is bad taste. To write on a postal card for one, puts a bad taste in the mouth of the one who receives it. For he knows there's no return postage in that card. Beloved, if the member you want transferred isn't worth two cents, it makes little difference what church he's in! Why move him?

A NEW FORCE FOR PROHIBITION

For the first time since prohibition became a fact, young people are being given an opportunity to take an active part in the fight for the maintenance of the 18th amendment.

The Allied Forces for Prohibition, now engaged in a country-wide speaking tour, headed by Dr. Daniel A. Poling, are conducting special meetings for young people in each of the cities embraced by the campaign. Robert Ropp, chairman of Allied Youth, a national organization sponsored by the Allied Forces, speaks at these meetings, outlining the facts concerning prohibition and presenting in each case a plan for the enlistment of young people in its active support.

Local councils of Allied Youth have been formed in more than 200 cities, including representation

in every state in the Union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Everywhere young people, whose sentiments on the question previously have been ignored, are grasping eagerly at this, their first, opportunity to join in the fight. They are becoming a vital and far-reaching force in promoting support for the amendment among adults as well as young people.

Sponsors of the campaign hope to stimulate all youth councils to send out deputations to other communities until the movement has spread out to the most remote sections of the country. Several groups already have formed speaking teams and sent out deputations to neighboring cities and towns for enrollment and organization of other councils.

In a number of cities debates have been held among high school students, one-act plays performed, and oratorical contests conducted in behalf of prohibition.

An interesting phase of the youth educational program as carried out by the Allied Forces for Prohibition consists in the formation of study classes for youth leaders. The Campaigners are endeavoring in this connection to place as much literature as possible at the disposal of young speakers and debaters.

Dr. Poling believes that many young people, who have grown up since prohibition was enacted, have little or no idea of what conditions were under the old saloon system, but he feels confident that when acquainted with the facts, nearly all will be enlisted as active supporters of the amendment.

He has devoted many years of his life to young people. "They are not gin-soaked, cynical, or blase," he says. "They love life, people, opportunity, vision, and reality." Few men are in a better position to make such a statement than Dr. Poling. He is president of the World's Christian Endeavor Union, embracing societies with a membership of four million. A broadcast which he conducts every Sunday from New York, chiefly in the interests of youth and vocational guidance, brings more than seventy thousand letters a year from young people who seek his advice.

Mr. Ropp, though still a young man, has attained prominence through his efforts in organizing support for the amendment among young people. He postponed a fellowship in Berlin in order to aid in the present campaign and to assist in organizing Allied Youth councils.

Headquarters for Allied Youth have been established at 419 Fourth Avenue, New York, and plans are being worked out for a program of activities that will continue to enlist the active interest of the thousands of young people being recruited under the prohibition banner.

TO THE PASTORS AND S. S. SUPERINTENDENTS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

Brethren: Thirty years' experience as a pastor has taught me the fate of the average circular letter, yet we are claiming the opportunity to speak with you just one moment about our Orphans' Home at Jackson.

We are sure that the earnest appeals from the efficient management of the Home have thoroughly acquainted you with its needs. Therefore, we only have to remind you that these needs are still pressing and will be until we find an adequate financial plan.

We are launching a plan of campaign calling for a monthly contribution from each church or Sunday school to be handled through the Sunday school where possible, no specific amount to be called for at any place—only a free-will offering—our goal to be "a monthly offering, be it ever so

small, from every church in the North Mississippi Annual Conference."

What do you think of it? Will you put the matter before your Sunday school at once and get them to join this band in support of Our Home?

Those in charge of the Home have agreed to give us at least three monthly reports, March, April and May, showing, first, the number of charges in each district of the Conference making a monthly contribution to the Home; second, the name of each charge in your district making a monthly contribution. Neither of these reports will give the amount of the offering, but only the fact that you gave something.

We lament the passing of our late superintendent, Brother Lewis, whom we had all learned to love, but we rejoice in the wise selection of an efficient successor to this good man.

This marks a change in that it is the first time the management of the Home has been placed in the hands of a layman, our own beloved Fred McDonnell. Let's stand by him and take care of our children.

Brother superintendent, read this and tell your school about it next Sunday and join the band of contributors at once.

Yours in the interest of our children,

E. B. SHARP, Chairman.

DR. CURTIS' LETTER TO HIS PASTORS

Dear Brother: As you know, the month of March has been designated by the Annual Conference as New Orleans Advocate Month. It is expected that each pastor, either in person, or through a regularly appointed committee, will canvass his entire membership for the purpose of getting subscriptions and renewals to the Advocate.

It is not necessary for me to dwell upon the financial embarrassment of this very essential institution of our church, but will say that its future existence depends upon the faithfulness of the pastors in presenting its merits to the people.

I desire to make a report of the success of the campaign in this district, naming each charge at the close of the month.

So, after the campaign is made, I am asking you to be kind enough to answer the following questions, and return to me:

1. How many new subscribers have been received?
2. How many renewals have been received?
3. Has the money been remitted to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.?

Thanking you in advance for this information, I am, Yours,

V. C. CURTIS, P. E.

The Bulletin Board

Conferences

Louisiana Council Woman's Missionary Society, First Church, Shreveport, March 29-April 1.

Mississippi Council Woman's Missionary Society, Galloway Memorial Church, Jackson, April 5-8.

North Mississippi Council, Woman's Missionary Society, Amory, March 29-31.

Mississippi Conference Young People's Assembly, Whitworth College, Brookhaven, June 6-19.

Louisiana District Conferences

Ruston, at Homer, April 5, 6.
New Orleans, at Houma, April 20, 21.
Minden, at Olla, April 26, 27.
Shreveport, at Mangum, April 28.
Lake Charles, at Many, May 5, 6.
Monroe, at West Monroe, May 10, 11.

Mississippi District Conferences

Seashore, at Poplarville, April 12, 13.
Jackson, at Benton, April 14.
Meridian, at Waynesboro, April 14, 15.
Brookhaven, at Wesson, April 19, 20.
Hattiesburg, at Ellisville, April 21, 22.
Newton, at Bay Springs, April 21, 22.
Vicksburg, at Utica, April 26, 27.

North Mississippi District Conferences

Greenville, at Greenville, April 19, 20.
Aberdeen, at Okolona, May 10, 11.
Grenada, at Oxford, _____.

The Score Board

The Advocate game continues. The following are scores already made by players in the three patronizing Conferences from Feb. 1 through March 21. While the early returns of the game are small, we are expecting a last minute rally that will literally swamp the referee. What will your score be? Who will lead? Who will be the first to score 100 points?

LOUISIANA CONFERENCE

Alexandria District

Previously reported	1
Rev. L. R. Nease, Jr., Pleasant Hill.....	3½
Total for district	4½

Baton Rouge District

Previously reported	13
Miss Alpha Puckett (Rev. R. H. Harper), Baton Rouge	2
Rev. R. S. Walton, Amite	3
Total for district	18

Lake Charles District

Previously reported	14
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Monroe District

Previously reported	11
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New Orleans District

Previously reported	2
Mr. M. B. DePass, Second Church, N. O.	1
Total for district	3

Ruston District

Previously reported	5
Total, Louisiana Conference	55½

MISSISSIPPI CONFERENCE

Brookhaven District

Previously reported	6
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Hattiesburg District

Previously reported	5
Rev. F. B. Ormond, Ellisville	2
Total for district	7

Jackson District

Previously reported	6
Mr. B. F. Toler, Jackson	2
Total for district	8

Meridian District

Previously reported	4
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Newton District

Previously reported	7
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Seashore District

Previously reported	1
Rev. W. W. Moore, Carriere	2
Rev. Roy Wolfe, Saucier	2
Total for district	5

Total, Mississippi Conference	37
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NORTH MISSISSIPPI CONFERENCE

Greenville District

Previously reported	1
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Greenwood District

Previously reported	0
Mrs. H. L. Wells, Coila	1
Total for district	1

Total, North Mississippi Conference....	2
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Total three Conferences	94½
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W. F. Munday, West Point, Miss., Evangelistic Singer, available for meetings some of time in April and balance of spring and summer. Soloist, Choir leader, and Children's worker. Best of references as to character and ability. Eight years' experience. In charge of local choir full time. Am in business and salary is no consideration.

LINCOLN AND LAW OBSERVANCE

"Let every American, every lover of liberty, every well wisher to his posterity swear by the blood of the Revolution never to violate in the least the particular laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to support the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old, the rich and poor, the grave and gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar."—A Lincoln.

NOTES OF GREENVILLE DISTRICT PREACHERS' ASSOCIATION

On February 9, a large number of the preachers of the Greenville District, North Mississippi Conference, met in the Methodist Church in Cleveland, Miss., and re-organized the Greenville District Pastors' Association. Brother Melville Johnson, president of last year's Association, called the meeting to order. A short devotional was led by Rev. J. J. Baird, of Shaw, after which the following officers were elected for the new year: Rev. J. J. Baird, President; Rev. H. P. Lewis, Vice-President; Rev. C. W. Avery, Secretary.

Dr. R. A. Bolling, pastor of the Cleveland Presbyterian Church, brought a most inspiring and helpful message on Job. A delightful lunch was served by the ladies of the Cleveland church.

Two items of importance were voted on and passed at the afternoon session. Rev. T. M. Bradley, Rev. E. R. Smoot, and Rev. C. W. Avery were appointed a permanent program committee for the year. Another committee, composed of Brothers McKee, Johnson, Lewis, Sharp, and Garner, were appointed, after much discussion, to study how we might be able to reach the foreign and tenant population of the Delta with the Gospel. After this discussion the regular program was entered into with mutual help by all. The benediction was pronounced by Rev. W. C. Galceran, Sr.

The March meeting of the Association was held in Cleveland, March 8. There were twelve of the preachers of the district present, despite the very unfavorable weather. The president, Rev. J. J. Baird, called the meeting to order. Rev. J. E. Cunningham, a former pastor of Cleveland and also a former presiding elder of a large number of those present, led in prayer. Brother W. L. Robinson, appointed to bring the morning sermon, not being present, it was decided to have a report from the committee appointed last month to investigate the possibility of bringing the Gospel message to the foreign and tenant population of the Delta. Brothers McKee, Johnson, Lewis, Smoot and Bradley made helpful talks on this very vital topic. After this discussion all enjoyed a splendid lunch at the Cleveland Cafe.

On our return to the church, Brother McKee led in a short devotional, and the program of the afternoon was taken up. In the absence of Brother Broyles, Brother Bradley led in the discussion of plans to promote the circulation of the New Orleans Christian Advocate. We all feel the need of enlarging the field of usefulness of our Conference paper, and this discussion was heartily enjoyed by all present. Then Rev. C. A.

Northington presented the Orphanage cause and spoke of the Octagon Soap Campaign as a means of helping this Institution through this period of financial depression.

The last part of our program was "How We Can Best Use the Easter Season in the Evangelistic Program of our Church." Brothers Johnson and Smoot led this discussion, to the inspiration of all present. The benediction was pronounced by Rev. W. W. Jones of Merigold.

We all enjoyed the presence of Brother J. E. Cunningham, and gave him a cordial invitation to be present at future meetings. He was voted an honorary member of the Association. Also we enjoyed the presence of Brother C. M. Kinard. It was brought out during the day that the Greenville District was the second district in Southern Methodism to pay all assessments in full.

C. W. AVERY, Secretary.

TOURING FLORIDA

By D. W. Heidelberg

(Continued From a Recent Issue)

Early in the morning, several hours before day, we left Ft. Meyers, on the western coast of Florida, for Miami, on the eastern coast, a distance of 150 miles, and arrived at Miami in time for breakfast. During the days of the greatest prosperity in Florida, when fortunes were invested and lost in a short time, Miami was regarded as the most important and interesting city of Florida; but this is no longer the case. Many houses are vacant, and there are very little signs of prosperity. I expected to find more flying ships in and around the city than at any other, but I saw only two. After spending about six hours in the city, we left for Palm Beach, the most beautiful place in America, and some say on earth. It is located on the great Atlantic Ocean, with its waves lashing the shore and with thousands of men, women and children bathing in its limpid waters. Here the million-heirs of America have spent their money lavishly in beautifying the lawns and in the construction of hotels unsurpassed in beauty, where none but the rich can lodge. But, fortunately, nearby comfortable touring cottages have been erected to suit the pocketbooks of the poorest tourists, who can find a resting place at night. But even at Palm Beach there are signs of the financial stress through which the world is passing. The Ocean Beach Hotel, the most prominent and costly when I visited the place many years ago, was closed for the season. The Palm Beach Hotel, located nearer the Ocean, is beautiful beyond description. In the court of the hotel and accessible to all visitors many kinds of tropical plants are growing with their names indicated, and with numerous comfortable rocking chairs on the gallery to rest and drink in the beauties of nature. Flowers unsurpassed in beauty, more beautiful than the rose, are to be found in great numbers.

From Palm Beach we proceeded northward to Daytona Beach, one of the wonders of this wonderful state, and visited by all of the tourists. It was here last year that the auto races took place in which a speed of 240 miles per hour was made. We were shown the place where these races began on their incredible speed on the sand highway. I alighted from my car and examined at close range the highway of sand over which such a speed was made. I found it as smooth and almost as hard as the concrete highway on which we had been riding. For seven miles we rode along this wonderful beach, and when we left it we proceeded northward along the Atlantic Coast with the ocean and its beautiful waves and the delightful breezes fanning our faces on most of the way to St. Augustine. We entered St. Augustine over two toll bridges where liberal tolls were exacted for the privilege of crossing them. St. Augustine is the oldest city of America, and here is located Madison Fort, the oldest fort on the continent. The fort

is visited by a great number of tourists, and you are furnished with guides to show you all of the places of interest in the fort.

From St. Augustine we proceeded northward to Jacksonville, only a short distance. Jacksonville is an interesting city, but as we had visited it before and as our time was limited, we did not linger here long. Here also three tolls had to be paid in crossing the toll bridges, but they were moderate in price as compared with the others which we had paid. We spent the night at a hotel in Monticello, a city of several thousand inhabitants east of Tallahassee, having traveled nearly 400 miles during the day. We spent the following night in Mobile with Mr. Sam Johnston and his delightful wife and children, who did everything possible to make the evening pleasant to us. We left early the next morning and ate breakfast at Citronelle, Ala., and immediately began our journey to Leaksville, Miss., where we were delayed on business about one-half day. We had hardly reached Mississippi when it began to rain and continued to rain until we reached our home at Shubuta, and for sixty miles we had a sample of Mississippi's sloppy, muddy, and nasty roads, in striking contrast with the magnificent highways of Florida.

There is no other state in the Union comparable to Florida. Its lakes and orange groves are unsurpassed in beauty. Its climate, both on the eastern and western coast, is as delightful as that of any state in the Union. No irrigation is necessary to grow them as it is in California; and her oranges are sweeter and better. There are both ripe and green fruit on the trees at all seasons of the year. Florida is gradually but surely returning to her former prosperity, and in my judgment there is no better place to wisely invest one's money. By stopping at the touring camps the tourist can live almost as cheaply as he can at home. There is no reason that people of moderate means should not spend a portion of their vacation in this delightful state.

Shubuta, Miss.

THE FELLOWSHIP OF PRAYER—1932

FRIDAY, March 25

"That the Life Also of Jesus Might be Made Manifest in Our Mortal Flesh"

(Read II Corinthians 4:1-18).

Paul's insight was so searching that he could realize more clearly than any other man what Jesus' death actually signified. In order to understand Paul, we must have shared to some extent his experience with the Light. This we can do if the Radiance has been truly shed abroad in our hearts. It was by dying, Paul contends, that Jesus proved Himself to be eternally alive. This sounds paradoxical, and it is. Good Friday commemorates the Great Paradox of history. The darkness of the world was given full and final opportunity to destroy the Light of the world. No limitation was set upon it. Yet—the darkness was not able to extinguish the Light; because the Light is everlasting and the darkness is transitory. The Light is life and the darkness is death. The Light is creative and the darkness is destructive. Destructiveness destroys itself. In the very nature of things these facts are embedded. Their supreme, their most sublime, demonstration occurred at the crucifixion of Jesus. Only less sublime, and no less convincing, is their demonstration in the radiant self-sacrifice of every one who gives his life in service.

Prayer: Almighty and Eternal God, our Father, who commanded the Light to shine out of darkness, we thank Thee that Thou hast also shined in our hearts, to give the light of the knowledge of Thy glory in the face of Jesus Christ. Thou knowest that we have this treasure in earthen vessels. O Holy Father, even as Thou hast raised up Jesus our Lord, so also

we believe that Thou wilt raise us up by Him, for Thy name's sake. Amen.

SATURDAY, March 26

"O Death, Where is Thy Sting? O Grave, Where is Thy Victory?"

(Read I Corinthians 15:12-58).

Again we turn to Paul for an interpretation of what we have called "the Great Paradox of history." This passage is too overwhelmingly majestic, both in conception and in feeling, to be wholly grasped save by almost a lifetime of contemplation and thought. Yet, even from one reading we receive an impression too profound for verbal description. Let us then, today, give ourselves over to the force and sweep of Paul's mighty concept and passionate emotion, preparing ourselves for entrance into the experience of Easter Day.

Prayer: We thank Thee, O God, for whom Thou didst send to us, and for the victory over sin and death which cometh through Him. Help us, we pray, to be steadfast and unmovable in our faith, that we may enter with joy and assurance upon the experience which Thou holdest in store for those who love Him with steadfastness even through the hours before dawn. Amen.

EASTER DAY, March 27

"They Came Unto the Sepulchre at the Rising of the Sun"

(Read Mark 16:1-7).

A sepulchre and a sunrise! The Paradox is made complete. The sepulchre was empty, save for a young man clothed in a long white garment. The heavy stone that had closed the tomb was rolled away. The sun rose upon three women who were frightened by what they saw. It rose also upon a world that should never be the same again. The Light had overcome darkness as easily as the sun had conquered night. Life had put death to rout. Eternity had proven its mastery over time. Why, then, should those three have been afraid? Only because they had not yet learned to trust Life's unconquerable power. They still believed (against their dearest hope) that darkness was able to put out the Light. They were still living under the tyranny of time and the oppression of space. We, too, are standing at sunrise before a sepulchre; for sunrise and sepulchre are always meeting, facing each other always at the dawning of each day. We see, also, a young man clothed in long white garment; for angels are always there to tell us of a resurrection. We, too, find the heavy tombstone rolled away. Shall we then, also, be afraid? Afraid of what? Of the Light? Of the messenger? Of the FACT? Not so, surely, for we have recaptured the Radiance! Not in doubt, not in fear, but in faith and hope and love, we shall turn from the sepulchre to the sunrise with a song of triumph and a prayer.

Prayer: Now, O Lord, our pilgrimage of these short weeks is ended, and we are come from the far country to our home with Thee. Thou hast led us through many paths of thought, many turnings, many discoveries—and past many places of doubt. At length Thou didst bring us to the pain and perplexity of the thought of death, and then to the sepulchre at sunrise. Here we stand before Thee, at the meeting place of dying and living, where Thou dost require of us a final choice. Shall we refuse Thy proffer of life? Shall we be afraid? Nay, Lord, we shall not refuse, nor shall we fear or hesitate. We accept Thy proffer now, and turn toward Thee in full devotion and in utter faith. Help us hereafter so to live that we may prove Thy power to redeem our lives, through Jesus Christ Thy Son, who is our Light and our hope, forever and ever by Thy Holy Spirit, world without end. Amen.

BENEDICTION

Now may the Light that shone in Jesus Christ our Lord,
Shine in our hearts and minds by the Indwelling Word;
And may the Radiance which faith and hope restore,
Be and abide with us both now and evermore;
And may the Holy Spirit now to all impart
The incandescence of a love-illuminated heart.
—Amen.

The Home Circle

A STORY OF THE CIVIL WAR

By Bryte L. Blackburn

Bennie Sue, a little girl of ten, climbed upon her grandpa's lap and said, "Mother says that you will have time to tell me a story before I go to bed. Will you tell me one?"

"Why, sure," said grandpa, taking his pipe out of his mouth.

"Tell me one about when you were in the war, grandpa," said Bennie.

"Not so very far from here," said the old man, sending a puff of smoke into the air, "is a big hill which during the war was a place where the South placed a guard every night to watch the enemy. The first guard that was placed there was killed in about a half hour after he was placed. They put another one there and he was killed in the same way, and so on till four more soldiers were killed. When the officer put the next man on duty he told him to kill the first moving thing he heard or saw.

"All went well for about an hour when the soldier heard the crackling of a bush and then the grunt of a pig. He thought of the officer's words and raised his gun and fired. The bushes cracked and he knew that he had killed something. Going over to the spot he struck a match and lo, there lay a dead man, and beside him lay a bear skin. The man had been concealed in the skin.

"Now, Bennie," said grandpa, "this is a true story and I hope that you will always remember it."—N. C. Christian Advocate.

THERE WAS NO BIBLE

By the Rev. M. B. Porter, Secretary South Atlantic Agency, American Bible Society

It was a typical mountain cabin, constructed of crude weatherbeaten logs with a roof of clapboards warped and twisted by rain and sun. The location was beautiful. Through the gorge close by a clear babbling mountain stream sang its way to the sea. Below the cabin a spring of sparkling water issued from a crevice in the rock. Across the brook there was a little valley flanked by a towering mountain covered with timber. In the cabin lived a family consisting of husband, wife, and three children—the oldest a girl of twelve, the youngest a babe in arms. The family was as typical as the home, possessing all the virtues of isolated mountain dwellers.

It is late fall and the crisp air has within it the breath of the coming winter. The scanty crops have been gathered and stored. In order to increase his income "Pappy Jim" joins a lumber gang and goes to cut timber in the near-by mountains. Early one morning he starts from his home and his wife watches him as he climbs the winding path leading up the opposite mountain side until he is out of sight. As she turns to go into the cabin the liquid notes from a cardinal are heard. But in the distance there is the moaning of a dove. She stops, wondering whether it is a sign of bad luck.

The same afternoon a group of men came down the mountain side bearing between them a rude litter made of two saplings and grape vines twisted together. On this litter was the mangled form of "Pappy Jim" who had been crushed by a falling tree. His body was brought into the one-room cabin and laid on a pallet of straw in full view of the terror-stricken wife and children. The few neighbors gathered and tried in true mountain fashion to console them. Someone suggested reading words of comfort from the Bible. How much it would have meant to hear the words "Let not your heart be troubled," or "God shall wipe away all tears from their eyes." But there was no Bible—nor had this home ever had one, nor had these children ever heard it read.

The next afternoon as the sun was going down the friends gathered and placed the body of "Pappy Jim" in a rough pine coffin, made by kindly hands. It was borne to an elevation higher up on the mountain side, and as the little company looked on in mute sorrow the body was lowered to its last resting place. No prayer was uttered and no one read the triumphant words, "O death, where is thy sting? O grave, where is thy victory?" The sustaining words of the Master, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," were unread, because there was no Bible.

Back to the home the mother and her frightened children went, accompanied by a few of the neighbor women, who desired in every way to help. As the twilight gathered, one by one the neighbors left. The frugal supper over, the two older children sleeping on a pallet, the mother with the baby in her arms sat in her sorrow before the fire, whose light cast weird shadows on the walls. Out in the mountain is heard the scream of a wild cat and the howl of a timber wolf, and the mother presses her sleeping babe close to her bosom. She remembers the home from which she came. She recalls how her mother used to go to the mantel and take down the family Bible in a time like this, and there comes back out of the mists of memory the words: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." By some impulse born of her need she reached up to her own rude mantel to take down the Bible and—there was no Bible.

This home has been supplied by one of the colporteurs of the American Bible Society who, unfortunately, did not reach it in time for the funeral. Supplying such homes is part of the work of the Society. There are many like it.

CHUCKLE BURS

Aunt Prudence—"Keep away from the loud speaker, Mary. The announcer sounds as if he had a bad cold."—Ex.

* * *

"Doctor, isn't it true that we can live without the appendix?" "Yes, the patient can, but to surgeons it is indispensable."—Ex.

* * *

First Woman: "Is your president a crank?"

Second Woman: "No; everybody in our club is a self-starter."—Ex.

* * *

Mother: "Why were you whipped at school today, Sammy?"

Sammy: "Teacher told us to write an essay on the 'Result of Laziness,' and I sent up a blank sheet of paper."—Ex.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor.

C. MILTON CHALMERS, Manager.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

PERSONALS AND OTHER NOTES

The address of Rev. J. L. Cady is Angie, La., instead of Franklinton.

Rev. C. B. White, of Wisner, La., has just sent in quite a healthy list of subscribers.

Rev. W. M. McIntosh, general evangelist, is assisting Rev. S. L. Pope in a pre-Easter revival at West Point, Miss.

Congregations are improving on the Vaughan, (Miss.) charge, where Rev. Hilary S. Westbrook is pastoring the people.

With words of commendation and encouragement, Miss N. B. Aiken, 1229 Clifton St., Conway, Ark., renews her subscription.

"May the present campaign bring 100% renewals, subscriptions, and many more," writes Mrs. B. F. White, Pioneer, La.

The Calhoun County (Miss.) Monitor-Herald recently carried a good short article on his church work by Rev. A. Y. Brown.

The pastor of Centenary Church, McComb, Miss., has not overlooked the Advocate. Some subscriptions came in the other day.

The Bulletin from the Canton Methodist Church indicates that Rev. O. S. Lewis, the pastor, is giving his people some splendid preaching.

Rev. J. F. Mincy, a local preacher of Corinth, Miss., writes a letter that has some good suggestions in it. Thank you, Brother Mincy.

With a list of subscribers recently sent in, Rev. Waldo W. Moore, Carriere, Miss., inclosed this word, "Hope to secure others real soon."

Rev. Ben P. Jaco, writing from Raymondville, Texas, says, "I wish I could be in a North Mississippi pastorate to 'whoop up' the campaign for the Advocate."

Mrs. A. A. Logan, mother of Mrs. O. W. Holmes of Searcy, Ark., passed away February 25. The Advocate joins in sympathy those who are so deeply bereaved.

Miss Ada Shaw, of Columbus, Miss., writes a good letter about the value of the Advocate, and how she shares her copy with other people, passing it on for others to read.

Rev. J. V. Bennett, pastor at Booneville, Miss., reports that he is improving now and is back on

the task after some week's illness. We all rejoice with him in that fact.

Rev. G. A. Klein has been engaged to hold a revival meeting at Nettleton, Miss., in July, in which all the churches will co-operate. He is one of our general evangelists.

"Been reading the Advocate some fifty years. Do not wish to miss a single number. Wishing you every success. Mrs. R. P. Goar, 657 Sixth Street, San Pedro, California."

Rev. L. F. Alford, pastor at Bogue Chitto, Miss., while on a visit to his brother, Rev. J. A. Alford, St. Mark's, New Orleans, paid the Advocate a friendly and much appreciated call.

Rev. T. D. Lipscomb, Colfax, La., has gotten his head far enough above water to speak a good word. "We find signs of encouragement and hope for a successful year." Let it be so.

Mrs. W. C. McDonald, of the Harmony church, Coushatta, La., announces that they have perfected plans for the Advocate Campaign and that a list of subscribers will come in at the end of March.

"We have made a good beginning at Sulphur, La., and the work is progressing." That is Rev. T. F. King. And he said something about another matter which we have mentioned elsewhere.

Mrs. J. E. Wimberly, now above eighty-four, for nearly fifty years a reader of the Advocate, sends a good letter from Port Arthur, Texas. We wish Sister Wimberly many more good visits of the Advocate.

Rev. J. A. George, of Macon, Miss., exhibits his idea of progress by going out after subscriptions for his church paper. "Our people need it. It is a good paper." Thank you, Brother George. Let's make it better still.

Dr. J. C. Luper, dentist, has been elected Sunday school superintendent of our church at Okolona, Miss., to succeed Mr. Fred McDonnell, recently elected manager of the Methodist Orphanage at Jackson, Miss.

Rev. J. S. Maxey, pastor at Mathiston and Maben, is already making his canvass for Conference collections. Brother Maxey is a very energetic pastor, looking after all the various interests of the church.

Word comes from Rev. Guy M. Hicks that he will put on his Advocate Campaign in a short while. Two things make us very hopeful of this campaign: We know Brother Hicks and we know the people of Mansfield.

Young people seem to have a large part in our First Church at Baton Rouge. The church bulletin gives them prominent place. The pastor, Rev. R. H. Harper, is to be congratulated upon their response and co-operation.

A letter from Rev. J. B. Grambling, Mer Rouge, La., has the usual Grambling spirit. Even though his section has been pinched somewhat he is varying the appeal so that the people are responding to his ministry.

Rev. J. S. Henley, pastor at Jonesboro, La., has sent out a good letter to his membership. A copy reached us. In it the pastor calls attention to the claims of the Advocate. Many other good things are in the message.

Since Rev. George H. Boyles has taken charge of the work at Houston, Miss., considerable improvement has been made on the church building. A new roof has been put on and the building painted inside and out.

On December 10, 1931, Mrs. A. E. Reid, of the Missionary Society of Claiborne Church, Shreveport, was made a Life Member of the Missionary Society. Congratulations to Sister Reid and the Society and the Church.

"Now, thank God, I can say, I am what I am by studying the family Bible and the New Orleans Christian Advocate," writes Rev. W. O. Hunt, our pastor at Shannon, Miss. Brother Hunt has been a constant reader since childhood.

Rev. W. D. Milton, pastor of our church at Greensburgh, La., had with him during his Cultivation Period the following preachers: Revs. J. H. Bowdon, of Pouchatoula; J. W. Sudduth, of Kentwood; A. A. McKnight, of Springfield.

The Hollondale charge, under the leadership of Rev. C. W. Avery, is doing well. He accredits the good condition of the work to his predecessors, but we feel sure that Brother Avery is carrying on the good work already under way.

Rev. Joseph Howard Brooks, Chaplain U. S. N., a North Mississippi man, sailed March 14 to take charge of a very important post in Shanghai. Brother Brooks, with his father before him, have given many effective years to the church and the Kingdom.

W. L. McDuff, a valuable young layman of Rayville, La., recently wrote us good words about the Advocate, offering some suggestions, and remarking, "I wouldn't like to do without the Advocate and I hope that the subscription list may be increased."

Rev. M. W. Porter, Wiggins, Miss., is preaching to good congregations, and his work is in a growing condition. He says, "Our mid-week meeting is being well attended. We have averaged 60 each time for the past 8 weeks." Better ask him how he does it.

"Indications now are that we will have a great year on the Pachuta charge. Our congregations are good. Sunday schools are doing well. The Woman's Missionary Society is unexcelled by any in the District." Rev. T. C. Cooper writes that. Is it a challenge?

"There is more prohibition power in the Baptist, Methodist, and Presbyterian Churches and Sunday Schools than in all the big names in the country. Separate prohibition from religion and it will be as helpless as a small child lost in a great city."—Arthur Brisbane.

Rev. J. M. Bradley, presiding elder of the Sardis District, North Mississippi Conference, continues to maintain his reputation as an excellent preacher. The laymen look forward to his quarterly visits; pastors and people are helped by his clear exposition of the Scriptures.

"I am going to make a house-to-house canvass for our Advocate, for I believe it should have its place among other good reading matter in every Methodist home." That is the way Rev. T. R. Holt, pastor at Leakesville, Miss., is doing the thing. Do you know of any better way?

The church at Greenville, Miss., is now working in their new Sunday school building. The pastor reports that the attendance was over 100. The new building is the best in plans that the church knows. Rev. T. M. Bradley is the pastor who led them in the erection of the auditorium.

Students of typewriting used to have a sentence to practice on which ran thus, "Now is the time for all good men to come to the help of the party." We'll change that just a little and make it a matter of practice in this case: Now is the time for all good Methodists to come to the help of the Advocate.

Rev. W. I. Henley, our new pastor at Inverness, Miss., is making splendid progress on his charge. Bro. Henley was appointed to this charge by Bishop Denny following the session of the North Mississippi Conference when "Mister" W. S. Shipman asked to be relieved of the work on account of ill-health.

From the Mayor's Office at Slaughter, La., we have this note: "Mr. Editor, I want to say amen

both long and loud to your editorial, 'America, Come Out of China.' L. L. Upton." Such a statement pleases the editor because he knows his paper is being read and that it, now and then, strikes a deep response.

Rev. L. W. Smart, pastor of the Pelican (La.) charge, recently conducted a week's study in the Kingdom Extension book in his church at Harmon, the Missionary Society co-operating. Notwithstanding the bad weather the lessons were well attended and the interest was good, as was manifested by the offering made.

Rev. L. P. Wasson, pastor at Clarksdale, Miss., is enjoying fine attendance at his prayer meetings. Often there are more than 100 present at the mid-week services. He is planning a revival at an early date in which he will do the preaching. Bro. Wasson has been very successful as a pastor-evangelist over his Conference.

A very inspiring musical program was given at the Aberdeen church on Palm Sunday night, March 20. Mrs. B. H. McFarland, organist and choir directress, had special talent in addition to the choir, in the persons of Mrs. T. E. Applewhite, Mr. Graham McWilliams, Miss Willie B. Houston and Mrs. Joe T. Morgan.

Rev. J. M. Boykin, pastor of the Grand Cane (La.) Charge, reports most encouragingly of the work in his care. He anticipates a very successful year, citing as his grounds for it the goodness of God, a good church program, and a fine people back of the program. And we know how the pastor is seeking to do his best.

Rev. S. S. Bogan, Glenmora, La., speaks of "Two Unfortunate Deletions" in the Louisiana Conference Annual: The Sessions of the Conference, Place, Date, Bishop and Secretary; and "Our Dead," Record, Name, place born, when admitted, etc. Brother Bogan feels that these matters are of too great value to be omitted.

Something going on in the Aberdeen District. Miss Virginia Thomas, Director of Religious Education, Grenada College, held a District Daily Vacation Church School Institute at Houston, Miss., last Sunday. Plans are being made for vacation schools this summer. Rev. W. R. Hammontree was scheduled for a part on the program.

The Methodist church building at Senatobia, Miss., was burned Sunday morning March 13. The building caught fire from a defective flue during the preaching hour and the pastor, Rev. P. F. Luter, just had time to get the congregation from the auditorium when the ceiling began to fall in. There was some insurance on the church.

Miss Iris McGarr, District Secretary of Young People's work in the New Orleans District, was in the office last week telling us about the League Union which met in Houma last Sunday. Delightful refreshments were served by the young people. It is hoped that this Union may accomplish much in the territory around Houma and Morgan City.

Rev. W. R. Lott, our pastor at Aberdeen, is preaching a series of sermons based on the "Sermon on the Mountain," under the following topics: 1. Essence of Real Religion; 2. The secret of Happiness on This Earth; 3. Value of Christian Personality; 4. A Study of Motives in Real Religion; 5. Hindrances in Real Christianity; 6. The Sure Foundation.

The board of stewards at Amory, Miss., have requested their pastor, Rev. C. T. Floyd, to preach in the revival in the church this year. When a pastor does his own preaching in a revival he finds that it strengthens him and his church. Preparation is being made in that church to entertain the Annual Woman's Missionary Conference, March 29, 30 and 31.

Rev. C. T. Floyd, Amory, Miss., and his good people are to entertain the Missionary Confer-

ence this year. More than 100 of Brother Floyd's people studied the Kingdom Extension book. We are holding in reserve an invitation to visit this congregation. When you know this congregation you cannot think of them any more without the desire to go back again and again.

On April 10 a bronze tablet to the memory of the late Dr. R. H. Wynn will be unveiled in the Lake Charles church. All the members of the family are expected to be present. The church building itself is a monument to the hard work of Dr. Wynn. This was the last complete pastorate that he served. Dr. Drake, the presiding elder, will deliver the sermon on the occasion.

Mrs. S. M. Faulk passed to her eternal reward at the home of her daughter, Mrs. C. M. Noble, Sr., at Charlieville, La., on February 12. She lived to the ripe age of 93. Hers was a long and useful life. Although the last six months of her life were spent in bed she was vitally interested in current events and church affairs. She was one of the Advocate's oldest and best friends.

The Nursery Department of East End Church, Meridian, has just scored another success. When asked for \$40, its share of \$500 to be raised by the church, it contributed \$60. If that is not going the "second mile" it is a long ways in that direction. Mrs. C. M. Martin is the department superintendent, and Rev. P. M. Caraway is pastor of the church. The Meridian Star gave due space to the work of the department.

Dr. B. F. Rogers, pastor Carrollton Avenue, New Orleans, used the Lindburgh kidnapping as the basis for a strong sermon a few Sundays ago. The New Orleans States thought so well of it that it carried extensive excerpts from it the following Monday. Among the forces seeking to capture our children and young people the preacher mentions the spirit of cynicism, bad literature, drink, and things of a similar character.

The Bulletin of First Methodist Church, Greenwood, Miss., carries a good program of church work. Brother McIlwain is holding his own with this fine congregation. His people have been surrounded by big waters, but he reports that their spirits have been brave and that they are to neglect no part of the program of the church. The Advocate Campaign goes forward as scheduled. We wish we could run up and give the lift called for.

We are indebted to W. C. Flanders, Secretary, of Columbia, Miss., for a photograph and a record of members of the Men's Bible Class of that church. W. K. Conerly and W. O. Robertson have not missed a Sunday for four years; J. J. Beacham, Fred Thompson and T. D. Whitfield for three years; and T. W. Smith for two years. It is a good looking class. Why not take a pride in regular attendance at Sunday school and publish the fact abroad?

As a result of personal solicitation on the part of the pastor, Dr. Benj. F. Rogers and members of the congregation, in following up leads obtained through the Kernahan Evangelistic Survey recently conducted in New Orleans, over eighty new members were added to the membership of the Carrollton Avenue Methodist Church, this city, on Palm Sunday, and prospects for a considerable number of other additions in the near future are most encouraging.

"The work is moving along well and we are planning for our revivals during the months of April and May," writes Rev. Roy Wolfe, of the Saucier (Miss.) charge. He says, further, that he intends to complete his quota of subscriptions in a few days. By the way, just how many subscriptions are you trying to get? It is fine to have a goal. When you go into the woods to shoot squirrel you do not just shoot "in general," if you expect to bring home any game.

Rev. W. C. Newman, pastor at Eupora, Miss., is securing former pastors to do the preaching in his pre-Easter revival. This is a fine thing to do, as often hearts are made glad when former beloved pastors come again to preach to people he loved and served. The relation of pastor and people is sacred, but that relation is intensified when former pastors are recognized and welcomed back for an occasional sermon and the privilege of looking into the faces of people who regard them highly.

This editor always likes to know what the laymen are thinking. Just the other day, Mr. R. T. Douglass, legislator, planter, and Sunday school teacher, dropped us a line that gave us a good lift. Brother Douglass commended several items about the paper and closed with these words, "I had rather have a church with half the membership it has, provided that half is on its toes for hard work, than a full membership that is dead and doesn't know it." There is some food for thought in that suggestion.

The Young People's Division of the Aberdeen Methodist Church had charge of the night service on March 13. Mrs. Hal Heard is superintendent of the Young People's Division, with Mrs. Randolph Tucker and Miss Florence Shell as assistants. Every organization in the division was represented and given recognition. The fears that some had throughout the church that the Epworth League, under the new plans, would be lost, is now gone, for the young people's work is on a better basis than ever before.

Planlessness and purposelessness in the work of the church is as culpable as in any other enterprise. Possibly we have become so accustomed to it that we have lost our sensitiveness to it. All this is to say that we have just received a copy of the instructions issued by the Church Board of Christian Education of First Church, Alexandria, La. In them we recognize a distinct and happy departure from planless church and Sunday school work. We are indebted to Hon. T. W. Holloman for this copy of instructions.

Rev. J. E. Stephens has made for himself a vital place in the community life of the people of Lexington, Miss. He is interested in every thing that is for the uplift of his people in the community as well as in his church. He has had varied experiences in the pastorate, having spent a number of years as professor of Religious Education in Grenada and Millsaps Colleges. He is now in his fourth year as pastor at Lexington, where he has sponsored the erection of one of the most adequate Sunday school buildings in the Conference.

REV. W. W. NELSON PASSES

Rev. William Walter Nelson, pastor at Lauderdale, Miss. died in Rush's Infirmary, Meridian, Miss., at 3:55 a.m., March 20, 1932, after an illness of several weeks.

Brother Nelson was forty-nine years old, had served the Church well since early childhood, and died in the triumphs of a living faith in the Christ whom he preached.

His body was laid to rest in Bay Springs Cemetery, March 21, the writer officiating.

He is survived by his wife, Mrs. Clara McDonald Nelson, three sons, Henry Kleiser, William Cary and Walter Reece, one sister, Mrs. L. W. Sledge and two brothers, Charles and Eben Nelson.

A good man has laid down the cross to wear the Crown. May our Heavenly Father comfort the bereaved, and finally grant them a happy reunion with their loved one who has gone on to the land of eternal day.

T. J. O'Neil.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN WILLIAM WALLACE, JR., son of Mr. and Mrs. J. W. Walter, was born in Forest, La., on March 11, 1919.

God in his infinite wisdom saw fit to remove him from our midst on February 5, 1932. His vacancy is felt in the entire community. We miss him in the home, in the church, in our junior Sunday school class, our World Friends Club, and the school. He united with the Methodist church of Forest at the age of eleven years, the same time I joined, professing faith in God. His fond father, mother and two loving sisters grieve, but not as ones without hope, as he only awaits their coming. Jesus does not leave us comfortless is a promise to his followers.

Our parting with a soul on earth, we but give to thee, thine own; Whatever the gift to us has been our lot to share from thee,

We know that all we have here that we treasure is thine alone.

A trust, O Lord, however dearly we cherish, is only a blessing from thee,

A little friend,

MARJORIE V. VINING.

Aged 13.

MRS. S. M. FAULK, 93 years old, was born in North Carolina in 1839. Came to Louisiana in a covered wagon when 6 years of age. Died at the home of her daughter, Mrs. C. M. Noble, Sr., Charleville, La., on February 12, 1932. She was a life-time friend of the Advocate, a year or two ago giving \$10 for subscriptions and sending to some who did not take it. She read it from beginning to end until about a year ago and then wanted it read to her. Always urging us and others to take it and read it. Not only that, even from her bed urging us to give to Mercy Home in New Orleans, the Orphanage at Ruston and all church obligations. She lived many years in Ruston and was a friend to all the preachers and their wives, counting them among her many best friends. She was a staunch member

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REV. J. H. SHUMAKER, Southern Church Dept. M. E. S. C., 808 Broadway, Nashville, Tenn.

of the Missionary Society there and here, later paying her dues in both places. To the circle bearing her name, Sue Faulk Circle, in Ruston, she never failed to send her dues and was always interested in its activities. She was a great mother, a wonderful grandmother, courageous, determined, persevering. Full of faith; her life an inspiration; her prayers a benediction. Though gone to that life more abundant, she lives in the hearts of her children and grandchildren and great grandchildren, who rise up and call her blessed.

Her granddaughter,

MRS. F. B. HATCH.

MRS. OCTAVIUS K. ANDREWS

Sister Octavius K. Andrews was the widow of Dr. G. J. Andrews, of the Mississippi Conference, a man of high attainments and sainted memory in Mississippi and Louisiana. Many people of that section will remember these two, the preacher and his faithful wife, who labored among them so effectively that the influence of their lives and work still abides. When the war between the states ended, the South was broken, torn and poor; our churches were either deserted or poverty-stricken. It was a part of the work of Brother and Sister Andrews to kindle anew the sacred fire upon abandoned altars. Their work it was to gather up the broken threads of life and knit through anew with faith and hope. Eternity alone will reveal the value of their great sacrificial labor.

Dr. Andrews preceded his wife to the "Better Land" many years ago, and while she felt the loss of his long earthly companionship, she was happy in her children's love and in anticipation of the blessed reunion on the other side. Sister Andrews was one of the finest Christian characters that I have ever seen. She brought out of the "Old South" the finest qualities that belonged to that remarkable civilization. And yet she was in perfect sympathy with the best things of modern progress. She was a mystic in that, like Paul, she was conscious of the presence of the Lord, but it was a practical mysticism that left its impress on her little world of friends and loved ones. She had grown deaf with the years, but as the noise of the world was shut out, the spiritual world opened to her soul. She literally lived her last years in the twilight of two worlds. Her life, like that of her great husband's forms a rich heritage handed down to her children and her age. Her life and "passing" were complete refutation of that philosophy of negative, that questions the reality of God and immortality. Our civilization is safe as long as it can produce such characters.

Her pastor,

J. B. MITCHELL.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Deaths from Alcoholism

Deaths from alcoholism in the United

States per 100,000 population were as follows:

Before Prohibition	After Prohibition
1910..... 5.4	1918..... 2.7
1911..... 4.9	1919..... 1.6
1912..... 5.3	1920..... 1.0
1913..... 5.9	1921..... 1.8
1914..... 4.9	1922..... 2.6
1915..... 4.4	1923..... 3.2
1916..... 5.8	1924..... 3.2
1917..... 5.2	1925..... 3.6
	1926..... 3.9
Average for 8	1927..... 4.0
years.....5.2	1928..... 4.0
	1929..... 3.7
	Average for 12
	years.....2.9

(Above figures furnished to the Committee by the Bureau of Vital Statistics of the U. S. Census Bureau).

JOURNEYINGS OF A METHODIST LAYMAN

By Fred T. Barnett

The writer boarded the Crescent Limited in the capital city of Georgia, on the evening of December 31, 1931, and when he looked out of the Pullman window early next morning, New Year's Day, he gazed with admiration upon the King of Day, as he rose like a disk of burnished gold from the waters of the Back Bay of St. Louis, on the southern coast of the Mississippi. An hour later we entered New Orleans, with a total passenger list of nine. One is astonished to find our American railroads furnishing such magnificent service under the difficult conditions which confront the transportation lines of the United States today.

An hour's walk through the streets of this proud Southern metropolis is an experience not soon forgotten. New Orleans has a distinctive flavor all its own. Its quaint architecture reflects the spirit and life of the Old World as well as the New. Its subtropical climate and vegetation, its broad river bearing upon its bosom the argosies of commerce from many lands, the wide expanse of Lake Pontchartrain, its French quarter reminding one of sunny France—all mark New Orleans as one of the most fascinating and historic of American cities.

Within easy reach of the city is the battlefield of New Orleans, where Old Hickory's men mowed down the ranks of the veterans of Pakenham, some of whom had followed the fortunes of the Duke of Wellington in the Peninsular campaign in Spain. Well-equipped hospitals, orphan asylums and other eleemosynary institutions stamp New Orleans as a city of humanitarian impulses and philanthropic interest. Once a year the school children of the city place flowers lovingly upon the monument of John McDonogh, the far-famed friend of American childhood. The traveler stands with reverence before the monument of Margaret, the friend of the orphan children of New Orleans, whose likeness may be seen in a beautiful triangular plot of green at the meeting of three city streets.

The restaurants and cafes of New Orleans are world-famed, and tempting delicacies may be found to suit the palate of the most exacting Epi-

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curean taste. Perhaps no city on the continent surpasses New Orleans in the preparation of sea foods, and one is surprised and delighted, during these days of financial stringency, to find that he can partake of a dozen fat, raw oysters, for the sum of 25 cents.

Canal Street presented a varied and picturesque aspect on New Year's Day, and the writer is glad to report that, in a rather extended walk through a rather poor section of the city, he did not see a drunken person, nor was he approached by any one seeking alms. The daily papers sold on the streets were filled with striking displays of the material resources of the city, and many were the expressions of confidence one heard regarding the outlook for 1932. Owing to its strategic situation, its varied industries, and the progressive character of its citizenship, no one can doubt that New Orleans is destined to become one of the greatest of our American cities.

(To Be Continued)



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Charles H. Fletcher

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CHILDREN CRY FOR IT

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

COUNCIL MEETINGS, 1932 Louisiana

Place—First Church, Shreveport.

Time—March 29-April 1, 1932.

Council Guest—Miss Mabel Howell,
Nashville, Tenn.

Special Guests—Bishop Dobbs and
Dr. W. Angie Smith.

Chairman of Registration—Mrs. J.
S. Welsh, 1121 Dalzell St., Shreveport.

Mississippi

Place—Galloway Memorial Church,
Jackson.

Time—April 5-8, 1932.

Council Guest—Mrs. Ina Davis Ful-
ton, treasurer.

Special Guest—

Chairman of Registration—Mrs. I. E.
Cobb, 1114 North Jefferson Street,
Jackson.

North Mississippi

Place—Amory.

Time—March 29-31, 1932.

Council Guest—Mrs. J. W. Downs,
home secretary.

Special Guest—A Missionary from
China.

Chairman of Registration—Mrs. S.
R. Jones, Amory.

GETHSEMANE

Oh golden youth, when seems the
earth
A summer land of singing mirth,
When souls are glad and hearts are
light,
And not a shadow lurks in sight,
We do not know, but there lies
Somewhere veiled under evening skies
A garden which we all must see—
The garden of Gethsemane.

With joyous steps we go our ways;
Love lends a hallow to our days;
Light sorrows sail like clouds afar;
We laugh and say how strong we are.
We hurry on; and, hurrying, go
Close to the border land of woe
That waits for you and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange
streams,
Bridged over by our broken dreams;
Behind the misty caps of years,
Beyond the great salt fount of tears,

The garden lies. Strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey soon or late
Must pass within the warden's gate;
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine"; who only pray
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Selected.

HOW IT CAN BE DONE

Writing in the American Issue,
Wayne C. Williams tells how a defi-
nite group of American citizens can
revolutionize sentiment and practice
and public policy on prohibition in
every place where that law is defied.
Further, he says it can be done with-
out outside help, new laws, or extra
machinery. Here's how:

First, form a local group of not over
ten in your town or city, and in a
large city a group of not over fifty.
Call it the Eternal Vigilance Commit-
tee. Have no officers, no constitu-
tion or by-laws, no dues, and no rit-
ual. Meet and survey the prohibition
situation in your town and decide
on the wet spots, the danger points,
the weak officials.

Call in a body on the strong offi-
cials to commend them and let them
know you are backing them up.

Call in a body on the weak ones
and tell them you will back them up
in the doing of their sworn duty.

Name a committee to check every
place where liquor is said to be sold.

Advertise to the community that
anyone knowing of violations of the
liquor law will report to the commit-
tees and need not give their name.
Check their tips.

When you have evidence, lay it be-
fore the proper officials. They are
sworn to stop it. If there is no graft,
no bribery, they will stop it so fast
that you will see a transformed com-
munity. If they side-step or quit or
refuse to do their sworn duty, then
act at once; call on the district attor-
ney, the mayor, or governor and de-
mand their removal. You have them.
There is no getting away from official
duty under oath of office. An official
must obey his oath or resign. He has
no alternative in the face of a wide-
awake, fearless group of Christian lay-
men in any city in America.—Mission-
ary Voice.

HENRY FORD ON PROHIBITION

Writing in the Lincoln Journal,
Henry Ford gives his reason for sup-
porting prohibition. He says:

"I believe in prohibition because I
believe in the new industrial order
that America is creating. Booze is as
much out of place in that new order
as a horse and buggy in downtown
Detroit—and a lot more dangerous.

"The horse and buggy order is gone,

and liquor had to go with it. Society
could take chances back of a dash-
board that it can't afford to take be-
hind a steering wheel.

"Perhaps you don't recall the old
hitching post days. Well, a lot of
folks seem to have forgotten them.
They shouldn't. The streets on Sat-
urday nights were lined with wagons
and buggies, and the saloons were
filled with customers. At closing time
a crowd of irresponsible men backed
their rigs into the streets, the horses
were headed toward home, the reins
dropped over the dash and forgotten.
The horses were sober.

"Well, if we want our streets lined
again with shops that do that kind of
business, we shall have to put up our
automobiles and go back to the hitch-
ing posts. Automobiles won't go
straight unless they are driven straight,
and they won't know the way home.

"An industrial order that has dis-
carded the reins, dashboards, and
a team-that-knows-the-way-home can't
afford to line its highways with 'reg-
ulated liquor shops'—not with a forty-
horsepower motor under the toe of the
drinking citizen."

CONFERENCE NEWS Mississippi

Zone 4 of the Hattiesburg district
held its regular meeting at Carson,
February 29, 1932. Devotional was
conducted by Mr. McGehee, of Car-
son. Mrs. A. S. Oliver, chairman, pre-
sided. Rev. and Mrs. L. M. Sharp, of

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monticello, were honored guests and
were introduced to the meeting. A
number of Baptist friends, who were
present, were also presented. Bass-
field was selected as the next meet-
ing place. The roll call showed: Sum-
rall 4, New Hebron 9, Silver Creek 6,
Bassfield 8, Prentiss 17, Carson 16.
An educational program on the fol-
lowing subjects was rendered: "Why
Organize a Missionary Society in Ev-
ery Church?" "How to Have a Good
meeting," "How to Be a Good officer
and Member," "How the Missionary
Society May Help the Pastor." A
pageant depicting the history of fifty-
two years' work of the Woman's Mis-
sionary Conference of Mississippi was
presented by the Prentiss society. Dur-
ing social hour a delicious plate lunch
was served by the hostess society.

North Mississippi

Annually, the Woman's Missionary
Society of Central Methodist Church,
of Columbus, observes a spend-the-day
session, when Polyanna names of the
previous year are disclosed and Poly-
anna names for the new year are
drawn. This happy observance was
held February 3. Mrs. L. D. Patter-
(Continued on Page 14)

Diet Didn't Do This!



HAPPY little girl, just bursting
with pep, and she has never
tasted a "tonic!"

Every child's stomach, liver, and
bowels need stimulating at times,
but give children something you
know all about.

Follow the advice of that famous
family physician who gave the
world Syrup Pepsin. Stimulate the
body's vital organs. Dr. Caldwell's
prescription of pure pepsin, active
senna, and fresh herbs is a mild
stimulant that keeps the system
from getting sluggish.

If your youngsters don't do well
at school, don't play as hard or eat
as well as other children do, begin
this evening with Dr. Caldwell's

Syrup Pepsin. This gentle stimulant
will soon right things! The bowels
will move with better regularity
and thoroughness. There won't be
so many sick spells or colds. You'll
find it just as wonderful for adults,
too, in larger spoonfuls!

Get some Syrup Pepsin; protect
your household from those bilious
days, frequent headaches, and that
sluggish state of half-health that
means the bowels need stimulating.
Keep this preparation in the home
to use instead of harsh cathartics
that cause chronic constipation if
taken too often. You can always
get Dr. Caldwell's Syrup Pepsin at
any drug store; they have it all
ready in big bottles.

Capudine
best
for PAIN

because—

1. It gives relief by soothing
nerves — not deadening
them. Contains no opiates.
Won't upset stomach.

2. Being liquid, it acts quicker
than pills or powders.
Sold at drug stores in single
dose, or 10c, 30c, 60c sizes.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississipp.
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississipp.

LOUISIANA CONFERENCE

Board of Christian Education, Methodist Episcopal Church, South

My dear Brother Pastor: The Board of Christian Education manifested the daring of its faith, during Conference, by offering to carry through its program this year without calling for a second division of funds from the various boards. We knew that this second division of funds would work a severe hardship on our superannuated preachers and upon our brethren serving churches that receive appropriations from Conference Mission funds.

This act of faith on the part of your board was attempted in the confident expectation that the pastors would get definitely behind the Sunday School Day offerings from their charges and would do their best to see that this cause is well supported this year.

Brethren, we are utterly dependent upon the returns from Sunday School Day for any sort of program for our Conference work. We therefore appeal to you to help us in this matter.

Yours very cordially,

FRANK L. WELLS,
 Exec. Sec., Chair. of Conf. B. Ch. Ed.

NORTH MISSISSIPPI CONFERENCE

Indianola

The writer is engaged this week in teaching a training class at Indianola. The course, "Christian Education in the Local Church," is being offered. There is good interest in the class. We have a splendid organization at Indianola, which is being led in a most effective way by the pastor, Rev. C. A. Parks. Definite steps have been taken toward the organization of the adult division of this church and that organization is functioning already. The intermediate-senior group has a good organization functioning in the morning for Sunday school work and in the evening as an Epworth League. Mr. W. M. Lockhart is the general superintendent. The church is well housed in an excellent and beautiful building. Mr. Lockhart says that the Sunday school has increased in the last few years from less than 100 in attendance to about 250 at the present.

Some Important Dates

Here are some important dates to remember:

Sunday School Day, Sunday, April 10, or as near thereto as possible.

The Conference Standard Training School at Grenada, June 6-11.

The Conference Young People's Assembly, at Grenada, June 13-17.

Pastors' School, at Seashore Camp Ground, Biloxi, June 27-July 8.

Be sure to work these dates into your schedule so that there will be no conflict.

Greenwood Standard Training School

Beginning April 3, we will hold a standard training school at Greenwood. Three courses will be offered: "A Study of Early and Middle Adolescence," taught by Mrs. W. N. Duncan; "A Survey of the New Testament," taught by Rev. R. G. Moore, and "Organizing for Christian Education in the Local Church," taught by Rev. R. G. Lord. This school will serve for that part of the Greenwood district.

A Good Book

If you wish to read a good devotional book that stimulates your thinking and blesses your soul, secure the recent book of Dr. E. Stanley Jones, "The Christ of the Mount." This book will do much to deepen your spiritual life.

Pray for us and for the work of the Kingdom of our Lord.

R. G. LORD.

SUNDAY SCHOOL DAY OBSERVANCE, APRIL 17

Program Mailed to all Superintendents

A large number of our Sunday schools have already signified their intentions of observing April 17 as Sunday School Day in their churches.

We urge each Sunday school in our Conference to plan for Sunday School Day observance, at which time the play, "The Good Shepherd," may be used, or some other service suitable for the occasion.

There are three very definite things we should like our Sunday school leaders to consider most seriously in making their plans for the observance of Sunday School Day.

1. That there be a presentation of the teaching ministry of the Church to the congregation.

2. That a suitable service be chosen at which time the largest number may be reached.

3. A goal of at least 10 cents per member be set for the offering to be taken.

The greatest encouragement and impetus local church leaders can give to the cause of Christian Education is a church-wide observance of Sunday School Day—a program and offering in each church.

LOCAL CHURCHES URGED TO ORGANIZE AND REGISTER ADULT DIVISIONS AND ADULT CLASSES

Should be Reported Immediately

Rev. W. H. Giles, Conference Director of Adult Work, broadcasts an appeal to all adult divisions and adult classes to register their organization with the Adult Division of our General Board of Christian Education. Your registration should be made

through Rev. W. H. Giles, Tallulah, La. Registration blanks will be sent you on request.

The organization and registration of young adults in local churches as departments or Wesley classes, and on the circuits, into a young adult federation will doubtless prove a wise and profitable step on the part of the pastors. By such organization that group of young men and women will be held together by common group ties and interests; and thereby their talents and energies conserved and used to promote the Kingdom of Christ. Such organizations would prove a great help and inspiration to the pastor in promoting the best interests of his charge and the general program of the church.—Bulletin, C. Ed., March.

YOUNG PEOPLE'S DIVISION

LOUISIANA

Union News

The Sunshine Union of Alexandria district met with the Eunice young people Friday night, March 11, with the hostess league in charge of the program. The devotional was led by Miss Anna Belle Cannon, the union president, with Miss Dorothy Thompson directing the recreational hour. Refreshments were served to delegates from Opelousas, Pitreville, and Eunice. The April meeting will be held in Pitreville.

Cecil Smith, of Tallulah, sends the following news of the Earnest Workers' Union of Monroe district, as he is publicity agent. This union was reorganized July 1.

March 6, the Earnest Workers' Union of Monroe district met in Delhi, with 55 present from Lake Providence, Tallulah, Pioneer, and Delhi, including pastors of each place. Other chapters are members of the union but were not represented.

The devotional program was given by the Delhi Chapter, being introduced by Miss Winnie Cline, union president, and consisted of a short talk welcoming the members, by George Anding, an oration by Mary Jane Anding, scripture lesson by Corrie Anding, and prayer by Rev. H. B. Hines, of Lake Providence.

The business session included reports from all union committees, and talks on the Mansfield Assembly and Anniversary Day—or Young People's Day. Miss Winnie Cline summarized the conference which met in Alexandria, January 16 and 17. The president appointed a nominating committee, as officers are to be elected at the next meeting—the first Sunday in May.

Members of this union are working toward becoming a leading union of the Monroe district.

New Orleans Union

The New Orleans City Union Cabinet has decided to have a Christian Culture Institute, subject to the approval or disapproval of the union. The tentative dates for the institute are April 24 to 28, inclusive, and the place will be Rayne Memorial Church. Rev. A. M. Serex held a revival at

Second Church, New Orleans, March 6 through 13, and Friday night, March 11 was especially designated as Union League Night.

The play, "The Color Line," a very interesting missionary play, was presented by the Missions committee of the union, under the leadership of Miss Lydia Mickal, on March 8, at Rayne Memorial Church.

Some news that might suggest a bit of social service to leaguers over the state is this: The Gentilly leaguers found a little girl whose name is Georgie Eldridge, in bed No. 9, ward 301, Old Medical Building of the Charity Hospital, New Orleans. Georgie is a member of the Epworth League in her home town—Selma, La. She expects to remain in the hospital at least three more weeks.

Surely a card shower from young people over the Louisiana Conference would warm the heart of our own fellow-leaguers. A hospital bed, at best, is not the happiest place in the world, but far from home, and without friends, it can be the loneliest place. Let's remember her, and be that friend in need.

Young People's Day

Churches reporting that they were to observe Young People's Day are: Algiers, Louisiana Avenue, Parker Memorial, on March 13; and Rayne Memorial is to celebrate on March 20. Keener Memorial at Baton Rouge observed Young People's Night with the pageant, "Hail to Youth," which was very satisfactory. An offering of more than \$10 was received. First Church, Baton Rouge, observed the night with an address by Mr. Joe Brown Love, life service secretary at Nashville. Shreveport churches are planning to observe the day, but later. We hope, by all means, if you have not already observed the day, or made plans to do so at some definite time you will not fail to set aside a day in the near future, for this important phase of the church's work, as provided for in the Discipline. We can still reach our goal of \$2,000, which is really needed, if we set our hearts and minds to the task.

Additional Union News

The W. L. Doss Union, of New Orleans district, met in Houma, Sunday, March 13, with Miss Iris McGarr, Rev. A. K. McLellan and Mr. Vance McLean, for the purpose of discussing reorganization according to the new plan. At the meeting in Berwick, May, the organization is to be completed. Meetings have been changed from quarterly to bi-monthly. Houma, Berwick, and Morgan City were represented.

MARY SEARLES,

Young People's Pub. Supt., La. Conf.

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THE TEMPLE OF GOD

By Mrs. E. W. Sorey

What! know ye not that your body is the temple of the Holy Ghost. 1 Cor. 6:19.

How wonderful to think the dear Lord would condescend to dwell in our mortal bodies!

What a blessed thought! How careful we should be to have our bodies fit temples for His indwelling Spirit. For His word tells us if we defile our temples or bodies him will God destroy.

There are countless evils that will defile our temples, yet they may seem insignificant to us, but they mar the temple of God. We should pray daily for Him to reveal those things to us that are displeasing to Him and for grace to follow His commands. For He promises to dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the heart of the contrite one. Isa., 57:15.

Oh! how necessary it is for us to keep our temples pure and spotless, and should ever guard our words, actions and especially our thoughts. For "as he thinketh in his heart so is he."

Unholy and impure thoughts should be banished from our minds, as we would shun a venomous reptile. Our most important question should be: Have we the witness of His Spirit dwelling in our hearts? And, are we pausing in our busy lives to entertain Him? The most priceless treasure the world has ever known.

WHEN YOU FEEL LOW



A headache is often the sign of fatigue. When temples throb it is time to rest. If you can't stop work, you can stop the pain. Bayer Aspirin will do it, every time. Take two or three tablets, a swallow of water, and carry-on—in comfort.

Don't work with nerves on edge or try all day to forget a nagging pain that aspirin could end in a jiffy. Genuine aspirin can't harm you; just be sure it's Bayer.

In every package of Bayer Aspirin are proven directions for headaches, colds, sore throat, neuralgia, neuritis, etc. Carry these tablets with you, and be prepared.

And no modern girl needs "time out" for the time of month! Bayer Aspirin is an absolute antidote for periodic pain.

Take Bayer Aspirin for any ache or pain, and take enough to end it. It can't depress the heart. That is medical opinion. That is why it is only sensible to insist on the genuine tablets that bear the Bayer cross.



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

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Be Still

"Be still! just now be still,
Something thy soul hath never heard,
Something unknown to any song of bird,

Something unknown to any wind, wave
or star,

A message from the fatherland afar.
That sweet joy the home-sick soul
shall thrill,

Cometh to thee if thou canst be still.

Be still just now, be still,

There cometh a presence very mild
and sweet;

White are the sandals on His noise-
less feet;

It is the Comforter whom Jesus sent
To teach thee what the words He
uttered meant.

The willing, waiting spirit doth He fill,
If thou wouldst hear His message,
Dear heart, be still."

Forest, Miss.

12 RULES ON "HOW TO KILL YOUR PREACHER

The following rules, if carefully followed, will kill any preacher on earth, kill his influence, kill his ambition, kill him mentally, morally and physically.

1. Stay away from church, especially on bad days, when you think the crowd will be small.

2. Stay away from prayer meeting service because you know only a handful will be present.

3. When the sermon is over leave the church in a hurry without speaking to the pastor a word of encouragement.

4. When you get sick, don't let him know about it, and then abuse him for not coming to see you.

5. Never invite him or his family out to dinner in your home. They never enjoy a social hour.

6. Pay just as little as you can on his salary, and then grumble about that. That makes him feel good.

7. Never give him anything except what you promised. This might make him think you appreciate him.

8. Always have some fool excuse when he wants you to do a little church work. That is what you pay him for.

9. Never offer to take him out in your auto for a ride. This would be too kind.

10. Never call at his home but raise old "Bill Cain" because he doesn't visit you once or twice a month.

11. Don't ever offer to help in any way, for he might think you were "batting in."

12. Act as cold and indifferent toward him as you can, and he will think you are dignified.

If these twelve doses fail to kill him, they will undoubtedly break him from preaching and force him to leave town.

"Are you killing a preacher?"—Selected.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Houlka, at Houlka, Mch. 27-28.
Smithville, at Smithville, March 30.
Tremont, at Hardin's Chapel, Mch. 31.
Nettleton, at Carolina, Apr. 6.
Tocopolia, at Tocopolia, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Corinth Dist.—Second Round

Marietta, at Liberty, Mar. 24, 11 a.m. and 1 p.m.
Booneville Ct., at Oak Grove, March 26, 11 a.m. and 1 p.m.
Rienzi, at Pisgah, March 27, 11 a.m. and 1 p.m.
Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.
JAMES H. FELTS, P. E.

Columbus District—Second Round

Chester, at Salem, March 25.
Ethel, at Shady Grove, March 26.
Longview, at....., March 27.
Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a.m.
Ackerman Station, April 3, p.m.
High Point, at White Hall, April 9.

Noxapater, at Camp Ground, April 10 a.m.

Weir and McCool, at Weir, April 10 p.m.

Macon Circuit, at Center Point, April 17, a.m.

Crawford, at Mayhew, April 17, p.m.
V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Lula and Dundee, at Dundee, Mar. 27, a.m.; Q. C., afternoon.
Dnbbs and Evansville, at Evansville, Mar. 27, p.m.; Q. C., after service.
Friars Point and Lyon, at Friars Point, Apr. 3, a.m.; Q. C., afternoon.
Duncan and Alligator, at Alligator, Apr. 3, p.m.; Q. C., after service.
Rosedale, at Rosedale, Apr. 10, a.m.; Q. C., afternoon.
Shelby, Apr. 10, p.m.; Q. C. after service.
Lake Cormorant Ct., at Robinsonville, Apr. 17, a.m.; Q. C., afternoon.
Tnnica, Apr. 17, p.m.; Q. C., after service.
Gunnison and Hillhouse, at Bobo, Apr. 24, a.m.; Q. C., afternoon.
Merigold and Sherard, at Sherard, May 1, a.m.; Q. C., afternoon.
District Conference, at Greenville, Apr. 19-20.
E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Ebenezer, at Hebron, Mch. 26-27.
Waterford, at Chnllahoma, Mch. 29.
Poplar Creek, at Friendship, Mch. 31.
Winona Ct., at Columbiana, Apr. 2.
Coffeeville, at Bethlehem, Apr. 3.
Pickens, Richland and Goodman, at Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.
Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Sardis Ct., at Cold Springs, March 26, 27.
Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a.m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p.m.
Batesville, Q. C., Apr. 26, 7 p.m.
Arkabntla, at Strayhorn, Apr. 27, 11 a.m.
J. M. BRADLEY, P. E.



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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

son, the new president in the chair, and a "covered-dish dinner," at noon, giving enjoyable emphasis to the social side. Rev. and Mrs. W. M. McIntosh, the latter's first appearance since her recent illness, were guests of honor. Music at intervals throughout the afternoon was ably rendered by Mrs. G. W. Carson. The program, suggested by "The Voice" was con-



COURAGE..

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IT is our privilege to bring to those who "carry on", a priceless daily comfort. Especially when winter snows melt and when wild storms blow, they find deep consolation and courage to fight on, in this always comforting thought—that within the impenetrable walls of the CLARK Waterproof Metal Grave Vault is a sacred sanctuary, into which outside elements may not intrude.

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* * *

"Preparedness and Infilling of the Holy Spirit" was the keynote sounded throughout the program presented at the zone meeting of the Columbus district, held at the first Methodist Church, in Columbus. Mrs. Earl Jones, zone leader, presided. "Duties of Officers" formed topics for contributions from incumbent officers in which each outlined the duties of her office. Mrs. Claude Pilkinton, of Artesia, district secretary, was present and informed the ladies upon various auxiliary problems and changes recently made. Reports from all auxiliaries of the zone, except Caledonia, were heard. Artesia was named as the place for the next meeting the last Thursday in April.

The first meeting of the fifth zone, Columbus district, was held at Weir, March 3. Mrs. Wayne Fulton, chairman, urged each officer to study their handbook in order to be better prepared. "The Officers' Training Hour" was presented by the different officers. Round table discussion about children's work was taken up and it was decided that each society organize a children's department because they are the citizens of tomorrow. A playlet, "Importance of Reporting on Time," was read, by Mrs. Woodruff, of Louisville. Each strong auxiliary was asked to adopt a weak one, which was done. Roll call showed: Ackerman 7, Louisville 11, Mt. Hebron 2, Rocky Hill 4, Weir 9; a collection of \$2.90 was taken and given to the Hilda Goodin Fund at Grenada. Ackerman was named hostess for the second quarter.

* * *

"Boys and Girls World Club" of Ackerman, Columbus district, meets every Sunday afternoon with Mrs. W. L. Graves as their leader. They have interesting programs, which are enjoyed. The Primaries meet every two weeks, and the Babies once a month. On Christmas Day one of the members, Winnie Ruth Gillis, went to her home above. The study for the first quarter is, "Picking a Posey," also, "Milvale," which are being dramatized. The ladies have been nice to offer entertainment, Mrs. Wade Gaston giving a party and Mrs. Colbert having a Valentine party. Her home was decorated with white and red hearts. As each one entered they were blindfolded and given an arrow to pin on the big red heart, which was pinned on the wall. For several Sundays they have been giving programs in the jail and in the homes of the "shut-ins." The boys and girls enjoy this more than anything as they get the inspiration as well as the others.

ECHOES FROM MANY LANDS

When the Call Is Clear

By J. H. H. Berckman

Thirty-four years ago a baby was born in the "Yeh Village" of the Anhwei province of China. He was named Yeh Fang Wwei, the family name coming first, as is the custom in China.

He finished primary (or grammar) school in his own village, but then it seemed his education must stop,

since there was no high school. At fourteen his parents consented for him to enter school in Shanghai, and he set out on the long trip to that city—five days by chair and two by boat. The chair was placed on long poles and carried on the shoulders of men. After a week's journey, this Chinese youth, who had never been inside a Christian church, entered a Methodist school—the Anglo-Chinese College in Shanghai, of which Dr. J. W. Cline was principal.

After a year and a half, Yeh Fang Kwei was called home to stay with his mother during the Chinese revolution, his father having gone into business in another city. Again it seemed that this young man's education had stopped. He stayed in his native village two or three years and then decided to go to Kiuking to enter the shipping business. Here he lived with relatives and went with them to preaching services at the Methodist church. He became a probationer and was so inspired that he wanted to preach, but the pastor said: "Go and study first."

He appealed to his father for help to continue his studies, but the father flatly refused, as he was opposed to his son's becoming a preacher. Then Fang Kwei wrote to Dr. Cline, who advised him to enter Soochow University, and, although he had no money, he started. Dr. Cline helped him with his board and he was given a "labor scholarship" by the University that allowed him to sweep and mop floors and do other coolie work. Thus he worked his way through

Soochow University and later through the Seminary at Nanking. When the first student volunteer band was formed, Fang Kwei was a charter member.

His first charge was at Woosung, an almost dead church. Here Mr. Yeh opened a free night school for factory workers in the nearby cotton mills, and forty young men enrolled. He taught them the Bible and soon they were coming to church. During his year and a half at Woosung, the church attendance improved. Mr. Yeh baptized many children and several adults, and two young men heard the call to preach and entered the Bible school.

In 1928 he was appointed to Car-riger Memorial Church in Changchow. Here his greatest service has been the erection of a mud and straw hut among the rickshaw people for religious services and social service work. It is a great thing to see this college and seminary-trained man working among these neglected and poverty stricken people for whom no one ever cared until the church turned to them. In his first two and a half years at Changchow, Mr. Yeh received into the church ninety-three persons on profession of faith. On Easter Sunday, 1931, he baptized fifty-one people.

This man is no prodigy, but a humble, consecrated Methodist preacher with a great love for his fellowmen. And when we look at him we cannot but ask ourselves this question: "What may not any Christian accomplish when the call is clear and the determination strong?"



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STUDENT DISARMAMENT LEADER AT GENEVA RENOUNCES NATIONALISM

Jame Frederick Green, Yale, 1932, Representative of the National Student Disarmament Council

Must the insanity known as war be repeated within our generation at the cost of our lives? Most important, what is to be our answer to our Government in case of mobilization for war? No doubt, it may be considered unwise, even impertinent, to raise these issues, yet I would be playing traitor to my constituency were I to remain silent. Perhaps students may rush in where diplomats fear to tread.

After contemplating the events preceding the catastrophe of 1914 we remain unconvinced as to the wisdom of our predecessors. Fourteen years after the Armistice the glamor and heroism of that period fail to impress us, even when inscribed in gilt on stone memorials. The swords have lost their brilliance, the helmets and shiny buttons are tarnished. In fact, the whole glorious temple of Mars has crumbled into ashes. We respect the noble war dead, but we question the judgment of those responsible for their death.

Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. We insist that for violence be substituted juridical control through the World Court and executive action through the League of Nations. If we are to evolve an international order out of anarchy, we must renounce nationalism and drastically curtail the absolute sovereignty of states.

The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worthwhile in life in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

In a sense, I am presenting an ultimatum, rather than a petition. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round

First Church, Baton Rouge, Mch. 27, 7:45 p. m.
Natalbany, at Natalbany, Apr. 3, 11 a. m.
Hammond, Apr. 3, p. m.
Pine Grove, at Pine Grove, Apr. 10, 11 a. m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.
K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Sulphur, Mch. 27, a. m.
Vinton, Mch. 27, p. m.

Abbeville, Apr. 3, a. m.
New Iberia, Apr. 3, p. m.
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.

W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round

Morgan City, at Berwick, Mch. 27.
Chalmette and Gentilly, at Gentilly, Apr. 3, a. m.; Mch. 31.
Epworth, Apr. 4, p. m.; Mch. 16.
Faust Church, Apr. 10, a. m.; Mar. 30.
McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.
Covington, at Mandeville, Apr. 17, a. m.
Slidell, Apr. 17, p. m.
Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p. m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.
Stewards will please give attention

to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston District—Second Round

Arcadia, at Arcadia, March 27, preaching 11 a. m.; Q. C. 2:30 p. m.
Haynesville, at Haynesville, March 27, following night service.
Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.
Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Second Round
Taylorsville, at Mize, Mch. 27, 11 a. m. and 2 p. m.
Collins, at Bethel, Apr. 3, 11 a. m. and 2 p. m.
New Augusta, at Leaf, Apr. 10, 11 a. m. and 2 p. m.
Williamsburg, at Santee, Apr. 13, 11 a. m. and 2 p. m.
Silver Creek, at Oakvale, Apr. 17, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Apr. 19, 7:30 p. m.
Heidelberg, at Vossburg, Apr. 24, 11 a. m., 2 p. m.
Hattiesburg, Main St., Apr. 25, 7:30 p. m.
Sumrall, at Sumrall, Apr. 27, 7:30 p. m.
Eucutta, at New Hope, May 1, 11 a. m. and 2 p. m.
Petal, May 2, 7:30 p. m.
Ellisville, at Moselle, May 4, 11 a. m. and 2 p. m.
Magee, at Rials Creek, May 8, 11 a. m., 2 p. m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30 p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30 p. m.
Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.

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The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me. W. A. HAYS, P. E.

Jackson Dist.—Second Round

Terry, at Byram, Mch. 27, 11 a. m. and 2 p. m.
Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.
Madison and Pocahontas, at Pocahontas, Apr. 3, 11 a. m. and April 6, 10 a. m.
Clinton, at Clinton, Apr. 3, 4 p. m. and 7 p. m.
Mendenhall and D'Lo, at Mendenhall, Apr. 10, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Apr. 10, 7:30 p. m.; April 11, 7:30 p. m.
Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.
Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.
Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.
Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.
Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
Edwards, at —, May 18, 11 a. m. and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at —, May 25, 11 a. m. and 2 p. m.
Harrisville, at —, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
District conference at Bentonia, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Bay Springs, at Silverena, Mar. 27, 11 a. m.; 1:30 p. m.
Montrose, at Louin, Mar. 27, 3:30 p. m.; 7:30 p. m.
Walnut Grove, at Madden, Apr. 3, 11 a. m.; 1:30 p. m.
Forest, at Kalem, Apr. 3, 3:30 p. m.; 7:30 p. m.
Carthage Ct., at Rockey Point, Apr. 10, 11 a. m.; 1:30 p. m.
Carthage Station, Apr. 10, 7:30 p. m.
Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.
Hickory, Apr. 24, 11 a. m.; 2:30 p. m.
Shiloh, May 1, 11 a. m.; 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
Philadelphia Station, May 8, 7:30 p. m.
Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Denney with us.

W. M. SULLIVAN, P. E.

Seashore Dist.—Second Round

Wiggins, Mar. 27, 11 a. m.
Ocean Springs, Apr. 3, 11 a. m.
Biloxi, Wesley Memorial, at Wesley, Apr. 3, 7:30 p. m.
Carriere, at Wesley Chapel, Apr. 9 and 10, 11 a. m.
Poplarville, Apr. 10, 7:30 p. m.
Vanceleave, at Mt. Pleasant, Apr. 17, 11 a. m.
Gulfport, First Church, Apr. 17, 7:30 p. m.
Picayune, Apr. 24, 11 a. m.
Americus, at Cross Roads, May 1, 11 a. m.
Moss Point, May 8, 11 a. m.
Kreole, at Kreole, May 8, 7:30 p. m.
Mentorum, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.
Brooklyn and Bond, at Bond, May 15, 11 a. m.
Lumberton, May 15, 7:30 p. m.
Coalville, at White Plains, May 22, 11 a. m.
Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.
District Conference will be held at Poplarville, Apr. 12 and 13.
OTTO PORTER, P. E.

Vicksburg Dist.—Second Round

Lorman, at Willows, Mar. 27, 11 a. m.; 12 m.
Washington, at Kingston, Apr. 3, celebration of 75th year of present building, 10 a. m.-3 p. m., with Q. C. at 1:30.
Natchez, Apr. 3, 4:30 p. m.; 7 p. m.
Hermanville, at Rocky Springs, Apr. 10, 11 a. m.; 1:30 p. m.
Port Gibson, Apr. 10, 4 p. m.; 7 p. m.
Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at Stephenson.
Mayersville, at Valley Park, Apr. 24, 2 p. m.
Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.
Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.
Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.
Fayette, May 1, 7 p. m.
Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.
Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.
Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

LOUISIANA CONFERENCE**Alexandria Dist.—Second Round—In Part**

Eunice, at Pitreville, Mar. 26, Q. C., 2 p. m.
Montrose, at Provencal, Mar. 27, Q. C., 3 p. m.
Marksville, at White's Chapel, April 3, 11 a. m.; Q. C., 2 p. m.
Glennora, April 3, p. m.
Lottie, at Rosedale, April 10, a. m.; Q. C., 2 p. m.
Melville, at Palmetto, April 10, p. m.
Opelousas, April 12, p. m.
District Conference, at Opelousas, Apr. 13-14.
Pleasant Hill, at Marthaville, April 17; Q. C., 2 p. m.
Colfax and Montgomery, at Colfax, April 24; Q. C., 2 p. m.
Lecompte, at Cheneyville, April 24, p. m.

BRISCOE CARTER, P. E.

Minden District—Second Round

Jena, at Eden, Mar. 27, 11 a. m., and 2:30 p. m.
Trout and Good Pine, at Good Pine, Mar. 27, p. m.
Sibley, at Pine Grove, Apr. 3, 11 a. m.; 2:30 p. m.
Sicily Island, at Sicily Island, Apr. 10, 11 a. m.; 2:30 p. m.

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Ferriday, Apr. 10, p. m.
Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 24, p. m.
Campti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
Coushatta, May 1, p. m.
Winnfield, May 8, 11 a. m.; 2 p. m.
Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
Minden, May 15, p. m.
District Conference, Apr. 26 and 27, at Olla.
Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion.
Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Gilbert, at Boeuf Prairie, Mch. 27, a. m.
Delhi, Mch. 27, p. m.
Tallulah, April 3; Q. C., May 18.
Lake Providence, April 3, p. m.
Mangham, at Union, April 10, a. m.
Wisner, at Crowville, April 17, a. m.
Winnsboro, April 17, p. m.
Mer Rouge, April 24, a. m.; Q. C., at Collinston, 7:30 p. m.
Bonita, at Beekman, April 24, p. m.
Rayville, May 1, a. m.
West Monroe, May 1; Q. C., May 25, p. m.
Oak Grove, at Kilbourne, May 8.
Waterproof, at St. Joseph, May 15, a. m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Sterlington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe, May 10, 11. Program announced later.

W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Belcher and Gilliam, at Belcher, Mch. 27, a. m.; Q. C., 2 p. m.
Mangum Memorial, Mch. 27, p. m.; Q. C., April 11, 7:30 p. m.
Ida and Hosston, at Hosston, April 10, a. m.; Q. C., 2 p. m.
Noble and Benson, at Benson, April 17, a. m.; Q. C., 2 p. m.
Mansfield, April 17, p. m.; Q. C., following preaching service.
Bossier City, April 24, a. m.; Q. C., April 18, 7:30 p. m.
Cedar Grove, April 24, p. m.; Q. C., April 20, 7:30 p. m.
District conference, at Mangum Memorial, Thursday, April 28, 9 a. m.
Claiborne, May 1, a. m.; Q. C., May 2, 7:30 p. m.
First Church, Shreveport, May 1, p. m.; Q. C., May 4, 7:30 p. m.
Greenwood and Bethany, at Flournoy, May 8, a. m.; Q. C., 2 p. m.
Noel Memorial, May 8, p. m.; Q. C., May 9, 7:30 p. m.
Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.
Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.
Logansport, at Longstreet, May 22, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 31, 1932

C. MILTON CHALMERS, Manager.

SHALL BEER RETURN?

By Rev. R. E. Smith, D.D., Contributing Editor

Not if we old voters do our duty toward the 24,000,000 young voters this year.

The wets are moving heaven, earth and—Congress, to create the impression that Prohibition is a failure and the people want beer.

They conceal vital facts, distort others and manufacture outright other "evidence." All this keeps up an uproar full of noise and fury—minus fact.

But it impresses the guileless young voter who never saw a saloon. Even older ones forget. So it behooves us to get busy and tell the world—BEER IS MOST DANGEROUS. It is the entering wedge that will split the Eighteenth Amendment wide open.

Don't consider the proposition at all for the following reasons:

1. Beer brutalizes and steals men's finer emotions and ideals, even when it may not "intoxicate."

2. Beer creates the appetite and thirst for stronger drink. Most drunkards began on beer.

3. 88% of the trade in saloon days was in beer. \$900,000,000 were invested in liquor, \$800,000,000 of which was in brewing beer, and only \$100,000,000 in distilleries.

4. It was the brewers, not the distillers, that corrupted courts, defied all law, controlled politics and debauched our youth in pre-Volstead days.

5. The brewers bought up eight-ninths of the 200,000 saloons in America. They paid the fines of convicted bartenders. They built the annexes and dives for white slave traffic in connection with the saloon.

6. They (brewers) blacklisted every paper, firm, railroad, organization and individual that did not "fall" for their skullduggery.

7. They put on "sales" and "campaigns" to entice boys, even school children, to learn to drink. They sweetened "toddy" and drugged candy and decoyed children into saloons and taught them to drink.

8. They attended every political convention

and named candidates for office from U. S. senators and governors down to ward leaders. The Eighteenth Amendment broke their power and they have been smarting ever since. This is their huge effort to come back.

9. Instead of helping UNEMPLOYMENT and relieving the farmer, beer would make bad matters worse. Witness Germany and England, both great beer nations. For each man who got a job under beer, two would be pushed out of jobs. For every dollar paid as tax to the Government, the brewer would keep \$10, taken from the poor drinker.

10. In the palmiest days of the saloon less than 500,000 men were employed. Of these, more than 400,000 were bartenders. The wets say they do not want the saloon back. Hence, less than 100,000 men would get work in breweries.

11. No business uses more vats, machines and chemical processes—with fewer men—than does brewing. Any factory employs more men per thousand dollars invested than does brewing.

12. The National Grange, biggest farmers' organization in America, says, "Beer will not help us. It will injure our market for milk and dairy products." Mr. Taber, their spokesman, says: "The brewer never used more than 1% of our grain—1 bushel in 100—how then would beer help the farmer?"

13. Legalized beer would admit alcoholic advertising that would soon desecrate our billboards, magazines, screens and papers. It would add to our problems and be admitting the camel's nose into our tent.

14. When the Eighteenth Amendment was being debated in Congress before it became a law, every argument and influence was used to exempt beer. The brewers for once—when they saw the handwriting on the wall—became prohibitionists. They said: "Yes, by all means prohibit whiskey, wine and gin, but not beer." They knew then, and they know now, that WHERE BEER GOES WHISKEY FLOWS!

Fiftieth Session of the Mississippi Annual Conference

By Rev. Henry G. Hawkins

There lies before us the printed "Minutes of the Fiftieth Session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, held in Lexington, Miss., November 1-7, 1865, Rev. Levi Pearce, presiding." A sheet inserted is signed by A. F. Watkins, Secty., dated Jackson, Miss., March 1, 1904, and states: "This was the first journal published after 1860, as far as I can learn, and the copy from which this reprint was made is the only one in existence, I think. You will find it interesting, as indicating the methods of the fathers and showing the condition of our Conference at the close of the war. But its main interest will be found to be in the "Appendix," which contains the historic letter of the bishops issued to the Conferences from Columbus, Ga., August 17, 1865."

Those responsible for calling it the Fiftieth Session must have considered the session held at Pine Ridge, near Natchez, in 1816, the first session, instead of the one held at Spring Hill, near Fayette, in 1813. The 1813 session functioned in many ways as an annual conference, but its minutes were incorporated in the minutes of the Tennessee Conference.

C. G. Andrews was secretary, with W. L. C. Hunnicut, assistant; and Bishop Paine, who was to preside, did not arrive. The Condensed Minutes are covered in 16 answers, instead of 45, as at present. Of 102 pastoral charges, 44 made no report. The largest white membership reported is Winona, 444; the largest colored membership, Burtonton, 500. Many probationers were reported, for instance Greenwood, 98 white probationers, 500 colored.

The districts are: Natchez, Fayette, Vicksburg, Greenville, Yazoo, Starkville, Sharon, Paulding, Handsboro, Brookhaven, Jackson Station, with 70 members, is in the Vicksburg district. But at the close of the Conference the Sharon and Handsboro districts are dropped, and Jackson and Brandon districts are added, leaving the number of districts ten.

The only reference to finances is in the following answer to a question numbered 17: "Your committee on Ministerial Support beg leave to report, that they are unable to ascertain the deficiencies of the preachers, in consequence of the assessment being made in Confederate money. Indeed, we deem it unnecessary to inquire into them, owing to the inadequacy of the funds in hand to meet any part of these deficiencies. The Bishops', Superannuates', Preachers' Widows' and Orphans' claims are \$5,320. To meet which, \$1,463.55 have come into our hands." Then follows a list of what each claimant received of this, including \$400 to Bishop Paine.

The Committee on Education reported on six institutions: Sharon Female College, Whitworth Female College, Clinton Female Seminary (La.), Port Gibson Female College, Woodville Female Seminary, Centenary College. The last part of the report is an appeal to the Southern people to take the lead in the education of Negro children.

The following are extracts from the report on church publications:

"The operation of the Publishing House at Nashville ceased altogether early in 1862, and the property was seized and libeled for confiscation—presses, type, store rooms, were all appropriated by the United States authorities, and we learn from Brother Abbey's letter of the 10th of October, were still in their possession and use. We are gratified to learn, though, that he felt confident all would soon be turned over to the Book Agent."

"We regret that we have no official information in reference to the Book and Tract Depository at Vicksburg, but fear that the books have all been lost."

"All our church periodicals have been suspended, so that we have been denied that communion we were wont to have with the different sections of our Zion."

"However, we, as a Conference, feel at this time a more lively interest in the prospect of the republication of the New Orleans Christian Advocate, at \$5 per annum, in advance, so soon as 1,000 subscribers shall have been obtained."

The statistics gave an aggregate of only 1,190 Sunday school scholars.

From a rather lengthy report of Committee on Missions we give only a few sentences. "Our country for the last twelve months has been in

I HAD A FRIEND

A noble and distinguished man of modern times was asked the secret of his success. His reply was: "I had a friend." There is much in these words for the discerning eye.

The New Orleans Christian Advocate has been and is the Friend and Ally of every minister of Jesus Christ. It has spoken for us when we could not speak for ourselves. It has indeed been "the Advocate" of us all.

We should now "reciprocate." Let us pay our debt of gratitude. The month of March is the time appointed.

Methodist preachers do not need to be told what their duty is. In this instance it is very plain. Your influence and mine can be greatly extended by taking due notice of the "Advocate Campaign."

Faithfully yours,



Shreveport, La.

such a disturbed condition that it is almost impossible to find out the spiritual or financial condition of our Missions. We have received but little information from missionaries traveling in our bounds. . . . The Missions among our people of color have been almost entirely broken up during our bloody struggle for independence. Those who were once slaves are now set at liberty by the power of the general government. They are still among us, and with few exceptions, look to us for the bread of life. They are redeemed by the precious blood of Christ. . . . If we fail, God will not hold us guiltless. . . . There are many places in the bounds of this Conference where missionaries might do great good, and where the people, both white and black, would most gladly receive them if we had men to send and money to support them. . . . There are many crippled soldiers scattered over these lands, not included in our circuits, stations or missions, who have fought and bled for our country's rights and liberties, who would be glad to hear the Gospel. There are a number of soldiers' widows and their fatherless children, who greatly need the consolation which the Gospel alone can give." This report is signed by Robert Lambuth, William Clark, John J. Clark, and ends with a resolution, "That

in our efforts to collect, we make mention of our obligation, as a Conference, to Brother Lambuth, who is our missionary to China."

The presiding elders were made a committee to devise a plan for educating children of deceased and disabled soldiers. Actions were taken concerning "Van Houten Bequest Fund," "Interests of the Negro," "Methodist Protestant Church," and several other matters. The delegates elected to the General Conference were: Levi Pearce, John G. Jones, Wm. H. Watkins, H. H. Montgomery, Ben Jones, W. Harrington, J. MacLennan, C. K. Marshall; and through a resolution offered by W. F. Camp, they were asked to use their influence to have the mode of passing the character of the preachers at an Annual Conference changed so that a "Committee on Character" would receive at the opening of a conference all complaints, and all the conference be passed by report of this committee.

The appendix is "The Pastoral Address of the Southern Methodist Bishops," signed by J. O. Andrew, R. Paine, G. F. Pierce. It consists of five closely printed pages, in splendid English, frank, brave, apostolic. The whole address deserves the careful perusal of students of our church's history. We quote here only the closing words of the first paragraph: "We do not feel that our responsibilities as your chief pastors could be discharged without giving you our views as to the bearing of passing events upon the Church, and our advice as to the duties growing out of the peculiar times in which our lots have been cast."

Vicksburg, Miss., Feb. 24, 1932.

MEETING OF THE ECUMENICAL METHODIST COUNCIL

The Ecumenical Methodist Council was organized and its member elected by the Sixth Ecumenical Conference at its meeting in Atlanta last October. It is composed of 71 members, 25 in the Eastern Section and 46 in the Western Section. Every Methodist church of any consequence in the world is represented in the council. The purposes are: To develop a closer co-operation between the Methodist bodies of the world; to promote through the various Methodist agencies the social, moral, and spiritual welfare of the world; to issue annually an address in accordance with the aims and objectives of the council and of World Methodism.

The first meeting of the Western Section of the council was held at the Methodist Book Concern, Cincinnati, on Friday, March 11. Seven of the constituent bodies were represented, the organization was completed and definite plans made for carrying forward the tasks committed to the organization. The council expressed interest in the general distribution of the proceedings of the Sixth Ecumenical Conference. This volume is off the press this week. It contains in addition to the record of proceedings the text of the address delivered in the conference including the papers presented in the four group meetings and reports of groups and the conference as a body. Containing as it does addresses on such a variety of subjects of interest to all Methodists and by carefully selected speakers from every section of world Methodism this volume will be of very great value. It can be ordered through any of the Methodist Publishing Houses.

Two important committees were appointed at this meeting. The committee on co-operation in foreign missions is composed of Dr. Wm. F. Quil-

lian, chairman, Nashville; Dr. James Endicott, Toronto; Dr. John R. Edwards, New York; Bishop W. A. Fountain, Atlanta; Dr. C. W. Haddaway, Baltimore.

The committee on Home missions and evangelism is composed of Bishop Adna W. Leonard, chairman, Buffalo; Dr. C. C. Selecman, Dallas; Dr. W. B. Creighton, Toronto; Dr. R. C. Raines, Minneapolis; Bishop J. S. Caldwell, Philadelphia.

The secretary was instructed to correspond with administrative officers of the Methodist churches in Mexico, Brazil and Korea, relative to the appointment of correspondent members in those countries, and to correspond with the Eastern Section relative to the organization of a section of the council in Continental Europe.

The officers of the council (Western Section) are: President, Bishop Frederick D. Leete, Omaha; vice president, Bishop W. N. Ainsworth, Birmingham; secretary, Dr. A. J. Weeks, Dallas; treasurer, Dr. James R. Joy, New York.

The representatives of the Methodist Episcopal Church, South, are: Bishop John M. Moore, Bishop W. N. Ainsworth, Bishop Paul B. Kern, T. D. Ellis, Ivan Lee Holt, W. F. Quillian, C. C. Selecman, John Wynne Barton, Martin E. Lawson, Daniel C. Roper, Mrs. J. W. Perry, A. J. Weeks.

SAFETY SIGNALS

By Rev. S. J. Davies

Lack of unity in a nation eventuates in lack of prestige, influence and power. Both England and America have lost their former power in directing and deciding world affairs largely on account of differences in civil and economic questions. There was a time, not many years since, if the British lion would but shake his mane and growl his opposition or displeasure he would be heard and heeded around the earth. Likewise the ruffled plumes and scream of the American eagle. During the administration of President Cleveland the eagle screamed louder than the lion could growl, and Briton withdrew his paw from Venezuela and subsided. When Theodore Roosevelt was president, he told Russia and Japan they had fought about long enough, and they took his advice and quit. But these same little Japs are raising all sorts of Shermanic Hades in China, and up to this present writing are firing the furnace hotter. Now both these world powers are so busy adjusting their business affairs at home that they have neither time nor disposition to meddle with the Oriental debacle. Something or many things rather, have gone awry. And the Japs know very well that none of the great nations of the world want war or are ready for this hellish business, and so they take advantage of the situation and slip in one on China, ignoring all kinds of protests from the League of Nations and from former covenants made in the interests of peace. What the end will be, so far no man knows or has the wisdom to foretell, only the divinity that finally shapes all human ends. Let us pray and watch as the Master taught.

Louisiana politicians know how to count—votes, and so do other men with certain policies to carry out. Like the wary old Trojan, I trust not the Greeks even bearing gifts. Troy is not the only city in the run of the ages that has drawn a wooden horse within its walls to its ruin and destruction. The Literary Digest assuming authority to decide a burning question before the American people, propagates another poll. This popular magazine is published in New York City, the center and source of the liquor business and liquor propaganda of the day. Wet, did you say, they simply drip, drip, drip, by day and night like these present rains, until everything and everybody is soaked, in mind and body with liquor propaganda. Meanwhile the greater part of

our people are too busy trying to retrieve their losses due to poor business conditions to pay much attention to the L. D. and its poll. Many will vote, no doubt. The wets surely will, for its first-class propaganda, and meanwhile the people and Congress will stand by the Constitution and its amendments. This notable document makes no provision for a referendum on any of its enactments. This movement is also a first-class advertisement for the L. D. The number of copies sold and the subscriptions taken during this campaign will fully compensate the company for the expense incurred. I am wondering, too, who are the commissioners of this poll. In conclusion, let me say, great is the press; but the people are greater and every real test so far shows that America is overwhelmingly dry.

628 Kings Highway, Shreveport, La.

YOUNG PEOPLE AND PROHIBITION

Young people are playing an increasingly important part in the fight for the 18th Amendment, which is being waged by the Allied Forces for Prohibition, now engaged in a country-wide speaking tour embracing 587 cities.

Allied Youth Councils, which have been formed in more than 200 cities in connection with this campaign, are constantly gaining in number and strength all over the country. Every state in the Union is represented in the present signed enrollment of 150,000. Letters requesting details of the Allied Youth movement are received daily from young people in cities which have not been visited by the allied campaigners. These are usually followed a few weeks later by requests for enrollment blanks.

Among the most important steps that have been taken by the Allied Youth Councils are the employment of part or full time field secretaries. This is particularly true in the large cities, such as New York City, Los Angeles, and Philadelphia.

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, believes that young people, who have grown up since prohibition became a fact, and consequently have no idea of conditions before the advent of the 18th Amendment, need to be educated as to its advantages. Once cognizant of the facts, they invariably rise to its defense, eager to play a part in supporting and making effective National Prohibition.

An interesting phase of the Youth Educational program consists in the formation of study classes for youth leaders. The Campaigners are endeavoring to place as much literature as possible at the disposal of young speakers and debaters in public libraries, reserving a special shelf for the purpose, and including a complete bibliography of all the material on prohibition that has been published.

In a number of cities Allied Youth groups have formed speaking teams to operate in their respective territories, becoming in this way an effective force in educating and stirring to action, adults, as well as other young people.

One youth alone, through a series of speeches at high school assemblies, succeeded in enrolling 9,000 students in only a few months.

Several Youth Councils have sent out delegates to other communities for organization and enrollment. Sponsors of the campaign hope to stimulate all the Youth Councils to send out speaking deputations of young people to neighboring cities and towns, until the movement has reached out to the most remote communities.

Debates have been held among high school students, one act plays performed, and oratorical contests conducted in the interests of the cause. In one city a boy fourteen years old is making prohibition speeches, inspired by the talks given in his city by Robert C. Ropp, one of the Allied Campaigners, and himself a young man.

Allied Youth Councils are getting splendid help from Allied Women, a powerful women's organization sponsored by the Allied Forces. Realizing the necessity for co-operation in the Youth Educational Program, such representative women as Mrs. George Strawbridge, of Philadelphia; Mrs. Truman Newberry, of Detroit, and Mrs. Ripley Hitchcock, of New York, are acting as sponsors for their local youth groups.

Officers of the Allied Forces for Prohibition believe that the youth of the country are destined to determine to a large extent the success of prohibition, and feel that the youth meetings being conducted in connection with the campaign are one of the most important phases of their work. Headquarters for Allied Youth have been established at 419 Fourth Avenue, New York, and steps are being taken to extend its activities to all communities as rapidly as possible.

Dr. Poling has long been known for his work with young people. As president of the World's Christian Endeavor Union, 4,000,000 young people look to him for leadership, as well as thousands of others who hear his radio addresses every Sunday, mainly in the interests of youth and vocational guidance. Now he is traveling all over the country with the Allied Campaigners to show young people, as well as their parents, that the Eighteenth Amendment must be preserved for the benefit of this and future generations.

Referring to young people, Dr. Poling says: "They are not gin-soaked, cynical or blase. They love life, people, opportunity, vision and reality. They will not permit lawless interests to destroy their incomparable birthright of liberty under law."

Robert C. Ropp is chairman of the national organization of Allied Youth, which is sponsored by the Allied Forces for Prohibition, and his work consists chiefly in organizing support for the amendment among young people. He speaks at youth banquets or rallies in each city visited by the Campaigners, as well as at the general meetings. "The report that has been circulated broadcast that all young people are drinking is wholesale slander," says Mr. Ropp. "For every boy who carries a hip flask, there are 999 who will not touch liquor. It is unfair to judge the great middle class of American young people by the antics of the few." Already America's youth have done much to repudiate the slanders that have been cast upon them, and this is only the beginning.

Young people all over the country are grasping eagerly at this, their first, opportunity to join in the fight. Hitherto, the importance of youth as an active agent in behalf of prohibition has been almost completely ignored. Youth education along this line has been forgotten. Now, for the first time young people are given the facts and allowed to voice their own sentiments. Encouraged by the response, officers of the Allied Forces are hopeful that out of this movement may come a far-reaching and permanent influence for law observance.

Allied Campaigners.

MAKE PLANS NOW FOR VACATION CHURCH SCHOOL

By Mrs. R. R. Branton

Once upon a time a church decided in the first week in June that it would be a fine thing to have a Vacation Church School for their children. But the only available time for the school was the second and third weeks in June, and they realized that by the time they secured materials they would not have time to make the necessary preparation. So they said, one to the other, "Next year we will begin in April to plan for

our Vacation School." That church was able to make its vacation school count for a great deal the next year because they planned early and well. The March meeting of the workers' council of the Board of Christian Education is not too early to begin discussion of this phase of the work. Teachers should have materials in hand and make a thorough study of them as early as possible.

I shall be glad to send to any pastor, superintendent, or teacher who requests it, copies of the pamphlets, "Vacation Sessions of the Church School," and "Vacation Schools on a Circuit." These pamphlets will contain much information that any person planning a Vacation school needs and must have if the school is to be a success.

More and more our churches are realizing that the vacation time offers a rich opportunity for securing the extra time for teaching that many teachers feel the need of. A vacation school is not a time for cramming the child's head full of facts, verses, and information; neither is it simply a get-together of children when adults entertain them and make the summer days pass more quickly. On the contrary, the vacation school is a time for the teacher to enter with her children into work, play, and worship that are so suited to the needs and interests of the child that the vacation school is an experience of Christian living for him that will never be forgotten. The Conference Director of Children's Work is anxious to hear from any church planning this work for the summer.

PONDERING—50 YEARS AGO

By E. S. Upton

(The fiftieth anniversary of Bro. Upton's service as Elder in the Napoleon Ave. Presbyterian Church, New Orleans, was recently celebrated.)

Would you like to hear of pleasant associations with five dear Methodist clergymen? Brother R. J. Harp and Brother Reed I knew only slightly, but I knew intimately Brothers Parker, Galloway, and Carter. Also I was very close to Bishop Keener and his sons, as well as a host of other Methodist ministers.

For years I was in charge of the mechanical department of the New Orleans Christian Advocate, coming there as Brother Harp was distressed and Brother Reed was given temporary charge. My reflections are affectionate.

Reverend, and later Bishop, Parker had one characteristic that is today so much condemned, that of smoking. When opening the door to his editorial room the smoke would rush out. My official visits were not hurried, nor was I smoked out, as he was so friendly. His two sons, now in the ministerial service, are remembered as two boys in short pants, Fitz and Frank.

Reverend, and later Bishop, C. B. Galloway was also lovable to me. I printed a book for him. My facilities were small, so did not reflect the credit such a notable author was due.

Dear Brother Carter, for such a long time he was much heralded as a future bishop and in line of succession from the editorship of the Christian Advocate. In the office he was kind, polite, and an advocate for righteousness. I loved to hear him preach, too.

Being over eighty years of age, so many have gone, while in sweet memory is contemplated the joyous times with the editors as well as with the publishers, Lathrop and Wilkins, and latterly the sainted Hugh Jamieson. They all used to guy me on being a Presbyterian, yet being true and faithful to them.

It was a great privilege as well as a peculiar pleasure to be so near such distinguished persons and all true Christian gentlemen.

Hammond, La.

PEP RALLY FOR RUSTON DISTRICT YOUNG PEOPLE OF THE METHO- DIST EPISCOPAL CHURCH, SOUTH, MARCH 12, 13, 1932

RESOLUTION NO. 1

Whereas: The principle set forth by this Pep Rally for Ruston district of the young people of the Methodist Church, South, should be carried into effect to the end that Ruston district may be the leading district in the state, and,

Whereas: We believe that all the churches must be organized under the new plan to make Ruston district lead, therefore, be it resolved,

That all presidents of Epworth Leagues not organized under the new plan and those young peoples' organizations not fully carrying out the new plan for organization get organized at once, and every young people's division be chartered before assembly time.

RESOLUTION NO. 2

Whereas, To carry on this work we must make our quarterly reports to our district secretary and send in our fourth Sunday offering, therefore, be it resolved,

That every organized young people's division not fail to have good reports and send fourth Sunday offerings to Harold F. Riggs, Monroe, La.

RESOLUTION NO. 3

Whereas: We believe and know that summer assemblies are inspirational, educational and necessary in carrying on our work and valuable in spreading the gospel of our Lord and Saviour, therefore, be it resolved,

That every young people's division do its part in the promotion of summer assemblies.

RESOLUTION NO. 4

Whereas: The young people of the Ruston district should make the celebration of Anniversary Day the best possible, therefore, be it resolved,

That every young people's division who has not made plans for this celebration do so at once and by so doing raise, not less, but more than the \$250 prorated the Ruston district.

RESOLUTION NO. 5

Whereas: We believe the new church literature should be used in all churches, therefore, be it resolved,

That we highly endorse the use of the Haversack, Torch Bearer and Epworth Highroad and the binder containing complete plans for organization recommended by Miss Langford.

RESOLUTION NO. 6

Whereas: The young people of the Ruston district have enjoyed this Pep Rally and each has been benefited by its program unusually rich and inspirational in spiritual guidance in the work of improving the condition of young people's work and since it is realized that this program has been made possible only through the generous efforts and co-operation of those presenting the program and the committees who planned and managed it, therefore, be it resolved,

That the people of this rally express their appreciation to the capable leaders who by their co-operation have made these privileges available, and Rev. H. L. Johns, pastor, for his generous hospitality in making the opportunity available for meeting in Ruston.

That we voice our admiration, thanks and appreciation to our own Miss Langford for her service in this Pep Rally and for her untiring efforts for the progress of her young people.

That we express our thanks to Wallace White for his assistance in this assembly and his interest and services he continues to render in Ruston District, even though he is not here now.

That we express our sincere appreciation to the speakers who have come from other places

and all on the program who have made the rally a success.

That we express our deepest gratitude to Mrs. Paul N. Davis and the other members of the supper committee for the delicious supper which was greatly enjoyed by all.

That we express our thanks to Mr. Add Thompson and the entertainment committee for their efforts in placing the guests in homes and to the hostesses for the generous hospitality shown us while in Ruston.

GRACE JONES, Chairman;
GLADYS FARMER, Pro tem;
JOHN EARL RINEHART.

WELCOME ADDRESS

By Rev. H. B. Hines, Worthy Grand Patron,
O. E. S.

Brother Master of Ceremonies, Most Worthy Grand Matron, Worthy Grand Matron, Worthy Grand Patron, Sisters and Brothers: It is, indeed, a pleasure for me to welcome the Grand Representatives to this session of the Grand Chapter of Louisiana. Our interests are one. Our pleasures are mutual. Our glories are eternal. You and we, together, belong to a great Order. And your lives have been filled with noble deeds. Therefore, you have been elevated to lofty positions and positions of sacred trust. The position which you share, in this case, is one of honor, and I appreciate the honor which comes to me, in being privileged to bear to you the loving spirit and hearty welcome of our own dear members—the shining stars of the Grand Chapter of the state of Louisiana.

We love you and the great work which you do in your own happy domain, and we want you to enjoy every moment of your stay among us, so, the great spirit of Masonry, the beautiful spirit of our Star, the cordial spirit of our state, the Divine spirit of brotherhood and sisterhood, shall blend their fragrant odors in making your visit rich with the sweet perfume of life's fresh flowers.

As we gather from the Grand Domains of far and near we bring the light of the Star as reflected in the better living of every clime in humanity's most favored realms, and we greet each other with that sweeter touch—the touch of the greater life which we have found in the Order of the Eastern Star.

Our Star shines in the East.
It shines also in the West.
To all the world it tells a wonderful story.
Each point reflects the loving light.
Each ray blends in glory.
In time, in Eternity, for you and for me,
It shines on as a star of beauty,
Blessing every Domain of human Constellation,
Embodying grand conceptions of Divine revelation.

Under its light we are bound
By threads of gold
To sublimer joys yet untold,
By the fervency of living
To the fuller life which God unfolds.

Our hearts are yours. We are glad that you are here. And may you ever be glad that you came.

"We welcome you with honor,
We welcome you with fame,
We welcome you with earnestness,
We welcome you again."

H. B. HINES,
Associate Grand Patron.

IMPORTANT NOTICE

To the Pastors of the Hattiesburg District

Brethren: Please send me at your earliest possible date the names of your delegates to the District Conference to be held in Ellisville, on April 21-22.

In addition to the names of all delegates it is very important that I also have the following information:

- 1. The number who expect to come by automobile.
- 2. The number—if any—who expect to come by rail.
- 3. The number who intend to spend the night of the 21st in Ellisville.
- 4. The number who expect to attend each of the two days.
- 5. The number who plan to attend only one day; please designate the day.

Special Notice—We have only one train from Hattiesburg during the day, arriving here at noon. Two trains at night, 9 and 12:40.

I will appreciate an early reply to the above requests.

We hope to have a spiritual Conference. Ellisville welcomes you most cordially.

F. B. ORMOND, Pastor.

ABERDEEN DISTRICT PREACHERS' MEETING

The Aberdeen District Preacher meeting was held at Okolona, Miss., March 10. It being a bitter cold day only nine of the pastors came to the meeting, but those who came were all of the opinion that it was one of the best we have had. Rev. W. O. Hunt preached the sermon and there was a round-table discussion of the New Orleans Advocate, its value and the best methods of securing its circulation.

The program for the next meeting should prove very interesting. It will be held April 7; Rev. R. T. Hollingsworth will preach the sermon.

The program will be as follows:

- 1. Should ministers comment on the Scriptures while reading it in worship services?, G. H. Broyles, W. N. Dodds.
- 2. If I were to begin my ministry over again, what changes, if any, would I like to make? T. H. Dorsey, T. E. Gregory.
- 3. A discussion of the minister's pulpit conduct and manner. A. Y. Brown, W. C. Galceran, Jr.

W. R. LOTT, Reporter.

BATON ROUGE DISTRICT

I have finished my first round of quarterly conferences. I have studied the situation from every standpoint, and so far as I can judge every preacher is intensely interested and in earnest about his work, feels the responsibility and sees the opportunity that is before us. I think the laymen are earnestly co-operating with them. Every report at the quarterly conferences, by pastor or by officials has the ring to it that indicates the realization that this is the high calling of God. We are endeavoring to carry out the program of our great church. Many of the pastors are conducting a series of preaching services in connection with their Kingdom Extension cultivation, and the Kingdom Extension period is meaning much to the people all over the district.

But we do not intend to let the educational cultivation end with the teaching of the book in hand, but intend to renew our energy and zeal by giving our greatest efforts to the campaign of putting the New Orleans Christian Advocate in the homes of every Methodist family. If every member would read the church paper, it would increase our prayer life, increase our zeal.

I am sure that no more constructive thing could be aimed at. Let us all remember that the month of March is the time to do our work.

K. W. DODSON, P. E.

JACKSON DISTRICT CONFERENCE

The Jackson District conference will convene in the Methodist church at Bentouia, Miss., at 9 o'clock a.m., April 14, 1932.

The following have been appointed to serve on committees of examination:

For license to preach: J. A. Smith, T. O. Prewitt and A. J. Boyles.

For admission on trial and orders: G. H. Thompson, V. R. Landrum, P. H. Grice.

Local preachers: C. A. Schultz, S. F. Harkey, C. H. Strait.

Quarterly Conference Records: C. E. Downer, H. S. Westbrook, A. B. Barry.

S. F. Harkey will preach the opening sermon. Pastors are requested to have their delegates elected and send their names to Rev. M. H. McCormack, Jr., at Eden, Miss., and to me at Jackson, Miss.

The pastors are urged to push the Advocate Campaign and be ready to report on results at the district conference.

J. T. LEGGETT, P. E.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria district conference, which has already been announced by Dr. Briscoe Carter, presiding elder, is to be entertained by historic Opelousas Methodism, on Wednesday and Thursday, April 13 and 14. The sessions beginning Wednesday 10 a. m. Dr. Carter has arranged for preaching at 11 a. m. and 7:30 p. m., Wednesday, and 11 a. m., Thursday.

Our beloved Bishop Dobbs is to be with us to deliver one of his characteristic inspirational and instructive messages Wednesday night.

It is very important that all pastors send the pastor of the Opelousas church the names of all delegates to be in attendance, how they will come, and when they will arrive, not later than Monday, April 11.

JAMES E. SELFE, P. C.

The Bulletin Board

Conferences

Mississippi Council Woman's Missionary Society, Galloway Memorial Church, Jackson, April 5-8.

Mississippi Conference Young People's Assembly, Whitworth College, Brookhaven, June 6-19.

North Mississippi Conference Standard Training School, Grenada, June 6-11.

North Mississippi Young People's Assembly, Grenada College, June 13-17.

Pastors' School, Seashore Methodist Assembly Grounds, Biloxi, Miss., June 27-July 8.

Louisiana District Conferences

Ruston, at Homer, April 5, 6.
Alexandria, at Opelousas, April 13-14.
New Orleans, at Houma, April 20, 21.
Minden, at Olla, April 26, 27.
Shreveport, at Mangum, April 28.
Lake Charles, at Many, May 5, 6.
Monroe, at West Monroe, May 10, 11.

Mississippi District Conferences

Seashore, at Poplarville, April 12, 13.
Jackson, at Bentonia, April 14.
Meridian, at Waynesboro, April 14, 15.
Brookhaven, at Wesson, April 19, 20.
Hattiesburg, at Ellisville, April 21, 22.
Newton, at Bay Springs, April 21, 22.
Vicksburg, at Utica, April 26, 27.

North Mississippi District Conferences

Greenville, at Greenville, April 19, 20.
Grenada, at Oxford, Apr. 27-28.
Aberdeen, at Okolona, May 10, 11.

The Score Board

Are you in the game? Scores are coming in a little slow. Easter is now over. Let us swing into the game and run these figures up. We are waiting to hear from your side of the field. Keep your eyes on this board and help us to shift the figures just as rapidly as possible. The following are subscriptions received from Feb. 1 through March 28:

LOUISIANA CONFERENCE	
Alexandria District	
Previously reported	4½
Baton Rouge District	
Previously reported	18
Rev. B. W. Waltman, Baker.....	9
Total for district	27
Lake Charles District	
Previously reported	14
Minden District	
Rev. P. B. McCullen, Ringgold.....	13½
Monroe District	
Previously reported	11
New Orleans District	
Previously reported	3
Rev. D. W. Poole, McDonoghville.....	3
Rev. B. F. Rogers, Carrollton Ave..	2
Total for district	8
Ruston District	
Previously reported	5
Total, Louisiana Conference	83

MISSISSIPPI CONFERENCE	
Brookhaven District	
Previously reported	6
W. C. Westbrook, Wesson	2
Rev. J. T. Abney, Glancy	3
Miss Edna Hart (Rev. S. N. Young),	
Foxworth	2
Total for district	13
Hattiesburg District	
Previously reported.....	7
Rev. Jno. D. Ellis, Purvis	1
Total for district	8
Jackson District	
Previously reported	8
J. E. Johnson, Pelahatchie.....	3
Total for district	11
Meridian District	
Previously reported	4
Miss Ruth Watts (Rev. L. L. Cowen),	
Meridian	1
Total for district	5
Newton District	
Previously reported	7
Rev. W. C. M. Baggett, Homewood..	3
Total for district	10
Seashore District	
Previously reported	5
Rev. R. L. Walton, Logtown	3
Total for district	8
Vicksburg District	
Rev. J. A. Moore, Rolling Fork.....	2
Total Mississippi Conference	57

NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Rev. W. M. Jones, Pittsboro.....	1
Rev. R. T. Hollingsworth, Nettleton	4½
Total for district	5½
Corinth District	
Rev. J. T. Gullett, Booneville.....	1
Total for district	1
Greenville District	
Previously reported	1
Rev. T. M. Bradley, Greenville	1
Total for district	2
Greenwood District	
Previously reported	1
Total North Miss. Conference....	9½
Total from three Conferences....	149½

Ruston District Conference

ANNOUNCEMENT OF THE RUSTON DISTRICT CONFERENCE

The Ruston District conference will be held in Homer, La., Tuesday and Wednesday, April 5 and 6, 1932.

Among the many attractive features of the program are the following:

1. Bishop Hoyt M. Dobbs will be with us on the first day and preach at the 11 o'clock hour.
2. Rev. D. B. Raulins, editor of the New Orleans Christian Advocate, will be with us throughout the conference and will open each session with one of his inspiring devotionals.
3. The Homer congregation has invited all the men of the district to have dinner with them on the first day, so that they may hear the Bishop at 11 o'clock and be present at 2 p. m. for the "Men's Hour." The women are also included in this invitation. If you are not a delegate and plan to attend, notify your pastor not later than Sunday, April 3, so that he may "put your name in the pot."
4. The session on Tuesday evening will be devoted to "Christian Education." The Homer congregation has prepared a beautiful Sunday School Anniversary Day pageant. We especially invite all the young people of the district to be present at the night session of the conference.
5. Another interesting feature will be a chart showing what each church has contributed toward pastor's salary, Kingdom Extension, and the Easter offering. Some churches will be proud of their record. Others . . . ?
6. Special prominence will be given throughout the session of the conference to round-table discussion, prayer, and testimony, to the end that we might know the will of God for ourselves and our Church. At this time we invite all who will to unite in observing Monday, April 4, or some other day prior to the holding of the conference as a day of prayer and fasting.

Sincerely yours,

ROBT. M. BROWN, P. E.

PROGRAM RUSTON DISTRICT CONFERENCE METHODIST EPISCOPAL CHURCH, SOUTH

Homer, La., April 5-6, 1932

Opening session, Tuesday, April 5, 9 a. m.

Rev. W. C. Childress, pastor-host—Robt. M. Brown, presiding elder.

FIRST DAY

Tuesday, April 5, 1932

Morning Session

- 9:00—Devotional, led by Rev. D. B. Raulins.
- 9:20—Address of Welcome—Rev. W. C. Childress, pastor-host.
- 9:30—Report of presiding elder.
- 9:40—Organization.
- 10:00—Report of Conference Missionary Secretary, Rev. H. N. Brown.
- 10:20—"Our Church Publications," by Rev. D. B. Raulins, editor of the New Orleans Christian Advocate.
- 10:30—Report of pastors and charge lay leaders.
- 11:15—Sermon, by Bishop Hoyt M. Dobbs.
- 12:15—Sacrament of Lord's Supper.
- 12:45—Luncheon.

Afternoon Session

- Laymen's Hour—Judge E. L. Walker in Chair.
- 2:00—Devotional, Rev. D. B. Raulins.
- a. Report of district lay leaders, Judge E. L. Walker, Judge C. A. Barnett, Supt. H. L. Campbell.
- b. Round table discussion.

1. What are the responsibilities of the Church Lay Leader?

2. How can the laymen raise their benevolent assessments?

3. What will the laymen do this year toward raising the salary of the underpaid preachers?

4. How can the laymen help in securing a district-wide revival?

5. Can a layman be effective in Christian leadership without reading the church papers?

6. Does the Adult Department of the Sunday school reach the men of the district? If not, why?

c. Election of district lay leader.

d. Ten minutes for prayer, confession, and testimony.

3:00—Report of connectional representatives.

3:30—Report of local preachers.

4:00—"Woman's Hour," Mrs. Carolyn Dawson in chair.

a. Report of district secretary.

b. "Our Home Mission," Miss Ora Hooper.

c. "Our Children's Work," Mrs. S. L. Cole.

d. "The Missionary Voice," Mrs. E. Conger.

e. Round table discussion on "What Can the Women Do To Promote a District-Wide Revival?"

f. Prayer and meditation.

5:00—Adjournment.

Evening Session—First Day

Theme, "Christian Education"

Young People's Night

7:00—Devotional, Rev. D. B. Raulins.

7:15—"District Plans for Leadership Training," Rev. J. S. Henley, district secretary of Christian education.

7:25—"Sunday School Day Anniversary," Rev. H. L. Johns.

7:30—Report of dual extension secretary, Rev. A. K. McClellan.

7:40—"Missionary Work Among the Acadians," Rev. W. L. Doss, presiding elder of the New Orleans district.

7:50—Report of findings committee.

8:00—"Our Young People's Division," Miss Elizabeth Langford.

8:10—Sunday School Day Pageant, presented by the local talent of the Homer congregation.

8:50—Adjournment.

SECOND DAY

Wednesday, April 6

8:45—Devotional, Rev. D. B. Raulins.

9:00—Report of committees.

9:30—First ballot on delegates to Annual Conference.

9:45—"Our Methodist Orphanage," Rev. R. W. Vaughan, superintendent.

10:00—"Our Mercy Home," Rev. John G. Snelling, superintendent.

10:15—"Our Educational Institutions," Dr. Geo. Sexton.

10:30—Vote on seat of next Conference.

10:45—Unfinished business.

11:15—Reports of committees.

11:45—A season of prayer and testimony.

12:30—Luncheon.

We hope to finish the business of the Conference by noon. However, we may be compelled to hold another short session in the afternoon.

Rev. R. H. Staples, Rev. A. W. Townsend, and Rev. L. P. Moreland are the only Methodist pastors in Union parish. They feel their responsibility and are making a map of the parish with a view of discovering its unoccupied area. When the survey is completed, they will hold revival meetings and organize churches and Sunday schools wherever possible.

A WORD TO THE PASTORS OF THE RUSTON DISTRICT

Dear Brethren: Our district conference is just a few days distant, April 5-6. Please do your best to bring in a good report on the Kingdom Extension special, the New Orleans Christian Advocate, and the Easter offering for the Orphanage.

Also, mail to Brother Childress, before April 4, if possible, a statement of the number of delegates and visitors who intend to be present the first day. The good people of Homer have not limited the number to be entertained at lunch the first day, knowing the Bishop's sermon in the morning and laymen's hour in the afternoon will be great drawing cards. But we must give them some idea of the number to prepare for.

Bring all you can; be on hand for the opening devotional and the closing hymn at the last session. Stay with us.

Pray earnestly that God may kindle our hearts with his presence and guide us in our plans for the remainder of the year.

Many are praying earnestly for a district-wide revival. May we not expect it to begin at the district conference? "And when the district conference was fully come they were all in one place with one accord and suddenly" . . . Pray that the sentence may be finished, "If two or more shall agree . . . it shall be done."

R. M. BROWN.

THE FOLLOWING IS A REPORT ON THE "KINGDOM EXTENSION" AND "CHRIST- MAS" OFFERINGS OF THE RUSTON DISTRICT TO MARCH 6, 1932

Charge	Zmas Offering	Kingdom Ex.
Arcadia	\$ 18.00	\$ 8.00
Athens		18.00
Bernice		
Bienville		
Choudrant	10.00	4.00
Clay	20.00	25.00
Dubach	20.00	25.00
Eros		4.00
Farmerville		84.00
Gibbsland		50.00
Haynesville		47.00
Hodge		30.00
Homer	100.00	225.00
Jonesboro	10.00	20.00
Marion		80.00
Ruston	104.00	257.00
Simsboro		2.00

A PROGRAM FOR THE RELIEF OF THE UNDERPAID PASTORS OF THE RUSTON DISTRICT

Adopted at a Joint Meeting of Pastors, District Stewards and Lay Leaders Held at Ruston, December 9, 1931.

We, your committee, appointed to devise ways and means to assist and help the underpaid preachers of the Ruston district, confronted as they, and their families, are with dire suffering, privation and financial distress, hereby submit the following plan, assured that it will bring relief to our needy brethren, comfort and joy to the hearts of all participants in this worthy effort, and be pleasing to our Heavenly Father.

We recommend:

First. That we establish, in the Ruston district, a fund to be known as the "Underpaid Preachers' Fund," to be directed and administered by the presiding elder as in his Godly judgment he deems wise and best, to those preachers who are

in actual need, in such amounts and at such time as will bring greater help and relief. That all funds secured under this plan be promptly remitted to the presiding elder so that he may have at all times means at hand to relieve those in distress, or such emergency cases as may arise.

Second. That the money for this purpose be secured in the following manner:

A. That each preacher in the district pay not less than one per cent of his salary. We advise, and urge, that payments be made each month, if possible, or quarterly, where more convenient.

B. That we urge our laymen to help as they can, making this a part of their work. That they use their influence to have an offering taken in each congregation sometime during the year for this purpose.

C. That we ask each Sunday school superintendent to use one Sunday's offering for this cause, and suggest the fifth Sunday in May. That this day be announced and designated as Silver Offering Sunday. If for any reason that day should not be observed, some other Sunday be devoted to this cause.

D. That we ask the women, along with the men members, to consider this as one of the finest pieces of missionary work, and that they be asked to co-operate with the plan, and give all they can to it.

E. That each Epworth League, or Young People's division, be asked to assist, and that an offering be taken for this purpose through their organizations at such time as they may select.

Third. That it is definitely understood that this plan shall not be considered by any pastoral charge as an excuse for them not to give generously of their means for the support of their pastor. But it is the design and purpose of this plan to assist such pastors, and only such, where it is reasonably sure that the people are unable to give their pastor adequate financial support. We furthermore consider that this effort should become an incentive for the people on such charges thus assisted, to give more generously of their own means to meet the obligations their church affiliations impose upon them.

Fourth. That we set as our goal for this Conference year, 1931-32, "Every Pastor, and All Conference Claims, Paid in Full."

Respectfully submitted,

ROBT M. BROWN, Presiding Elder;
JOHN S. HENLEY, Dist. Sec. Church E. S.;
HARVEY B. HYSELL, Dist. Mis. Sec.;
MRS. A. W. TOWNSEND, Sec., Y. P. D.;
E. L. WALKER, Dist. Lay Leader;
ROBT W. VAUGHAN.

STANDING IN THE CHURCH BREAD-LINE

By J. C. Jackson

A real estate man in Lexington, Ky., once sold me a house. He took me through it from cellar to attic, and then got into his automobile and drove around in the immediate vicinity. He showed me the nice school building located near by; the great state university three blocks away; the fire station on Woodland Avenue; Woodland Park with its great auditorium building, but finally he pointed out the church in which I worshiped for many years thereafter.

These were his arguments why this section of the city was a good section to live in: it had pleasant surroundings, it had a good school, it has good fire protection, it has good police protection, it has splendid churches, and there was one of my own faith and order in which I could worship.

These assets made the property look good to

me, but even more valuable to anyone looking for an investment.

The deal was clinched and I moved in. As a citizen of the city I contributed my share to the maintenance of the school; I contributed my share to the maintenance of the park; I contributed my share to the maintenance of the fire department; but for several months I contributed nothing to the church.

I grew ashamed. I said to myself, "My property is a better investment because the church is near by. If death or trouble should come to my home I would not hesitate to call on the pastor, and he would never refuse to come. I accept all of these benefits which make my home desirable, and contribute to them all except the church, to which I am contributing nothing."

So I grew ashamed of taking so much and giving nothing at all, of standing in the church's bread-line. Many Christians would feel as I did if they should think the thing through. Every community has people who are getting something for nothing at the expense of the church.

The Home Circle

WAITING TO GROW

Little white Snowdrop, just waking up,
Violet, Daisy and sweet Buttercup!
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds—
Of flowers and mosses, of ferns and weeds—
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about,
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more,
Will they have to wait behind that door;
Listen and watch—for they are below—
Waiting to grow!

Nothing so small, or hidden so well
That God will not find it, and very soon tell
His sun where to shine, and His rain where to go,
To help them to grow!

—Frank French.

FRIENDLY LOVE

By Lexie Jean Lowman

The Boy and Girl came slowly down the long country lane that was lighted by the cherry-colored glow of the sunset. The Boy was fourteen and the Girl was thirteen and they were quarreling. The Girl shook her brown curly head emphatically as she spoke.

"But, Clive, doing things for others will bring you happiness!"

The Boy's face was sullen, dark.

"I don't see how. Just because I take old Mrs. Shenstone's butter to the store for her or help the teacher with the smaller children at school I'm not going to be happy. Why should I? Doing things for others brings me no gain. I don't get anything for it."

"Don't you feel better, freer, happier when you've helped, though?" Her brown eyes were appealing.

But the Boy was resolute.

"No."

They walked on in silence for a few moments. Then the Girl spoke.

"I've been thinking, Clive. I know what makes us happy when we've helped others."

"What?"

"Love. Don't you remember in the Bible where Jesus talked about brotherly love? And Miss Holmes said it was a supreme joy? Don't you feel like singing when you have helped someone? I think that's the kind of love He was talking about."

"Suppose one doesn't feel toward everyone as a brother?"

"No, one doesn't care for everyone as a brother. He can't. There are his relatives and—and people he loves just for themselves. I suppose a better word would be friendly-love."

"Perhaps. But that's the way you think. Maybe I don't think as you do." He was stubborn, but the Girl showed no signs of giving up yet.

"Of course, I wouldn't expect you to think as I do. Tell me one person you really love."

The Boy was engrossed in thought for a moment. Then, his voice softer, "My mother."

"Wouldn't you do anything for her?"

"Yes."

"You wouldn't mind doing anything for her, would you?"

"No, but she's my mother—"

"I know, and you love her. So don't you see how love changes everything and you're happy doing things for her?"

They were nearing the deep ditch. A narrow plank was laid across it for walking purposes. They paused before they started across it. The Boy was still not yet fully convinced.

He spoke hesitatingly, facing the sun-flamed West.

"Well, mother-love is different. What you said may be right about that, but friends—there's a big difference between the loves."

"Oh, Clive!" There was despair in the Girl's voice.

They started across the plank single-file. He was behind her. She turned her head around to look at him as she talked. "You must think—" Suddenly one foot was off the narrow plank. She gave a little scream, and fell in a crumpled heap in the wide ditch.

Panic seized the Boy. He climbed down the side of the ditch.

"Meredith! Meredith! Are you hurt? Oh, God, please don't let her be hurt. Merry answer me! Are you hurt?"

The Girl gave a faint groan and opened her eyes.

"No-o, I don't think so. If you'll help me, I think I can get up."

He took her arm and presently she stood up. But her face was pale and she felt shaky.

"I'll carry you up the ditch," the Boy volunteered. So he took her up the steep bank and set her down on a clump of soft sweet grass. Then he wet his handkerchief in the spring by the cedar tree and bathed her face. The Girl thanked the Boy, and drank some of the cool, sweet spring water. Reaction from his fear made the Boy incoherent.

"Don't—Merry. I thought I had lost my dearest friend! I felt—well, terrible."

The Girl stood up and they started walking on very slowly. The Girl's house was in sight and the Boy's was just on the other side.

She spoke, "And did you mind doing nice things for me, Clive?"

The Boy was indignant.

"Of course not! I couldn't do them fast enough. I knew that you were the best friend I had ever had."

The Girl smiled faintly and her eyes lit up.

"Then don't you think that friendly love had something to do with it?"

The Boy was silent for a few steps. Then he said, "I suppose you're right, Merry. I am happy because I could help you. Friendly love must be the reason for happiness in helping others."

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TERMS:

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Editorial

DOGWOODS

If you have ever seen them, you have not forgotten them. Just look down through those bare limbs. Why, the leaves are not out good yet. Seems that I can catch a whiff of yellow jessamine, and I think I heard a bumble-bee. And I can begin to see that sulphury yellow pollen from those worm-like buds on the pine trees.

But look yonder at those dogwoods! They are not the tall aristocrats of the woods, lording it over the smaller trees. Why, they are not much more than knee-high to the oaks and poplars. What a spray of white, what a dash of delight. Dogwoods! All about them lie the decaying last year's garments of the trees, mingling with the mold to build greater trees. In the air may be seen flying the filmy baby dresses of the new buds of spring. Dogwoods! Don't your fingers tingle for that old bait-can and the old broken handled hoe, and the old fishin' pole? No, no. I don't mean "rod and reel." Those are for highbrow anglers. I mean that long switch or cane that you cut down there on the bank of the creek. You fish with "fishin' poles." You angle with "rod-and-reel." Saturday evening coming, we are going down there and swing that squirming grub worm right down into that blue hole beyond that log and fish. Ah, what if I don't catch any fish. Fishing is for meditation and turning through your memory book. When they quit nibbling, stick your pole in the bank, "set out" your hook and let it do its own fishing. There are two big thrills in fishing: the feel of the bite of the bass as it is telephoned up to your hands from the fellow that is doing the gnawing on that worm, and to find one holding your cork under when you return to pull up your hook.

Stretch out on the bank. Turn your eyes and toes to the skies. Watch those cloud-ships go by on that sea of blue. Forget small things and live for awhile as a citizen of the universe.

But back to the dogwoods. One time I was walking through the woods with a friend who had heard some things that I hadn't. Said he, "Do you know the legend about dogwoods?" "No," I said, "but I know dogwoods." "Well, its' this," he said. "You notice that the petals of dogwood blossoms don't quite fill out, or open completely. They are a little crimped, you notice. The legend is that Jesus was crucified on a cross made of dogwood, and he was crucified at the time

when the dogwoods were just unfolding their blossoms to hang out the banner of springtime. When they saw the crucifixion, the Son of Man who loved the woods so much, die there between the thieves, why, they just refused to open out their petals. And ever since then they have kept the memorial each springtime."

"Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the trees they drew him last,
'Twas on a tree they slew him—last
When out the woods he came."

PURE FOOD LAWS

A neighbor editor calls our attention to the fact that the Pure Food and Drugs Act, by which our people have been immeasurably benefited, was made law twenty-five years ago. President Roosevelt signed the bill in 1906.

Like many other things that stand out as prominent mile-stones in the progress of our country this law is now taken very much as a matter of course. This quarter-century mark in the history of this very humanitarian legislation should serve therefore to call our attention to the matter again, and cause us to offer thanks for this boon to the people.

Do not many of us recall the days when the health of many was endangered by what lurked in canned goods and the peril of medicines and nostrums that were placed on the market? And it is to be recalled that those who profited by these perils to human life and health steadily fought to the last ditch the passage of this bill.

To a people so widely dependent upon canned goods the Pure Food Law should well continue to be one of the great benefactions of this century.

THE WHITE PLAGUE

This year marks the fifteenth anniversary of another boon to human health and well-being. Dr. Robert Koch, a German country doctor, on March 24, 1882, announced his discovery of the germ that causes tuberculosis. This marked the turning in the tide of battle against the great "white plague." While the battle has not been completely won we are much nearer final relief than a few decades ago.

When Dr. Koch discovered the germ of tuberculosis every seventh child born into the world was doomed to die of that disease. At that time it was said to be the leading cause of death, and so little was known about the disease that it was called by some eight or ten different names. Today tuberculosis has dropped to seventh place among mortal diseases. Millions of people are alive today because of the discovery of Dr. Koch.

While no specific cure for this dread disease has been found, deaths from it are very definitely on the decline and at a most encouraging rate. In this country in 1912 from the disease the mortality rate was 130 per 100,000 of population. In 1929, the latest year of which we have the figures, it had fallen to sixty-nine in that number.

Authorities, speaking of this achievement of Dr. Koch, say that the discovery was due to his penetration, skill and painstaking research. In recognition of his achievement the Department of Hygiene was created for Dr. Koch in the University of Berlin, and he was made head of it.

Dr. Koch announced his discovery of the cholera germ in 1884. He died in 1910, having been awarded the Nobel Prize in Physiology in 1905.

His works live after him. An unforgetting gratitude should form an ever enlarging monument to his memory.

PERSONALS AND OTHER NOTES

Rev. J. W. Booth, Winnsboro, La., writes that his work is progressing very nicely.

During the Passion Week services at Broad Street Church, Lake Charles, one evening was set apart for the young people.

The editor acknowledges receipt of an invitation to attend the Founders' Day Exercises at Southern Methodist University, which were held March 24.

If any pastors have been delayed in making the Advocate campaign by no means "pass it up." Bring the matter to the members of all your churches.

Rev. H. Conrad Blackwell, associate professor of religion and sociology, Millsaps College, delivered the commencement sermon at Bay Springs High School, Sunday, March 20.

Prof. Henry G. Riser, Ruston, La., tells us that he is giving the Advocate steady publicity in his work as he goes from place to place. The Advocate is very grateful for this service.

Rev. W. W. Cammack, Fayette, Miss., a superannuate in his eightieth year, renews his subscription and says that he has been reading the Advocate ever since he could remember.

Miss Alpha Puckett, church secretary at First Church, Baton Rouge, is helping to keep the Advocate before the people. Some subscriptions have come and more will be forthcoming.

Miss Emma Castain, Opelousas, La., recently sent us a copy of a poem taken from Zion's Herald some years ago, entitled "Reading the Appointments." We hope to be able to share it with Advocate readers.

A good list of subscribers from the work of Rev. L. R. Nease, pastor at Pleasant Hill, La. These subscribers are from the Robeline church, and are due to the work of Miss Bashie English, a graduate of Mansfield College.

"More to follow soon," is the word that accompanies some subscriptions sent in by Rev. T. B. Cottrell, of Fayette, Miss. Of course this office is very much interested in two of the words in that statement: "more" and "soon."

The "Postal Service" of Rayne Memorial, New Orleans, of March 19, carries, in unique fashion, announcements and greetings for Palm Sunday and Easter. Holy Week services were conducted by Dr. W. W. Holmes, the pastor.

A beautiful little card has arrived bringing the announcement of the arrival of a son to Rev. and Mrs. Sam Holladay. Robert Benjamin began his earth pilgrimage March 13. Congratulations, blessings and good wishes to parents and son.

Rev. H. B. Hines, our pastor at Lake Providence, La., was recently elevated to the post of Grand Patron in the O. E. S. Congratulations.

The work at Glenmora, La., under the leadership of Rev. S. S. Bogan, continues to go forward.

Rev. Geo. H. Jones, pastor at Montrose, Miss., tells of his Easter revival plan. The following preachers assisted the pastor, each preaching upon a topic suited to the season: Revs. J. W. Thompson, W. M. Sullivan, J. B. Cain and W. B. Jones.

The bulletin carrying announcement of Holy Week services for our church at Natchitoches, La., was crammed with good things. We congratulate Rev. B. C. Taylor, the pastor, and his excellent people. They are wise in making this use of Passion Week.

"I am so interested in the Advocate that I look forward to Thursday. It seems like a friend or loved one that I am expecting." So writes Mrs. J. L. Crawford, Carlisle, Miss.

"The Assistant Pastor" is the title of the bulletin just arrived from our First Church at Gulfport, Miss. Among the many interesting announcements of the activities of the church we find a paragraph devoted to the Advocate. Dr. J. L. Neill is our pastor at this place.

A most attractive little invitation card bearing the program of the pre-Easter services to be held at Trinity Church, Ruston, La., was received. The great program of services was conducted by Rev. H. L. Johns, the pastor. A feature of the week was the "Morning Watch" each day, 6:30 to 7.

Recently Dr. Theodore Copeland, general evangelist, received the prized honor of being made chaplain general of Forrest's Cavalry Corps. By this appointment Dr. Copeland will serve as chaplain at the next Confederate reunion at Richmond, Va. Congratulations, in which the Advocate joins, are coming in to Dr. Copeland from many directions.

Among the many church bulletins announcing Easter services we have one from Dr. L. L. Cowen, of Central Church, Meridian. In it we notice the announcement of a Standard Training School to be held March 27-April 1. In this school Dr. Geo. F. Winfield, associate president of Whitworth College, will conduct the course on "Principles of Teaching."

"We hope you will meet with a shower of subscriptions right away. Six of my people's subscriptions do not expire until May. We will follow them up." That comes from Rev. R. S. Walton, of Amite, La. Among the subscriptions sent in by him we note both new and renewals. That is just what it takes. Keep the old ones and find new ones. That "follow up" practice is indispensable.

Rev. C. M. Crossley, pastor at Newton, Miss., reports that he is recovering from a recent illness, and says that he will be somewhat late with his Advocate campaign, but that it will show up all right. During his illness the following preachers, to whom he expresses his indebtedness, filled his pulpit: Revs. Rolfe Hunt, O. C. Hull, J. B. Cain, and W. M. Sullivan, presiding elder.

"I am getting subscriptions for the Advocate and will let some come your way in the near future," writes Rev. B. C. Taylor, pastor of our good congregation at Natchitoches, La., and a contributing editor of the Advocate. Note that he says, "I am getting." That is the method. We observe that those pastors who go out to get subscribers do get them. Let us have more "go-getters."

Rev. C. B. Powell, pastor at Campti, La., requests us to say that seventeen members, twelve of them by profession of faith, were received during last year. He calls our attention to the fact that the Conference Journal in Table 1 gives the number correctly but does not indicate that twelve were received by baptism. He further says that there was no mention of Rev. H. C. Murphy, local preacher.

A letter from Rev. L. E. Crooks, a superannuate of the Louisiana Conference, tells us that he is back in the hospital at the North Louisiana Sanitarium, Shreveport. The letter was written from his bed. Brother Crooks, regardless of the suffering and inconvenience involved, writes cheerfully and hopefully. "I still look up and trust. Let the Advocate family pray for me that I may be restored soon and be about my Father's business," he writes.

"I am a subscriber to your paper, and enjoy reading it very much. In fact it seems to be the only way to know what the Methodists are doing," writes Mrs. H. L. Wells, of Coila, Miss. Now this lady is exactly right. The Methodists of Louisiana and Mississippi constitute one of the families of Methodism. We are bound together both by affinity and consanguinity, and by some words that are much more simple than these. Now, let us keep "doing" something, and let the accounts thereof appear in the Advocate.

Good news of the great work going on at Lake Charles under the direction of Rev. E. C. Gunn, pastor, continue to reach us. Recently we received his program of services for Passion Week. There were both early morning and evening services. A special feature for the early morning Good Friday service was a Union Communion Service participated in by our church, the Presbyterian and the Simpson Methodist churches. Without a report from the church we feel safe in saying that this service was one of the greatest of the week.

James Marion George, father of Rev. Jessie A. George, of the North Mississippi Conference, stationed at Macon, died at the family residence in Batesville, Tuesday night, March 15, and was buried Wednesday afternoon, following funeral services conducted by his pastor, Rev. R. P. Neblett, assisted by the other ministers of the town. Rev. W. W. Hatsfield, of Como, and Rev. G. W. Robertson, of Courtland, were present and had part in the service. Brother George was 67 years of age and had been a sufferer for almost a year following a stroke last May.

Algiers Methodist Church has observed Holy Week under the leadership of the pastor, using the theme, "Christ in the Life of Today." Topics for the five evenings were as follows: "In the Business Life," "In the Political Life," "In the Family Life," "In the Church Life," and "In the Individual's Life." Crowds increased each evening. Thursday evening four full tables participated in the Communion service. As a result of the Visitation Evangelism Campaign and Decision Day in the Sunday School approximately fifty will be received into the church.

Now, move over a little, all of you in this personal column. Let the editor sit down among you and talk a little. Of course it is about the Advocate. We thank you for what you have done already, but we are eager for the campaign to register a big return. Keep your eye on the "Score Board." It will not be enough to announce that the campaign is on. You will wish to use the same dependable methods in this that you use in other important features of your church work. So let's all get right in behind the campaign and roll up the score.

This is Good Friday on which these words are being written. At 12 o'clock today there will begin at our First Church in West Point, Miss., a unique and beautifully planned service to run from noon to 3 o'clock, the period of the crucifixion. Careful instructions to worshipers are given. There will be seven distinct periods of twenty-five minutes each, each complete in itself. Those who attend may remain the full time or any number of the periods, being careful to come in and go out during the brief intermissions provided. We are indebted to Dr. S. L. Pope, the pastor, for this program.

As readers of the Advocate most of us are interested in the life and work of Bishop Galloway. Certainly the state of Mississippi is proud of being the home of the late bishop. Now is our chance to get better acquainted with this great man of our church. Dr. W. L. Duren, presiding elder of the Monroe district, a native son of Mississippi, a product of Millsaps College, has recently completed his volume, "Charles Betts

Galloway; Orator, Preacher and 'Prince of Christian Chivalry.'" By no means should we allow the chance to secure this volume slip. Only a limited number of copies will be printed. Be sure to get yours.

"Claude Nelson, regional Y. M. C. A. man, with headquarters at Atlanta, is to be with us this week-end, speaking in the churches and holding conferences at the college. A state-wide George Washington Bicentennial program was given at the State Normal, Friday night and Saturday, March 18 and 19. Five hundred schools over the state participated in the various contest. On Sunday night, March 6, a young people's program was given at our church by the students of the college. The subjects discussed were: "The Law of the Pendulum," "The Modern Test Tube," "Christian Chivalry," "The Measure of Achievement." At the close of these discussions, Joe Brown Love, of the General Board of Christian Education, brought a helpful message on students and their relation to life."—B. C. Taylor, Natchitoches, La.

In renewing his subscription this week one of the oldest of our readers gave us this bit of Advocate history: "The first issue of this paper was delivered to the homes of subscribers in this city, and that was nearly all there were to get it, by Willie H. Ellis, a brother of the late Caswell P. Ellis, of this city, and brother-in-law of the late Rev. Charles F. Evans, a former member of the Louisiana Conference. He was a son of Colonel R. M. Ellis, a member of our Poydras Street church until 1850, when he and several other Methodist laymen "living uptown" in the section just below Felicity Street, organized first the Magazine Street Methodist Church with a building on Magazine Street, near Race Street (the building is now the little chapel of the Adventist church on Camp and Race Streets), which later became the Elijah Steele Church, now the Felicity Street Church, at the corner of Felicity and Chestnut Streets."

In a letter from the World Peace Foundation recently, Professor George M. Reynolds, head of the department of government at Centenary College, received the petition issued by President A. Lawrence Lowell, of Harvard University, which petition requests the President of the United States to co-operate with the other nations of the world in bringing about settlement by arbitration of the dispute between China and Japan. "We believe," said Mr. Reynolds, "that the position taken by President Lowell is sound, because the United States is a party to the Kellogg-Briand Pact of Paris which stipulates that the signers of this treaty renounce war as an instrument of national policy and agree to submit all disputes to arbitration. President Lowell's position points out that, although the United States is not a member of the League of Nations, it would be impossible in the present crisis for the League to do anything without the co-operation of the United States."

GRENADA DISTRICT CONFERENCE

Dear Advocate: Please insert in district conference calendar and also announce that the Grenada district conference will be held in Oxford, April 27 and 28. Opening sermon will be on evening of 26.

We extend a most cordial invitation to the editor of the New Orleans Christian Advocate and representatives of all our church interests to attend the conference from beginning to the closing service.

I shall ask all pastors of the district to kindly furnish me list of delegates as early as possible and also send list to the pastor-host, Rev. W. H. Mounger, at Oxford.

E. H. CUNNINGHAM, P. E.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN APPRECIATION OF MRS. HUTCHENS

"He who loves best, serves most," must have been the motto of our beloved friend and co-worker, the late Mrs. F. D. Hutchens.

We, the Sunday School Council of First Methodist Church, feel our loss very deeply, and want to try to express to her family and loved ones the gratitude we feel in our hearts for having been permitted to call her—Friend.

Words are so futile at times like these, but they are the only means by which we can convey our appreciation of her faithful and efficient work for us, and with us. Riley's words, "She is not dead, but just away," are so fitting, because her work was so permeated with her enthusiasm and splendid direction, that we feel as it,

"Death is only a door, set in a garden wall,
On gentle hinges it opens at dusk
when the thrushes call."

We know that love prompted her to give devoted service while she lived, and we believe she knows we will try to carry on and still be true, even though she has gone. The manner in which she had all of her work organized, so it could, and will, go on, is the monument she builded for herself, and it will grow more perfect and more beautiful as time goes on. We shall miss her as a friend and co-worker, but her being there will make Heaven seem closer and dearer.

We, the Sunday School Council of First Methodist Church, with united hearts resolve: That we record in our minutes the loss we feel in her going, and our gratitude to God for her life and service.

And we extend to her family and loved ones our profound sympathy.

So often she said these words:

"The only crown I ask, dear Lord, to wear,
Is this, that I might help a little child.
I do not ask that I shall ever stand
Among the wise, the worthy, or the great.

I only ask that safely hand in hand
A little child and I may enter at Thy Gate."

Truly, we believe she entered the Gate as she wished.

MRS. CLARENCE SHAFFER,
Secretary, Sunday School Council.

J. W. BYRD was born in Simpson county, February 27, 1888. He united with the Methodist church at Hexford, in 1902. Later moving to the Poplar Springs community, his membership was placed there, where it remained until his death. Brother Byrd was a member of the Board of

Stewards. His life was filled with devoted service to the church he loved. The minister found in him a devoted friend and collaborer. To his home the minister was always welcome. Along with the family the pastor and many friends feel very keenly the loss of this good brother. His marriage to Miss Myrtle Frizzell, in August, 1927, was blessed. God sent to them a fine baby girl, Evelyn Marie, who was the joy of the home. But God called him from his home and friends on September 3, 1931, to his eternal home. He was laid to rest in the Poplar Springs Cemetery. The services were conducted by the writer, assisted by Rev. M. L. White, of Florence.

E. A. KELLY.

SISTER LOUISA VIRGINIA BILBO, daughter of J. E. and Louisa Bilbo, was born January 25, 1857, in Lawrence county, Miss. Married to J. F. Humphrey, October 9, 1872. Joined M. E. Church, South, at Hopewell Church, Marion county, Miss. She was baptised and received into the church by Rev. N. B. Young, in 1870; converted at Bulah Church, Franklin county, Miss., under the preaching of M. L. Burton, of the Mississippi Conference, in 1888, and was sanctified at Perry Campground in 1906, under the preaching of J. S. Sanders and H. A. Wood. She was the mother of fourteen children, the seven that are still living are: Mrs. E. J. Sims, Mrs. A. H. Sims, B. H. Humphrey, Mrs. C. P. Sanders, Mrs. W. B. Simmons, H. G. Humphrey and Mrs. Johnnie Scott. Sister Humphrey and her husband lived together more than fifty-nine years. She was a good wife, mother, neighbor and a good woman. She loved the church and all of God's people.

She claimed sanctification and those who knew her best believed she had it. She needed no dying testimony, for her life had been a living testimony. Her husband, loved ones, and her friends know where she is, and where to find her. Her body was buried at Byrd's Chapel in Mississippi, February 16, 1932. Six grandsons of the late J. R. Humphrey were pallbearers. Brothers Cady, of Louisiana, and J. E. Williams, of Mississippi, assisted the pastor in the funeral services. We hope to see her in heaven.

Her pastor,

WALDO W. MOORE.
Carriere, Miss.

MRS. JOANNA BOYKIN EZELL died Saturday, February 20, 1932, in the home of one of her daughters, Mrs. C. W. Allman, Sylva, Miss. For nearly five years she had not been well, and she had not been able to walk for several months before her death. Yet during her last illness of four weeks' duration she seemed to suffer not much pain. The last years of her life, in health and in affliction, were spent with another daughter, Mrs. J. V. Simmons, Louin, Miss., who ministered unto her with devoted faithfulness. Joanna Boykin was born at Catchings, Miss., April 8, 1860, and lived in the Mississippi Delta until she blossomed into the flower of

young womanhood, and there she married Benjamin Franklin Ezell on July 26, 1876, with whom she journeyed west to seek fortune and home. This union was blessed with the gift of five daughters and six sons, eight of whom are now living—two sons and a daughter, together with the husband, having preceded her to the grave. After spending many years in Oklahoma and Texas, this family returned to Mississippi in 1900 and settled in Smith county. When quite young she joined the Baptist Church, but for many years during her mature life her inclinations leaned towards Methodism. In 1920 she joined the Methodist church, together with one of her sons, Wesley Ezell, who is now preaching the Gospel as a faithful minister of the Mississippi Conference. She believed in the doctrines of Methodism and at one time professed the "second blessing." By her life she exemplified her zeal for purity of heart and holiness of character. At the time of her death her membership was in the Methodist church at Louin, Miss. On Sunday afternoon, February 21, 1932, funeral services were held in the Methodist church at Sylva, being conducted by her pastor, Geo. H. Jones, who addressed the large congregation on the text "For me to live is Christ, and to die is gain." He was assisted in this service by Rev. J. W. Thompson. Interment was made beside her husband in Cedar Grove Cemetery, near Sylva, where her body awaits the resurrection morn.

"I go to life and not to death;
From darkness to life's native sky;
I go from sickness and from pain
To health and immortality."

GEO. H. JONES.

On Monday, February 22, at 12:35 p. m., the soul of MRS. MISSOURI ADELINE CHAPPELL HOOD returned to God who gave it. Friday morning, while seated near the fire-side in her home at Moselle, she suffered a stroke of paralysis, resulting in the loss of speech and the use of the right side of her body. She was apparently free from any pain, but gradually grew weaker until the third day of her affliction, when, without a struggle, but calmly, as peaceful sleep steals over a tired body, her spirit passed to that "bourne from which no traveler e'er returns." She was eighty-six years of age, and had, until recent weeks, when her eyesight grew dim and her step feeble and uncertain, due to advanced age, led an active life, performing the greater part of her household duties and otherwise demonstrating remarkable activity for one of her years. Missouri Adeline Chappell was a native of Perry county, Miss., born near Hattiesburg, Miss., December 4, 1846. On November 12, 1868, she was happily married to William Jesse Hood, of Jones county, Miss., and their union represented the beginning of a beautiful comradeship which lasted sixty-four years. She joined the Methodist Episcopal Church in 1872, and for sixty years thereafter her life was characterized by devotion to her church and its ordinances,

her goodness and gentle nature drawing the love and admiration of all who came in contact with her. Funeral services for Mrs. Hood, attended by a great number of sorrowing and sympathetic friends and loved ones, were conducted by Rev. Ormond, pastor of the Methodist church in Moselle, interment taking place in the Chappell Cemetery, near the place of her birth.

To her sorrowing husband, who himself has passed the 85th milestone on his earthly journey, our deepest sympathy is extended as he goes forth to meet the remaining issues of life without the companionship of her whom he has "loved long since and lost a while." Surviving relatives, besides her husband, are a son, W. W. Hood, of Moselle, Miss., and a daughter, Mrs. J. M. Pickering, of Seminary, Miss., and eight devoted grandchildren, to all of whom is offered the profound sympathy of their friends and acquaintances in this the loss of their mother and grandmother, whose beautiful life was a benediction, and whose noble traits of character may well be emulated. Her last conscious speech were words of praise and devotion to the Heavenly Father who doeth all things well.

"There is no death! What seems so is transition;

This life of mortal breath
Is both a suburb of the elysian,
Whose portal we call Death."

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.



"LYDIA E. PINKHAM'S Vegetable Compound is worth its weight in gold. I took it at the change. My mother told me how wonderful it was and you should see the result:

"Everyone takes me to be ten years younger than I am. I have good color and feel fine all the time. I recommend this medicine to any woman that I hear complaining." Mrs. D. H. Page, 637 Court St., San Bernardino, Cal.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss

COUNCIL MEETINGS, 1932

Louisiana

Place—First Church, Shreveport.

Time—March 29-April 1, 1932.

Council Guest—Miss Mabel Howell, Nashville, Tenn.

Special Guests—Bishop Dobbs and Dr. W. Angie Smith.

Chairman of Registration—Mrs. J. S. Welsh, 1121 Dalzell St., Shreveport.

Mississippi

Place—Galloway Memorial Church, Jackson.

Time—April 5-8, 1932.

Council Guest—Mrs. Ina Davis Fulton, treasurer.

Special Guest—

Chairman of Registration—Mrs. I. E. Cobb, 1114 North Jefferson Street, Jackson.

North Mississippi

Place—Amory.

Time—March 29-31, 1932.

Council Guest—Mrs. J. W. Downs, home secretary.

Special Guest—A Missionary from China.

Chairman of Registration—Mrs. S. R. Jones, Amory.

RETROSPECT

Today marks the close of the first quarter of 1932. What has been accomplished?

Have we made the worship periods the most important feature of our programs? Have they been quiet times when we really approached God? Has He had an opportunity to speak to our hearts? Have we stressed Spiritual life and message? Have we really studied the wonderful messages brought to us under this heading in the Missionary Voice? Did we join in observing the World Day of Prayer?

Has our study of Stewardship increased our giving?

Have we done our utmost to reach our goal in subscriptions to the Voice?

Have we carried out, even a few, of the projects suggested by our Year Book? Citizenship projects? Interracial projects?

As zones, have we had our quarterly meetings? Have we observed "Officers' Training Day"?

And last, certainly not least, have we SENT OUR REPORTS TO DISTRICT SECRETARIES AND CONFERENCE OFFICERS?

Our Council has been held and we are now in the midst of our conference meetings. Soon new plans and inspiration will be passed down the line. Let us begin the second quarter determined to make every moment count!

Primary Responsibility for Eradication of Lynchings on Whites

The primary responsibility for the reduction of crime and eradication of lynchings rests with white people. Police protection in Negro communi-

ties depends on funds being made available for this purpose, the type of police officers appointed, the supervision given this work, and the support of public opinion.

Negro education, demonstrably a factor in crime prevention, is primarily dependent upon white boards of education in allocating funds, a responsibility often discharged with scant consideration for the Negro child. Furthermore, white people chiefly determine the types of work available to Negroes, a regulation of economic opportunity which fixes the limits of the Negro's ability to establish and maintain institutions and support professional classes and business enterprises. A small element of the Negro population could provide for its own economic and cultural needs, but the great mass of Negroes, like a great mass of whites, is necessarily dependent for educational opportunities and other public welfare upon the economically controlling white group.

Co-operation is needed between white and Negro leaders in working out practical programs for lessening crime. While no population element is without its obligation, the primary responsibility for the lessening of crime and the eradication of lynching rests upon that portion of the white population which controls political, social, and economic conditions.—Southern Commission.

A Spiritual Awakening Imminent

The Christian Evangelist believes that the time for a great revival has come. "The hour for return is here. The people are yearning for it, and yearning is prayer; sometimes it is the deepest kind of prayer. They quote what Rev. Samuel M. Shoemaker, Calvary Protestant Episcopal Church, New York, thinks of the prospect for revival:

"For the past 2,000 years, spiritual awakenings have always followed upon periods of upheaval and restlessness. Conventional religion goes into the discard. Man rips his old faith to pieces, remembers that there is a difference between Christ's way and the accustomed way of routine religion, and turns back to Christ out of sheer disillusionment over himself.

"I think the awakening in our country will come by way of the South and the West, slowly infiltrating our sophisticated North and East. The South still believes in God, reads the Bible, and goes to church. The West is unconventional, unspoiled, closer to reality, and readier to detect it in spiritual things.

Conference News

Louisiana

In the recent death of Mrs. F. D. Hutchins, the Louisiana Conference lost a valuable member—one who spent many years in "feeding His lambs." The following resolutions

were adopted by the Battle Creek Circle of the First Church, Shreveport:

Whereas the Battle Creek Circle, the church and the community have sustained a great loss in the passing of this faithful and devoted woman, Mrs. F. D. Hutchins, whose dominant idea in life was service to others, we the members of the Battle Creek Circle, of which she was a charter member, and its efficient treasurer, appreciate the privilege of these years of her association, and the influence of her happy, congenial and courageous life.

Resolved, first, that we bow in humble submission to the will of our all-wise Heavenly Father.

Resolved, second, that we extend to the bereaved family our deepest heartfelt sympathies, and pray that the God that she loved and served, sustain them in their great sorrow and that His abiding peace be with them.

Resolved, third, that a copy of these resolutions be sent to the family; that copy be placed on the minutes of the Battle Creek Circle; that they be read before the general assembly of the Woman's Missionary Society of the First Methodist Church, and copies be sent to the local papers and to the Louisiana News.

Signed: MRS. L. K. MCGUFFIN,
MRS. L. F. YOUNG,
MRS. G. H. WILKIE.

Mississippi

The first quarter's meeting of Zone No. 1, Meridian district, was held in Waynesboro recently. Mrs. W. P. Gray, chairman, presided. State Line, Bucatunna, and Pleasant Grove being represented. The theme of the day was, "World Peace," Mrs. H. M. Ivy, district secretary, presented in an interesting way the new financial plan. Lunch was served at noon by the hostess auxiliary. The next meeting will be held with State Line.

North Mississippi

The Columbiana auxiliary was hostess recently to a zone meeting of the Grenada district. Mrs. Taylor Everett, chairman, presided and conducted the devotional period. The next meeting will be with the Vaiden auxiliary.

The Starkville auxiliary was hostess on Wednesday afternoon at the church to the members of Zone 4, of Columbus district. Four societies are included in this group: Cedar Bluff, Siloam, West Point and Starkville. In spite of the extremely cold weather, there were forty members present and two guests, Dr. V. C. Curtis, presiding elder of Columbus district, and Dr. H. F. Brooks, pastor of the Starkville church. The meeting was presided over by the zone chairman, Mrs. J. D. Lord. Mrs. Walter Page gave the devotional. The theme of the meeting was, "Methodism in Georgia." Mrs. Claude Pilkington, district secretary, addressed the meeting, stating the plan of work for the year and asked that special emphasis be given the children's work, and Extension. After a few words from Dr. Curtis, Mrs. Lord conducted an officers' training

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1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

hour. Mrs. E. C. Lucas, zone chairman of the Octagon soap coupon project, made a splendid appeal for everyone in the zone to co-operate in using these products and collecting coupons to apply on the Orphanage debt. She offered her assistance in arousing interest. Splendid reports were given by all auxiliaries. Sandwiches and tea were served.

* * *

The first zone meeting for 1932 of Zone 3, Sardis district, was held at Longtown. Mrs. E. H. Rook, chairman, presided. Como, Crenshaw, Longtown, McGehee's Chapel and Sledge were represented. The program was the observance of "Officers' Training Day," followed by a round table discussion. The Octagon coupon campaign was stressed. The next meeting will be with McGehee's Chapel.



COMFORT

for COLICKY BABIES

... THROUGH CASTORIA'S GENTLE REGULATION

The best way to prevent colic, doctors say, is to avoid gas in stomach and bowels by keeping the entire intestinal tract open, free from waste. But remember this: a tiny baby's tender little organs cannot stand harsh treatment. They must be gently urged. This is just the time Castoria can help most. Castoria, you know, is made specially for babies and children. It is a pure vegetable preparation, perfectly harmless. It contains no harsh drugs, no narcotics. For years it has helped mothers through trying times with colicky babies and children suffering with digestive upsets, colds and fever. Keep genuine Castoria on hand, with the name:

Chas. H. Fletcher

CASTORIA

CHILDREN CRY FOR IT

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi.
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE NOTES

The Standard Training School at Seashore Methodist Assembly was the best school ever had. There were 15 Sunday schools represented in the school. Nine pastors took credit in the school. Seventy-five were enrolled for credit. Seventy-four certificates were awarded and one will get office credit. Three courses were offered. Mr. A. Tippens, of Nashville, taught "Organization and Program of the Young People's Division." This was the largest class in the school. Mr. Tippens did a fine piece of work.

Prof. C. F. Nesbitt taught a course in principles of teaching. He had been with us before and his work was enjoyed by a large and appreciative class.

Rev. Otto Porter, the presiding elder of the district, was on hand and made a distinct contribution to the ongoing of the school. His leadership is greatly appreciated.

The fine fellowship of the pastors worth a trip to see. The effort was in this co-operative enterprise was successful from every standpoint and brought encouragement to every church participating. I feel that truly we can say this was a school where each church put its best foot forward. We look forward to another time with eager joy.

* * *

It was our delightful pleasure to visit Perkinson Junior College. We have a wonderful group of Methodist pupils in this school. They organized for the year by electing Percy Nix as chairman. Brother Nix is studying to be a preacher and is a most helpful worker with our young people. It is always a joy to visit our college students and get into the college atmosphere.

* * *

It is hoped that every young people's organization in the Conference has observed Young People's Day. If you have not, do so at once and send your offering to Harvey T. Newell, Jr., 304 Millsaps Building, Jackson, Miss. If we are to expand our young people's program we must get the funds from this source.

* * *

While speaking of young people's work we are having a young people's division organization unit taught in each of our spring training schools, we are hopeful to having good results from these classes.

* * *

April 3, the third Sunday, will be Sunday School Day. We trust that you are making plans now to observe this day and to send in your offering. Your board needs the money. If you can make the offering more than 10c per

member this will be appreciated. The board is cutting expenses to the bone and still trying to be efficient. We need your helpfulness at this point.

You may buy your programs through the board office or direct from Nashville. We are hoping to furnish mission charges with a limited number of programs free.

* * *

Mr. Hull is visiting from circuit to circuit in the interest of the organization of the local church boards of Christian education. You will find him of great aid to you in getting this work started in your charge. We are especially anxious for him to have the privilege of serving the very smaller charges. Write him for an engagement at your earliest convenience.

Pray for the work and the workers.

JOHN C. CHAMBERS.

THE HOME AND FOREIGN MISSION ENTERPRISE

We are taking this means of calling your attention to this cause because of the need in our own Conference.

The surveys so far this year reveal the fact that we have territories filled with people that are unreached by our own and other churches. Our only hope to maintain the work of encouraging helpfulness to these communities is through the funds of the home and foreign enterprise.

In one district where there is reports 1,121 Sunday school pupils there are 5,551 day school pupils enrolled. The Sunday school enrollment is for all the churches in the territory. I am sure that the church ought to make it possible for the 4,430 pupils to have an opportunity of attending a church school where they may be taught the principles of Christ.

Every fourth Sunday you have an opportunity to contribute to this cause we are trusting that this month you will make an extra large offering that we may be able to plan our summer's work. Our board cannot assume a debt in order to meet this opportunity. All the churches, by making offerings every fourth Sunday, can do this.

JOHN C. CHAMBERS, Treas.

Home and Foreign Missionary Enterprise.

NORTH MISSISSIPPI CONFERENCE

Daily Vacation Church Schools

Many daily vacation church schools are being planned for this vacation season. Some of them will be held during April and May. This is possible since the public schools are closing early this year. In the rural section this is a most excellent time for such a school. The material is

ready for those who wish such a school. It does not cost but little and may be used several times. Workers will be available this summer for those who need help. If you have had a school before, you should be able to put it on this time with your regular workers. You should plan a two weeks' school. One week is better than nothing, but much more and better work can be done in a two weeks' schools. We will be glad to help you in setting up such a school.

Church Night

Is your prayer meeting a success? When do the many and various boards and committees and councils meet in your church? It seems that a plan might be worked out for the observance of Church Night every Wednesday night. This could be done by having a period of about forty-five minutes for committee, board and council meetings, after which all assemble for the devotional services led by the pastor. At the period before the devotional services the department superintendents could meet the workers of her department and plan the work for the next Sunday. In case this is felt not to be necessary, these departmental workers could meet monthly at this hour. The local church board of Christian education, the board of stewards and other important committees could hold their regular meetings at this hour. A schedule could be worked out in the local church so that people belonging to more than one of these organizations may be present for every meeting. This should give important emphasis and meaning to the devotional or prayer meeting services. How about trying some such plan in your church?

Kilmichael

It was the pleasure of the writer to attend services and preach for the pastor, Rev. W. F. Rogers, at Kilmichael, last Sunday. A splendid congregation was present. At the close of the services the pastor received two bright, fine girls into the church on profession of faith. At the afternoon hour we held a workers' conference. Several people took part in the program and an informal discussion of the work was engaged in. This church is doing splendid work in its young people's organizations and in the Sunday school. Mr. Geo. Flowers is the superintendent of the Sunday school; Miss Triphena Rogers is counselor for the Hi League group, and Mrs. Forest is the counselor for the senior league. Some definite plans were made pertaining to the work of this church.

Sunday School Day Programs

About one-half of the pastors have ordered their Sunday School Day programs. They are here ready for you. Send in your order now for enough for every church. It will take five for every church. Be sure and make your plans to observe this day, April 10, or as near thereto as possible.

Helps

Do you need helps for your workers? Or as a worker do you need help? They are available. Write us, stating your problem and your needs

and we will do all in our power to help you out. We are anxious to do so.

We are praying for you, pray for us.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

Louisiana Conference

An unusually good meeting of the Hoyt M. Dobbs Union, of the Baton Rouge district, was held in the picturesque town of Jackson, Sunday, March 20. Some 130 were present from St. Francisville, Slaughter, Clinton, Zachary, Jackson, Istrouma, and Keener Memorial. Two of these churches—Slaughter and Clinton—represented for the first time—Slaughter having only recently organized as a Young People's Division, and Clinton just preparing for organization. Five pastors were present: Revs. Dameron, Anders, Clayton, George, and Hoffpauir, thus showing their interest in the work of their young people.

Miss Blanche Turnipseed had a brief and interesting devotional on the theme of "Christ Still on the Cross." A quartet, "Standin' in the Need of Prayer," by Keener boys, and a duet by Istrouma constituted the special music.

The business meeting, presided over by Vance McLean, was interesting, several important questions being decided at this time. It had been planned to elect new officers at this time, but at the suggestion of the district secretary, Miss Lillie Mae McQuaid, it was thought best to postpone election until September, thus making the new year begin properly with the church school year. It was also decided to continue meeting once a month, changing meeting date to the first Sunday in the month instead of the third, with one meeting in three being a social, refreshments having been dispensed with for the other two meetings.

Miss McQuaid spoke on Young People's Day, reporting that about \$75 had so far been reported as offering from Hammond, Istrouma, First Church, Batou Rouge, Amite and Keener Memorial churches. She urged the other churches to observe this day as soon as possible. It was also urged that plans be started now for a good delegation at both assemblies, which take place, Young People's, June 7-13, and Christian Adventure, June 14-20. Making and paying of pledges was stressed, along with other items of importance.

Collins Lipscomb, of Hammond, was the guest of the union and spoke enthusiastically on the assembly, urging every young person to go and see for himself.

The banner was again awarded to the Zachary Young People's Division, for the fourth successive time. The Union will meet May 1 with a social, at Zachary, in the new Sunday school rooms which are to be completed by that time.

With an attendance of 150, the Ruston district week-end rally was a distinct success. Held in Ruston, the rally opened with registration at 2 p. m., Saturday, March 12. In the afternoon, talks were made by Rev. Henry

Rickey, of Monroe, Rev. A. K. McLellan, of Alexandria, and Rev. R. M. Brown, presiding elder. Supper was at 6 p. m., followed by fun hour.

At the evening service, F. Harold Riggs, of Monroe, Conference treasurer, spoke, after which the Young People's Day pageant, "Hail to Youth," was presented by the Ruston young people.

The young people rose early Sunday morning for communion service, administered by Rev. H. L. Johns, pastor at Ruston. Sunday school and morning worship were attended in a body. The afternoon program consisted of reports from local groups and assembly boosting. The meeting closed at 4 p. m.

Devotional leaders were Margie Roberts, Ellis Palmer, and Pauline Jordan. Miss Elizabeth Langford was present and assisted with the directing of the rally.

Fascinating bits of news keep coming, in regard to the assembly programs and plans. From all appearances, the assemblies this year are to be bigger and finer and better than ever before—which is "going some," for there have been some wonderful assemblies held at Mansfield. But there is always something new, something different, for young people to look forward to, in addition to that "something" which never changes—the spirit of youth consecrated to the cause of Christ.

So, young people, if you want to enjoy the glorious fellowship with other Christian youth, and with Christ, in study, inspiration, and fun, for a whole week, begin planning now to go to Assembly—the Young People's Assembly for those 16 to 23 years of age; or the Christian Adventure Assembly for those 13 to 15 years of age. If you are over 23—a young adult, come on the former, there will be a class of young adults, which promises to be quite interesting.

The Christian Education Bulletin carries the information that a special course for young people will be taught in the Monroe city-wide Standard Training School, of which Rev. Henry Rickey is director. This course is, "Building the Program for Seniors and Young People," and will be taught by Rev. H. L. Johns.

The Bulletin also informs us that the Bunkie young people have recently re-organized according to the new plan. The following are the division officers: Rhea Caldwell, president; Virginia Lyles, vice-president; Eugene Earnest, treasurer; Joyce Morgan, agent for periodicals; Florence Nettles, counselor. Bunkie is in Alexandria district.

If Young People's Day has not been observed in your church, won't you try to see that it is before May 1? It is vitally important that offerings be in by that time. Miss Langford is to be placed in the field for May and June, as is hoped for.

New officers were recently elected by the J. O. Y. Union, of the Minden district, Paul Cassels, of McIntyre, being the new president.

MARY SEARLES,

Pub. Supt., La. Conf. Y. P. Div.

FROM PRICE MEMORIAL, GREENWOOD, MISS.

We just want to let the brethren know that we are still on the job in spite of the high waters that have almost ruined us, causing us to lose many of our best members and it looks as if the rest are about ready to take out.

Even though the doctor told us it would be best for me to take a rest, there seemed to be no way for me to rest. So, after all, we are not discouraged. We are hoping that times will be better and we will have a good year.

Our people are not able to pay much money, but they are taking care of the pastor by giving groceries, wood, butter, and milk, and a good lady brought us a nice ham last week. So, if you will come to see us, Mr. Editor, we will feed you on that good old-fashioned home raised ham and eggs.

We have arranged to put ten acres in cotton to be worked by the members, and the proceeds will go to the church. So we expect to plough old Pete some soon.

We have planned to hold our revival beginning Easter Sunday, Brother W. N. Duncan, our presiding elder, will do the preaching. We ask the prayers of all the good people that we may have a great revival, that God may send us some good people to fill the places of those that have moved away, and that we may be able to get our people back to church and doing something for the Master.

If any of the brethren can use me in a revival any time this year, please write me at once. A number of the pastors know about the work that I have done, for I have held around two hundred revivals in the North Mississippi Conference during my ministry.

You will be helping one that is having a hard fight to make things meet if you will give us an invitation to hold a meeting for you.

I am willing to go anywhere. Don't think about the expenses. No one is ever asked for a penny in a meeting that I hold.

Some of the pastors during Conference said that you wanted me in a meeting this year, but we did not set the time. Please write me at once as I want to get my slate filled out for the summer.

We expect to look after the Advo-

cate during our meeting. If you can, you may send us a dozen sample copies of your good paper.

Yours in the work,

B. F. BULLARD.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Georgetown, at Georgetown, April 2, 2:30 p. m.; April 3, 11 a. m.
Monticello, at Pleasant Grove, April 3, 3 p. m. and 7:30 p. m.
Centenary, April 10, 11 a. m. and 2:30 p. m.
Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.
Crystal Springs, April 24, 11 a. m. and 2 p. m.
Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.
District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Seashore Dist.—Second Round

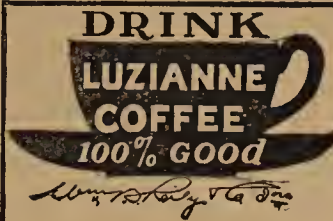
Ocean Springs, Apr. 3, 11 a.m.
Biloxi, Wesley Memorial, at Wesley, Apr. 3, 7:30 p.m.
Carriere, at Wesley Chapel, Apr. 9 and 10, 11 a.m.
Poplarville, Apr. 10, 7:30 p.m.
Vanceleave, at Mt. Pleasant, Apr. 17, 11 a.m.
Gulfport, First Church, Apr. 17, 7:30 p. m.
Picayune, Apr. 24, 11 a.m.
Americus, at Cross Roads, May 1, 11 a.m.
Moss Point, May 8, 11 a.m.
Kreole, at Kreole, May 8, 7:30 p.m.
Mentorum, at Cox's Chapel, May 14, 11 a.m.; 2:30 p.m.
Brooklyn and Bond, at Bond, May 15, 11 a.m.
Lumberton, May 15, 7:30 p.m.
Coalville, at White Plains, May 22, 11 a.m.
Columbia and Mission, May 29, 11 a. m.; 7:30 p.m.
District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Nettleton, at Carolina, Apr. 6.
Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship, Apr. 12.
Randolph, at Hunter's Chapel, April 13.
Pittsboro and Bruce, at Pittsboro, April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

LUZIANNE COUPONS } REDEEMABLE WITH OCTAGON SOAP COUPONS

Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr. 26.
T. H. DORSEY, P. E.

Corinth Dist.—Second Round

and 1 p. m.

Tishomingo, at Paradise, Apr. 2-3.
The man or church unable to function in days of stress is probably even less worthwhile in days of prosperity. Faithfulness, not "moneyfulness," is the test. It should be a great day for God's people. Preachers' and laymen's meeting at Wesley Chapel, Kossuth charge, Tuesday, March 8.

JAMES H. FELTS, P. E.

Columbus District—Second Round

Mashulaville, at Hebron, April 2.
Louisville Station, April 3, a. m.
Ackerman Station, April 3, p. m.
High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10 a. m.
Weir and McCool, at Weir, April 10 p. m.
Macon Circuit, at Center Point, April 17, a. m.
Crawford, at Mayhew, April 17, p. m.
V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Friars Point and Lyon, at Friars Point, Apr. 3, a.m.; Q. C., afternoon.
Duncan and Alligator, at Alligator, Apr. 3, p.m.; Q. C., after service.
Rosedale, at Rosedale, Apr. 10, a.m.; Q. C., afternoon.
Shelby, Apr. 10, p.m.; Q. C. after service.
Lake Cormorant Ct., at Robinsonville, Apr. 17, a.m.; Q. C., afternoon.
Tunica, Apr. 17, p.m.; Q. C., after service.
Gunnison and Hillhouse, at Bobo, Apr. 24, a.m.; Q. C., afternoon.
Merigold and Sherard, at Sherard, May 1, a.m.; Q. C., afternoon.
District Conference, at Greenville, Apr. 19-20.

E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Winona Ct., at Columbiana, Apr. 2.
Coffeeville, at Bethlehem, Apr. 3.
Pickens, Richland and Goodman, at Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.
Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Oakland, at Tillatoba, Apr. 2, 3.
Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13, 11 a. m.
Horn Lake, at Poplar Corner, Apr. 16, 17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11 a. m.
J. M. BRADLEY, P. E.

HONOLULU LETTER

By Donald Lewis

Dearest Mother and Dad: The flowers are beginning to come out again and the islands are getting prettier every day. There have been some very beautiful sunsets lately, and the way this one is starting tonight seems as though it is going to be a very lovely one. I can sit here at my desk and see many things. One is the sun setting into the ocean and turning all the clouds over the mountains different colors and the ocean a golden glow.

Well, I had to stop a while and watch that sun hide itself from view for another day as it sank into the ocean and left its glow on the clouds a while and then left the memories of another day in human hearts. Some memories will be sweet, and some bitter. Then this brings us back to God and makes us realize more and more that God is good; for, if we trust Him and look to Him for strength we can then lie down to rest with a feeling that all is well. If we are happy with God, then no matter where we are or in what condition, we have nothing to fear.

Some weeks ago, as I was going into the church, one of the ushers told me that there was a captain from Pearl Harbor who had seen my articles in the Advocate and wanted to get in touch with me because he knew my Dad. As he was talking, this captain and his wife came in; so I got to meet them. They are Rev. and Mrs. W. N. Thomas, of the Mississippi Conference. They invited me out to dinner the following Thursday night. Well, it was one of those good Southern dinners with chicken and rice and gravy, hot rolls and string beans. I certainly enjoyed it and the conversation with people of old times in Mississippi. After dinner we went to a private theatre where we heard a play read. The ten or twelve characters sat in a row on the stage, and the woman on the left would tell what the room was like, then each character would read his part and as one would go out or in the woman would tell us. It was very real and interesting. Brother and Sister Thomas have two children, one a boy about 12 and a baby about a year and a half old.

I have decided to stay here this summer as I can make my expenses by helping out at a boys' camp that is held all summer for different groups. The camp is under the direction of the Y and deals with boys of all ages. I have also been offered a contract for next year and shall sign it. There were 12 members of the faculty left off and no new ones taken on for next session. The school has lost quite a bit, and to tide them over the slump they have cut everywhere. I am the only one of the five that came with me retained. From a faculty of 30, 12 have been dropped. I will have to teach both bookkeeping and typing next year and will be on duty more often. But at that I am well off.

Enough for this time.

Aloha Nui,

DONALD.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 supporting the Eighteenth Amendment

A Dance Hall Story

"In the winter of 1911 the Juvenile Protective Association of Chicago made a very careful investigation of 328 public dance halls, and found that 86,000 people frequented them on a Saturday evening, of whom the majority were boys between the ages of 16 and 18 and girls between 14 and 16—the very ages at which pleasure is most eagerly demanded as the prerogative of youth. One condition they found to be general; most of the dance halls existed for the sale of liquor and dancing was of secondary importance. One hundred and ninety halls had saloons opening into them, liquor was sold in 240 out of 328 and in the others, except in rare instances, return checks were given to facilitate the use of neighboring saloons. At the halls where liquor was sold, by 12 o'clock practically all the boys who in many halls outnumbered the girls, showed signs of intoxication. At one hall, it was found that a cash prize of \$100 had been offered to the girl who at the end of the month had the largest number of drinks placed to her credit. . . .

"Under prohibition the large commercial dance halls in Chicago have come to be well chaperoned with a standard of conduct enforced by the dance hall managers themselves. Every boy and man who pays an entrance fee is examined by an officer for a flask; if a flask is found, it is taken away from him and in his presence the contents are poured down the sewer. At one of the large dance halls a few months ago, in one evening, out of 4,500 persons examined, only three were found carrying flasks. Such a regulation, of course, would have been impossible unless the entire liquor business had been made illegal."—(From "The Second Twenty Years at Hull House," by Jane Addams.)

WOODROW WILSON'S DRY RECORD

1. Openly supported local option in New Jersey when it was one of the wettest states in the Union.
2. As President, signed the bill making it unlawful to circulate through the mails any advertisements of intoxicating liquor.
3. Signed the bill making the District of Columbia dry.
4. Signed the bill providing for the prohibition referendum in Porto Rico which made Porto Rico dry.
5. Signed the bill which made the territory of Alaska dry.
6. Signed the bill strengthening and providing for better enforcement of the District of Columbia prohibition law.
7. During the war, signed emergency bills prohibiting manufacture and sale of liquor in connection with various war activities, including the war time prohibition bill, which prohibited

the manufacture and sale of all liquors in the United States while the war lasted and until all our troops were demobilized.

8. With his acquiescence as Commander-in-Chief of the Army, his Secretary of War sent a telegram to the Governor of Texas recommending enactment of the law passed by the legislature in 1917, prohibiting the sale of intoxicating liquor within five miles of soldiers' training camps, which closed every saloon in Texas.

9. Under his Administration, the 18th Amendment was submitted by three-fourths vote of each House of Congress, and was ratified by 46 states of the Union.

10. When President Wilson vetoed the war time measure, he was careful to call it "salutary" and "a great reform" and vetoed it solely because it contained war-time measures he had promised not to continue in peace times. In proof of this, his last utterance on the question was in these words, "THE 18th AMENDMENT SHOULD REMAIN UNCHANGED AND THE VOLSTEAD ACT SHOULD REMAIN UNCHANGED."—From the Woman Voter.

MANY CITIES REPRESENTED IN "CHURCH OF THE AIR"

Although the Columbia "Church of the Air" has been on the air but a little more than six months, eminent clergymen from twenty-two different cities in fourteen states already have been heard in the fifty-three broadcast periods, according to Frederic A. Willis, education director of the Columbia Broadcasting System.

Fifty-three different clergymen of ten denominations have conducted the religious periods broadcast twice each Sunday by a coast-to-coast Columbia network, since September 13, 1931, when the air church was established. Included among the fifty-three were a Roman Catholic cardinal, four Protestant Episcopal bishops, and six Catholic archbishops and bishops.

The Protestant denominations have conducted twenty-seven of the fifty-three periods, the Roman Catholics 14, the Jewish rabbis 10, and other sects 2. Among the Protestant periods, the Methodists, Presbyterians and Baptists have been in charge of five each, and the Protestant Episcopalians, Lutherans and Congregationalists four each, with a forthcoming period to be conducted by the latter three sects. A representative of the Christian Science denomination, and the president of the Mormon church have spoken in one program each.

"Church of the Air" periods have been transmitted over the nation-wide Columbia network from the states of New York, Massachusetts, Rhode Island, Pennsylvania, the District of Columbia, Maryland, Ohio, Indiana, Illinois, Missouri, Wisconsin, Colorado and Utah.

New York City originated sixteen of the religious periods, Chicago five and Washington four. Prominent clerics in Pittsburg, St. Louis and Philadelphia led three periods from each of those cities; while two broadcasts

each came from Brooklyn, Boston and Providence, R. I. Cities in which a noted local preacher conducted one period were Fort Wayne, Indianapolis, Milwaukee, Denver, Baltimore, Cleveland, Cincinnati, Minneapolis, St. Paul, Salt Lake City, Rochester, Syracuse and Harrisburg, Pa.

The facilities of the "Church of the Air" periods were made available without charge to the clergymen conducting the religious programs, in accordance with the policy adopted by the Columbia Broadcasting System last September. At that time the System announced that it had abandoned the practice of selling broadcasting time to particular churches and pastors, and would henceforth give a morning and afternoon period each Sunday without charge. Opportunity to use the network's facilities during these periods would be afforded representative clergymen in all the major denominations, it was stated, and the radio church has been operated under that policy over the fifty-three periods covered by Willis' survey.

WHAT THE CIGARETTE DID FOR THIS YOUNG MAN

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm and the doctor laid the lean black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it and it dropped dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker suddenly.

"Wasn't healthy, eh? Well, we'll try again." And the physician slapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

"WET NEWS"

Dear Brother Raulins: I have been reading and listening to the other boys saying and writing their stuff. So I decided to let you hear about some of our wet news.

Saturday night the news flashed across St. Martin parish that the protection levee had given way. Everybody was excited and nervous.

Sunday morning telephone calls came to the parsonage, saying: "Brother Thibodeaux, do you think it would be all right for us to do relief work today instead of going to church and Sunday school? The organist, Sunday school teachers, members, and preacher, all went out to "Rescue the Perishing." We did not have church services Sunday morning and evening in St. Martinville. We all went out to render our service wherever we were most needed.

Trucks from the surrounding parishes were summoned to rescue the distressed. All the vacant houses, stores, and warehouses were filled with refugees and their furniture. A number of children from the flooded district were barefooted and coatless when they arrived in St. Martinville, but the good people of the town soon had the majority clothed and shod.

We do not know just now how much territory will be inundated, but we know there will be plenty enough to help fatten "General Depression" and add hardship and distress to our community.

I understand that that part of St. Martin parish suffering from such calamity went through the same ordeal in 1912, 1927 and 1929. May God bless these poor courageous French people.

Our church at St. Martinville, the parish seat, is moving along slowly but surely. The folks are doing all they can for the pastor and his family. We have a fine people to work among. Pray for us.

Yours in His Service,

C. J. THIBODEAUX, Pastor.
St. Martinville, La., March 9, 1932.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Scooba, at Binnsville, Mch. 27, 11 a.m.
Central, Mch. 27, at 7:30 p. m.
Cleveland, at Hopewell, Apr. 3, 11 a. m.
Enterprise, at Enerprise, Apr. 10, 11 a. m.
East End, Apr. 10, 7:30 p. m.
Daleville, at Sole's Chapel, Apr. 17, 11 a. m.
Poplar Springs, Apr. 17, 7:30 p. m.
Waynesboro Ct., at Big Rock, Apr. 24, 11 a. m.

Waynesboro St., Apr. 24, 7:30 p. m.
DeKalb, at Spring Hill, May 1, 11 a. m.
Vimville, at —, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.

Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round

Natalbany, at Natalbany, Apr. 3, 11 a. m.
Hammond, Apr. 3, p. m.
Pine Grove, at Pine Grove, Apr. 10, 11 a. m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.

St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.
K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Abbeville, Apr. 3, a. m.
New Iberia, Apr. 3, p. m.
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.
W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round

Chalmette and Gentilly, at Gentilly, Apr. 3, a. m.; Mch. 31.
Epworth, Apr. 4, p. m.; Mch. 16.
Faust Church, Apr. 10, a. m.; Mar. 30.
McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.
Covington, at Mandeville, Apr. 17, a. m.
Slidell, Apr. 17, p. m.

Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p. m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences. The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstroug. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston District—Second Round

Clay, at Longstraw, April 3, preaching and Q. C. 11 a. m.
Marion, at Marion, April 3; Q. C. 3 p. m.
Ruston, April 3, following night service.

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OUT OF THE STORM

By Rev. W. G. Evans

A blizzard was sweeping New York City, its streets and wharves were covered with a mantle of ice and snow. The flotsam and jetsam of the great city, driven from its usual haunts by the storm and lured on by the hope of warm food and a comfortable place to sleep, had crowded the great hall of the old Bowery Mission to "standing room only."

The odor of savory food was wafted into the room as Mother Bird, the angel of the slums and wise counselor of the "down and outs" of that section of the city, walked onto the platform to hold the usual service of songs, prayers and thanksgiving. She discovered that the usual organist was not there, but failed to see in the motley crowd before her any one that could serve. When quiet had been secured she told the men of her plight and asked if some one would volunteer to play the organ.

After a pause a sandy haired, disheveled young man arose and started toward the platform, and for once the heart of Mother Bird grew faint for the sight of the staggering, red-faced stranger gave her a new problem. She helped him up the steps and to the organ seat with a prayer in her heart that God would solve the problem for her.

Seated erect at the organ the young man quietly snugged his clothes about him and then ran his fingers over the keys by way of gaining assurance of their tone. Instantly Mother Bird knew that her prayer had been answered for it was evident that a master musician was there. After a brief pause he began again, this time with assurance and a vision of the beautiful Rhineland before him. He was playing Luther's great hymn, "A Mighty Fortress Is Our God, a Bulwark Never Failing." Then with never a stop his fingers told the story of "Home, Sweet Home," to him—the home way back in a Rhineland castle—and on still he played. This time it was the sigh of a prayer he rung from the organ, as he looked back on his life, for he played, and prayed: "Oh, God, our help in ages past, our hope for years to come, our shelter from the stormy blast and our eternal Home."

He stopped, stood erect, soldier that he was, bowed to Mother Bird and announced, "I am ready." He was sober now, fully at himself, and "ready," for there had been born anew the scion of a noble German family, who had for years wandered over the world, away from family and title. The drunken wreck that had blown into the mission room out of the storm that night was a "new creation in Christ Jesus."

For forty years Organist Bencke spent his life where he had found it, playing the organ in the Bowery mission.

There is to every soul that has wandered away from God to call to

"come home" out of the cold and to the comforts of "His house."
Go to church.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round

Collins, at Bethel, Apr. 3, 11 a. m. and 2 p. m.
New Augusta, at Leaf, Apr. 10, 11 a. m. and 2 p. m.
Williamsburg, at Santee, Apr. 13, 11 a. m. and 2 p. m.
Silver Creek, at Oakvale, Apr. 17, 11 a. m. and 2 p. m.
Hattiesburg, Court St., Apr. 19, 7:30 p. m.
Heidelberg, at Vossburg, Apr. 24, 11 a. m., 2 p. m.
Hattiesburg, Main St., Apr. 25, 7:30 p. m.
Sumrall, at Sumrall, Apr. 27, 7:30 p. m.
Eucutta, at New Hope, May 1, 11 a. m. and 2 p. m.
Petal, May 2, 7:30 p. m.
Ellisville, at Moselle, May 4, 11 a. m. and 2 p. m.
Magee, at Rials Creek, May 8, 11 a. m., 2 p. m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30 p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30 p. m.
Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.
The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.
W. A. HAYS, P. E.

Jackson Dist.—Second Round

Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.
Madison and Pocahontas, at Pocahontas, Apr. 3, 11 a. m. and April 6, 10 a. m.
Clinton, at Clinton, Apr. 3, 4 p. m. and 7 p. m.
Mendenhall and D'Lo, at Mendenhall, Apr. 10, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Apr. 10, 7:30 p. m.; April 11, 7:30 p. m.
Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.
Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.
Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.
Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.
Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
Edwards, at —, May 18, 11 a. m. and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at —, May 25, 11 a. m. and 2 p. m.
Harrisville, at —, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
District conference at Benton, April 14, 9:30 a. m.
J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Walnut Grove, at Madden, Apr. 3, 11 a. m.; 1:30 p. m.
Forest, at Kalem, Apr. 3, 3:30 p. m.; 7:30 p. m.
Carthage Ct., at Rocky Point, Apr. 10, 11 a. m.; 1:30 p. m.
Carthage Station, Apr. 10, 7:30 p. m.

Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.
Hickory, Apr. 24, 11 a. m.; 2:30 p. m.
Shiloh, May 1, 11 a. m.; 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
Philadelphia Station, May 8, 7:30 p. m.
Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Deny with us.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round

Washington, at Kingston, Apr. 3, celebration of 75th year of present building, 10 a. m.-3 p. m., with Q. C. at 1:30.
Natchez, Apr. 3, 4:30 p. m.; 7 p. m.
Hermanville, at Rocky Springs, Apr. 10, 11 a. m.; 1:30 p. m.
Port Gibson, Apr. 10, 4 p. m.; 7 p. m.
Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at Stephenson.
Mayersville, at Valley Park, Apr. 24, 2 p. m.
Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.
Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.
Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.
Fayette, May 1, 7 p. m.
Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.
Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.
Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—In Part

Marksville, at White's Chapel, April 3, 11 a. m.; Q. C., 2 p. m.
Glenmora, April 3, p. m.
Lottie, at Rosedale, April 10, a. m.; Q. C., 2 p. m.
Melville, at Palmetto, April 10, p. m.
Opelousas, April 12, p. m.
District Conference, at Opelousas, Apr. 13-14.
Pleasant Hill, at Marthaville, April 17; Q. C., 2 p. m.
Colfax and Montgomery, at Colfax, April 24; Q. C., 2 p. m.
Lecompte, at Cheneyville, April 24, p. m.

BRISCOE CARTER, P. E.

Minden District—Second Round

Trout and Good Pine, at Good Pine, Mar. 27, p. m.
Sibley, at Pine Grove, Apr. 3, 11 a. m.; 2:30 p. m.
Sicily Island, at Sicily Island, Apr. 10, 11 a. m.; 2:30 p. m.

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Ferriday, Apr. 10, p. m.
Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 24, p. m.
Campti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
Coushatta, May 1, p. m.
Winnfield, May 8, 11 a. m.; 2 p. m.
Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
Minden, May 15, p. m.
District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Lake Providence, April 3, p. m.
Mangham, at Union, April 10, a. m.
Wisner, at Crowville, April 17, a. m.
Winnsboro, April 17, p. m.
Mer Rouge, April 24, a. m.; Q. C., at Collinston, 7:30 p. m.
Bonita, at Beekman, April 24, p. m.
Rayville, May 1, a. m.
West Monroe, May 1; Q. C., May 25, p. m.
Oak Grove, at Kilbourne, May 8.
Waterproof, at St. Joseph, May 15, a. m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Sterlington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe, May 10, 11. Program announced later.
W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Mangum Memorial, Mch. 27, p. m.; Q. C., April 11, 7:30 p. m.
Ida and Hosston, at Hosston, April 10, a. m.; Q. C., 2 p. m.
Noble and Benson, at Benson, April 17, a. m.; Q. C., 2 p. m.
Mansfield, April 17, p. m.; Q. C., following preaching service.
Bossier City, April 24, a. m.; Q. C., April 18, 7:30 p. m.
Cedar Grove, April 24, p. m.; Q. C., April 20, 7:30 p. m.
District conference, at Mangum Memorial, Thursday, April 28, 9 a. m.
Claiborne, May 1, a. m.; Q. C., May 2, 7:30 p. m.
First Church, Shreveport, May 1, p. m.; Q. C., May 4, 7:30 p. m.
Greenwood and Bethany, at Flournoy, May 8, a. m.; Q. C., 2 p. m.
Noel Memorial, May 8, p. m.; Q. C., May 9, 7:30 p. m.
Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.
Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.
Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4019

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 7, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

MISSISSIPPI'S NEW DAY

Mississippi has had its ups and downs. Its history is checkered with many matters of interest. It has been cursed and blessed. It has selected leaders of a high order. Then it has been deceived into accepting leaders at times that have left scars upon the good name of the state. But the heart of the state of Mississippi is sound. Notwithstanding the fact that her population is largely rural, perhaps because of it, and her cities few, there is a fine sincerity that ultimately asserts itself, and there is a courageous spirit that always turns again to the tasks to be done.

Mississippi has been afflicted at times with a type of politics and statecraft that left her like a case of the measles, but she has always shaken off the scales and risen again. She believes in her churches and she believes in her schools. And these will be the agencies that shall lead the way in the new day.

The state's new Governor, Mike Conner, with utter candor and frankness, has begun his administration. His sincerity is so evident that he commands the respect even of those who do not agree with his policies. It is clear that the recovery of the state's financial and educational system is to be a task not of politicians, but of the people of the state. The Governor is ready to adjust his policies the moment opponents or anyone else presents a better plan. The editor of the Grenada Sentinel, though opposing the sales tax, unhesitatingly sets his foot down upon the "rough house" methods resorted to recently by the opponents of the measure. He declares that nothing could do their cause greater injury than such tactics. Then he pays the governor a tribute which all honest men will applaud.

"While we are opposed to the sales tax," he says, "we are not one of those 'cussing' the Governor. We are for Mike Conner and always have been. If the sales tax becomes a law we will still be for Mike Conner because we know him to be absolutely sincere, absolutely honest, and that he is seriously concerned over the condition of the state's finances, and that he is advocating the sales tax measure because in his opinion it is the quickest and surest means of placing the state's credit on a sound basis. Mike Conner is more interested in Mississippi than he is in Mike Conner and we know that to be a fact."

With editors and a great following of citizens over the state who foster the sentiment expressed by this editor there is no mistake about the new day for the state. And the prospects are that the names of J. Z. George, L. Q. C. Lamar, and some others, will not stand entirely to themselves in the final makeup of the constellations in the sky of her interesting history.

In selecting his state board of education Governor Conner did a most interesting thing. Have you read the names of those who constitute that board? Their selection is most prophetic and promising. The Governor, seeking a new day for the educational system of the commonwealth, lifted the matter out of cheap politics, and placed it in the hands of people who are vastly more interested in the welfare of the state than they can possibly be in any political plum. He recognized the value of the church and the church's schools in selecting the members of his board. Surely the state has been blest by such institutions as Millsaps, Mississippi College, and other colleges fostered by the churches of the state. Who can estimate the value of that steady stream of young life coming back each year into the citizenship and civil life of the state each year? Furthermore, her state schools have not become godless institutions that have lost sight of the higher values of character and true religion. On the faculties of the state schools will be found some of the strongest religious leaders and men and women of faith.

We can but prophesy that not only will the state institutions be restored to their places on the roster of standardized colleges and universities, but will speedily take a higher rank than has been attained before. Mississippi believes in religion and education.

As one for whom most precious memories cluster about the boyhood years spent in her bounds, this editor bids God-speed to the new governor and the great people of Mississippi.

THE ADVOCATE CAMPAIGN

March, set aside as Advocate Campaign Month, has blown in and made a record for low temperatures and blown out again. Some, being crowded in their church programs, have been unavoidably delayed in their campaigns for the Advocate. Questions are already coming in about the matter. This is to answer those questions.

There is no special virtue in March or the Ides thereof. It was thought by Louisiana and Mississippi Conferences that this was the proper time to launch this special effort for our church paper. We propose with you to take the philosophical attitude of General Grant when confronted with the difficult task of dislodging Confederate soldiers from their firmly defended positions. "We propose to fight it out along these lines," said he, "if it takes all the summer." Or, we trust that you have with us the feeling of John Paul Jones, who, when the enemy had shattered his warship and he was forced to go aboard the enemy ship. As he crawled over the side the British commander inquired if he

meant that for surrender. "No," said Jones, "we are just getting ready to fight." And you recall how that fight terminated.

By the way, some of us, perhaps, have not canvassed the militant suggestiveness of that word "campaign." Look up your Webster on that term. In my book here at my right hand it says, "A connected series of operations to bring about some desired result, as is done in a military campaign." Do you see that? This will help you to see that it is not going to be enough to make announcements about the Advocate Campaign. Let those on the sidelines or back of the lines do that. We are marching to the front. We have laid down our barrage, and now we are getting ready to take the works.

So, let us as pastors lead in this campaign to put the Advocate into just as many homes as possible. Let us appoint our assistants, make a list of our prospects, set the time, and go in to win. We are not asking our people for a donation. We are offering them a commodity that is worth far more than the small price charged for it. We are giving them an opportunity, we are doing them a favor.

The Advocate Campaign goes on, calendar or no calendar, till the job is done. Let the subscriptions roll in.

"HELP THOSE WOMEN"

These were the instructions of St. Paul to his church at Philippi.

Those familiar with the writing of Paul will recall his uneasiness with reference to the women of the church. He makes rather specific directions regarding their conduct. In fact he seems to feel that woman is hardly on a par with man, that she may be a rather grave hindrance both to him and the church. But this statement in Philippians is in the general friendly tone of the entire epistle. Wonder if it was not due to that generous reception given him and Silas by Lydia, that famous seller of purple, frequenter of prayer meetings by the river-side, loyal entertainer of preachers, and organizer of the First European Woman's Missionary Society. Ah, that woman with a soul as royal as the purple she sold was enough to redeem womankind and dissolve the doubts and misgivings of an Apostle Paul.

But we set out to remark that these instructions do not seem to be much in order these days. The Twenty Second Annual Session of the Woman's Missionary Society of the Louisiana Conference has just closed at Shreveport. To one looking in upon their sessions and being accorded their most gracious hospitality it does not seem that they need a great deal of help.

Two or three things regarding this an-

(Continued on Page 8.)

Conscience and Law

BY WILLIAM C. ALLEN

Many of the larger denominations of the United States, during 1931, took strong action with respect to the decision of the Supreme Court refusing naturalization to Dr. Macintosh, of Yale University, and to others who considered the will of God paramount to the will of a possible fallible government. The feeling is deep that our country needs, not a leveling down, but a leveling up of the character of its citizenship. Herewith I present a few excerpts from declarations of church groups bearing upon this subject.

The Northern Baptist Convention, 1931, held in Kansas City, Mo., protested against "the denial of citizenship to persons, otherwise qualified, because of their unwillingness to bear arms."

The General Council of the Congregational and Christian Churches, 1931, assembled in Seattle, Wash., declared that the "minority opinion of the Supreme Court in our judgment maintains the tradition and practices of the American people, the guarantees of the Constitution as expressed therein." The General Council regretted the majority opinion of the Supreme Court barring such individuals from citizenship. It asks the executive committee to take steps from time to time as may be deemed wise to secure a reconsideration of the decision. Such a reconsideration the Supreme Court later in the year declined to act upon.

The General Convention of the Protestant Episcopal Church of the United States, met in Denver, Col., 1931, joined in this crusade on behalf of conscience to the following extent:

"Whereas, the present laws of the United States relieve citizens who are conscientious objectors from the duty of bearing arms;

"Resolved, the House of Bishops concurring, That this convention expresses its earnest hope that the naturalization laws and the oath of allegiance of the United States may be so modified that conscientious objectors may be admitted to citizenship, provided they are willing to serve their country in the event of war by non-combatant service."

The Mennonites have for centuries conscientiously refused to engage in war and their position is generally fully recognized.

In the official statement of the Sixth Ecumenical Conference, held at Atlanta, Ga., 1931, the representatives of Methodist Churches from all over the world made the following declaration:

"It is difficult to see how any nation which forever renounces war as national policy (referring to the Kellogg Pact) can deny citizenship to any man, otherwise fit, who must inquire of God and his conscience whether a war is just before he will take up arms. . . . War must go or civilization goes!"

The following resolution was adopted by the General Assembly of the Presbyterian Church in the United States of America, 1930, and reaffirmed at the General Assembly of 1931, held at Pittsburg, Pa.:

"Whereas, the Standards of the Church declare 'that God alone is Lord of the conscience,' and

"Whereas, the Church has always taught that it is the duty of men to obey their conscience in the fear of God and in fidelity to His word; and

"Whereas, all should stand on the same basis of principle, enjoying equal rights and having equal duties in the Church and in the State;

"Therefore, Resolved, That the Assembly declares its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience,

to bear arms or to take part as a combatant of war."

At the General Conference of the Seventh Day Baptists, held at Alfred, N. Y., 1931, the following minutes were adopted regarding the Macintosh case:

"Our nation has, by the Constitution and legislative enactment even in times of war, safeguarded religious liberty, thus recognizing that a citizen's first duty is to God. Our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led when by the Constitution, by legislative enactment, and by the Kellogg-Briand Treaty this very thing is safeguarded and encouraged for native-born citizens."

The Society of Friends has for almost 300 years so successfully contended for rights of conscience that its recent pronouncement need not be introduced here.

At the Biennial Conference of the American Unitarian Association, held in Philadelphia, Pa., 1931, it was resolved:

"That we feel a deepening dismay at the decision of the Supreme Court to the effect, first: that liberty of conscience, even in the bearing of arms in any or all wars, has no guarantee whatsoever in the Constitution of the United States but only in the judgment of Congress, a decision which appears to subject all citizens, and especially all office-holders taking the oath of office in substantially the same terms of the naturalization oath, to the implied promise in advance to bear arms in any and all wars of the nation no matter what religious scruples may be felt; and, second, that the decision puts a construction upon the Constitution contrary to our American practice in all its history, because it definitely assures to Congress the right of universal conscription of conscience without regard to religious scruples in the bearing of arms.

"Be it further resolved, That we who approve these resolutions pledge ourselves to all possible efforts to move Congress to find some relief."

The General Convention of the Universalist Church, held in Buffalo, N. Y., 1931, has so well epitomized the general thought and expression of church groups, during 1931, that I more copiously copy from its recommendations respecting the supremacy of conscience:

"Whereas, the Supreme Court of the United States by a majority opinion has ruled, in the case of Professor Douglas Macintosh, that, under the Constitution of the United States, no person can become a naturalized citizen of this country unless he promise to bear arms in any war which Congress may declare, and

"Whereas, this decision implies that, in the matter of bearing arms, every native-born citizen of the United States is under obligation to obey the dictates of the State rather than the dictates of his own conscience, and

"Whereas, this decision strikes at the principle of the freedom of conscience guaranteed, under the Constitution of the United States, to every citizen of this nation, therefore be it

"Resolved, That this Convention of the Universalist Church affirm its endorsement of the minority opinion of the Supreme Court."

The Executive Committee of the Federal Council of the Churches of Christ in America, at its annual meeting, held in Philadelphia, Pa., December 3, 1931, after the Supreme Court had denied a reopening of the Macintosh case, adopted this declaration:

"The recent authoritative interpretation of the

law of naturalization, denying citizenship to persons who have conscientious scruples against military service, creates an intolerable dilemma for the great body of Christians in the United States who, recognizing God as 'the Lord of conscience,' place loyalty to God above every other loyalty. We urge such an amendment of the naturalization law and such other needed measures as shall conserve the moral and religious principles at stake."

The agitation in church circles connected with this vital question, affecting the traditional rights of the Christian conscience in America, has been so great that a determined effort will no doubt be made during the present year to have Congress change the law. The writer ventures to suggest that church meetings of every description, and church leaders, during 1932, bring determined pressure on the President and our representatives in Congress to change the present law, with its widespread implications and dangers to civil and religious liberty.

Denver, Colo.

CREATING CHRISTIAN ENVIRONMENT

By Rev. Shed Hill Caffey

An endless debate can be had upon the subject, "Resolved, That heredity is more important in the building of Christian character than environment." No sensible person will disparage or discredit the importance of good blood. Fate has determined our ancestors. None of us had the privilege of choosing our parents. We did not say where or when we would be born. We did not say whether we would be Americans, Mexicans, English, or Chinese. Certainly every child born into this world should have the best that life can give.

We have more to do with our environment. We make it. We absorb it. We think it. We breathe it. We often succumb to its evils and fail to encourage its virtues. Many of us are like chameleons—we take our color from the settings in which we find ourselves. The story of Lot is the story of a man who lost himself in his environment. When he went down, as is always the case, he carried others with him. Lot was born well. He had heroic blood in his veins. He had a noble, pious, and unselfish uncle, who tried to teach him the beauty of virtue, the joy of unselfishness, and the blessings of obedience. He had health, wealth, and prestige. Yet, with all of his possessions, he pitched his tent towards Sodom, and yielded to its gross evils and immoralities. The environment of this wicked city soon proved too much for him. He went from bad to worse and finally lost himself in the oblivion of sin.

The home is without doubt the greatest agency for the creating of Christian environment we know anything about. It presents the finest and best teaching situations and relations that the mind can conceive. Many things are happening to our homes and home life today that are seriously affecting them in their effort to create Christian environment. Among these we might mention changed economic and social conditions. Up to a few years ago our homes were economic units. Today mothers have to leave their homes and join their husbands in factory and office to gain proper support for themselves and families.

This necessarily has its effect upon the morale and religious trend of the home. Again, we are facing a new kind of individualism in the home. Parental authority has given way to new claims of freedom without restraint. There is a revolt against puritanism and a corresponding lack of desire to share burdens and make sacrifices.

The public school is a mighty factor in the making of environment. Every person ought to rejoice in the wonderful advantages our children have in the public schools. In our public schools opportunity literally knocks at the door of the child and says: "Use me and get ready for life." Yet, we wonder sometimes if we are not educating our children to get, without much consideration of how they are to use what they get. Education must have a soul that is alert to the needs of man in all of his relations, economic, social, religious, and individual.

The church ought to play a greater part in the making of Christian environment. It stands for the highest type of morality. It teaches men the ways of the Lord. It holds the highest standards. It points me into "Him who is all in all." "Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone can supply." It is our blessed task to make the power of the church effective in any respective communities for the glory of God. We must strive to make it easier to do right and harder to do wrong and the Church is our opportunity to realize this ideal.

The question is, "How may we create Christian environment?" Jesus taught men to conquer environment. He was born into a static world. The world of his day was formal, lifeless, and cold. He immediately began to emphasize the powers within. He taught that these powers are the forces that change men and nations. Herein is our hope for changing the environment about us. We must lay hold of men's hearts in the name and for the sake of Him. We must make Christ real to men. Someone has said that the early disciples did not know much theology, and that they were ignorant and unlearned men, yet, Christ was so real to them that they constrained men to walk in His ways.

If we are to make environment uplifting, wholesome, and Christian, we must apply our knowledge of Christ in the everyday of life. The Golden Rule will do us little good unless we incarnate it in flesh and blood and live it continually in life's relations. Day by day there must be a greater passion to know Him in all of His fullness and power.

We must watch against sin. Sin is a veil that hides God from us. It shuts us off from the best. The words of the apostle Paul are always fitting, "Abhor that which is evil, cleave to that which is good."

We need encouragement in the Christian life. Where are we going to find this encouragement? We will find it by associating with the right kind of Christian. A poet has said, "I am a part of all that I have met." From Christian companions we get renewed strength and courage to walk and help others to walk in the ways of the Lord.

Then, to create Christian environment we must be busy for God. There is no truer axiom that, "An idle brain is the devil's workshop." Possibly the explanation of the crime wave that is sweeping over our country now is in the fact that there are so many idle and unemployed people in the land.

John the Baptist preached so forcibly declaring, "Repent for the Kingdom of Heaven is at hand." He baptized the Master, He stood in the courts of Herod and told him of his sins. When John

was in prison and could no longer work for the Master he sent two of his disciples to ask of Jesus, "Art thou he that should come, or look we for another?" Jesus answered, "Go show John the things which ye hear and see." When we fail to work for Him we, too, will be troubled with doubt and fear, but if we will be busy for Him doubts will flee and we will have the joy that His Kingdom is coming about us.

Belzoni, Miss.

ROMANCES OF MODERN MISSIONS

By Maud M. Turpin

Masuzaki San

Masuzaki San was miserably unhappy. He paced up and down the corridor of the Buddhist temple where he served the priests. Some day Masuzaki San was to be a priest too. His father had decreed it. Besides his young mother had been a devout follower of Buddha. She it was who, when the doctor said it would be impossible to save both mother and baby, begged for the life of her boy. And her final request had been that he be consecrated to the gods and reared in the temple.

So the little Japanese boy was taken to the temple and dressed in the robes of a boy priest. For a time he loved to listen to the faithful priests chant their prayers and to watch them as they marched from altar to altar carrying burning incense. But in primary school the other children made fun of Masuzaki San's robes and teased him until no matter how hard he tried, he felt he could not be a Buddhist.

He had heard of the Christian religion, but that was foreign and not to be thought of. So Masuzaki San decided he would commit suicide. That was the honorable thing to do under the circumstances.

With this thought in mind, he ran out into the street. Here a crowd attracted his attention and above the noises of the street he heard the voice of a Salvation Army preacher. The voice said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Well, rest was what Masuzaki San wanted. So he listened to the sermon and bought a Bible and determined to learn more about the Christian God.

And now Masuzaki San's troubles began in earnest. For his father persecuted him, and when the boy refused to disown the Christian God, turned him out of doors and burned his precious Bible. But he could not destroy the Christ in the boy's heart.

Bereft of home and friends, Masuzaki San sought refuge with the Salvation Army missionaries and went to school. Then he determined to devote his life to spreading the Christian faith which had brought peace to his soul though it had brought only misery and suffering to his body. He made his way to a little Buddhist farming village near Tokyo and tried to help the people there. But they were harsh and unfriendly. Often at night they would slip up behind him and beat him. Sometimes he went from door to door begging for work, and when no one would employ him he would slip into the fields after dark and pull weeds, cut grass and do anything he could to help the farmers. As he asked for no pay, by and by they began to be kind to him. By degrees he gained their confidence until they would allow him to read them bits of the Bible story and finally they listened eagerly to the gospel message.

So seven years passed. Masuzaki San would have been happy but for his estrangement from his father whom he still loved. Then one day a letter came—a letter that had been in many Japanese villages before it finally reached him. The letter was from a Methodist missionary, and it brought news of Masuzaki's father. It told how the father after he had expelled the boy and burned his Bible was very unhappy. And because

he really loved his son and remembered how the boy's young mother had told him to be always kind to him, he rescued from the ashes some of the Scripture portions. He read these and was stirred by the story they told. Finally he sought out some missionaries of the Methodist church and, under their instruction, came to believe the Christian God just as Masuzaki San did.

He had longed, the letter said, to find his son so that together they might tell others of the wonderful love and saving power of Jesus Christ. But he had been stricken with a fatal illness. His last words were a message of love for his beloved son and he had left him all his property so he might better carry on his work.

Masuzaki San was very sad as he read the letter. But he was happy too and determined to go bravely on and use the means his father left him in his work.

So that is how it happened that the love of a young Buddhist mother, a Buddhist temple, a Salvation Army post, a few pages of Scripture that survived burning, and a Methodist missionary, combined in an unusual way to write a romance of modern missions which not only made life happy for Masuzaki San but were the means of transforming an unfriendly Buddhist village into a Christian community with a church, a bank, a Christian girls' school and a Christian hospital.

"LOST"

By Z. Z. Linton

Two hundred Methodist children having lost their parents, or parent, and without home or means of support are now in the Methodist Orphan Home, in Ruston, La. This is truly a home in every sense of the word, presided over by consecrated men and women who love all the children dearly and guard the best interest of each child with all the power at their command.

The manager, Brother Vaughn, has been at the head of this institution for many years and has faithfully and nobly carried on, depending upon the membership and friends of the Methodist Church, South, in Louisiana for funds, mainly contributed Easter and Harvest Day each year. This is still his plan for financing the Home.

Easter Sunday comes earlier this year than usual. Every means of income to our people is crippled; none enjoys prosperity to any extent, nevertheless living expenses are far less now than during our prosperous days. Many people who have for years been contributors on a large scale are unable to meet this obligation and privilege this season. This loss of regular funds makes it more essential that the smaller contributors shall arrange to supply the deficiency by contributing every possible penny themselves and soliciting aid from those who have not heretofore been interested in this branch of church activity.

We should pray the Lord of the harvest that he may bless both the harvest and the harvesters alike that we may prevent retrenchment on the part of our church and suffering in the Home.

It occurs to the writer that probably on account of changed conditions that a change in the financial plans might prove profitable. Instead of contributing twice a year, suppose we still do the large thing on Easter Sunday and Harvest Day and in addition contribute the proceeds of one Sunday in each month, making it a special day for the Home. There are many people who can and will contribute as much once a month as they will twice a year.

If our church with her different organizations, the Sunday school, Epworth League, Wesley Bible Classes, Wesley Brotherhood organizations, Workers' Council, Women's Missionary Societies and Boards of Stewards, would devote thirty minutes each month exclusively and constructively to the

interest of our home we could remove the possibility of retrenchment along this line of endeavor.

We must first make next Sunday, March 27, a financial success, after which we should like to have every organization in our Louisiana Methodism consider the monthly plan of service and help for the Home.

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25-40.

Personal service is the Christian's one source of true service for the Master.

Hammond, La.

MEMORY OF DR. WYNN TO BE HONORED

At First Methodist Church, Lake Charles, La., where he did perhaps the best work of his useful career, there will be held on Sunday, April 10, at 11 a. m., a memorial service in honor of Dr. Robert Henry Wynn, D.D. During the week preceding this service, there will be placed in the vestibule of the church between the doors opening into the auditorium a bronze tablet bearing the name, dates of birth and death, and years of his pastorate at Lake Charles, and a suitable inscription.

It is perhaps not generally known that although Dr. Wynn literally gave his life in the splendid work of building the church here, he would not allow his name to be carved on the cornerstone of the magnificent structure. For this reason, and because of the wonderful influence of Dr. Wynn in the church and the community at large, the leaders of the church have thought it wise and just to place this simple tablet in the vestibule of the building that should be credited to his wise leadership, his untiring zeal, and his consecration.

The service will be a Memorial Service in all its program.

The music will consist of choir and congregational singing, of a male quartet which will sing "Trust and Obey," and of a selection written by Dr. W. F. Tillett, of Vanderbilt University, who taught Dr. Wynn while he was in school there. This selection will be sung as a solo by Mrs. Harry Woosley. The music of the evening service will also be arranged with the memorial as the theme.

Dr. W. Winans Drake, presiding elder of the Lake Charles district, and friend and relative of Dr. Wynn will preach the sermon.

Mrs. Wynn and a great number of her immediate relatives will be present for the service. It is expected that the great auditorium will be filled to capacity by those who wish to do honor to the memory of this man of God.

THE INAUGURATION OF DR. D. R. ANDERSON AS PRESIDENT OF WOMAN'S OLDEST COLLEGE

An event of outstanding importance in the educational world will be the inauguration of Dr. Dice Robins Anderson as president of Wesleyan College, the oldest chartered college for women in the world, on April 8. The trustees of the college set aside a day for the formal inauguration, the first ever held in Georgia.

Acceptances have already been received from more than fifty college presidents and a hundred representatives of institutions, who will come from forty states, the District of Columbia, and from Canada.

Invitations have been issued to all the colleges on the approved list of the Association of American Universities, the Association of American Colleges, the American Association of University Women, the Association of Colleges and Sec-

dary Schools of the Southern States, and to all four-year colleges of Georgia and Virginia. More than a score of learned societies, including the National Phi Beta Kappa, the American Association of University Professors, and the American Association for the Advancement of Science, have been asked to send representatives.

After eleven years of successful administration at Randolph-Macon Woman's College, Dr. Anderson assumed the office of president of Wesleyan in June, 1931, upon the resignation of Dr. W. F. Quillian, now secretary of the General Board of Christian Education.

Dr. Anderson, a man of scholarly attainments and wide experience as an educator, has received the A.B. and M.A. degrees from Randolph-Macon College for Men, of Virginia, his native state, and the Ph.D. degree from the University of Chicago. After having held three college professorships and two presidencies, Dr. Anderson became president of Randolph-Macon Woman's College. During that time the enrollment of the Virginia college was increased by one-third, five new buildings were erected, new departments were included in the curriculum, and an endowment campaign was launched and successfully carried out which increased the fund from \$400,000 to \$1,204,000. At Wesleyan he now has under way many plans for the advancement of the college.

At the inaugural ceremony, which will take place in the Municipal auditorium at 11 o'clock, Bishop W. N. Ainsworth, chairman of the board of trustees and a former president of Wesleyan, will preside. Dr. William Preston Few, for twenty-three years president of Duke University and Trinity College, will be the principal speaker, and Dr. David A. Robertson, president of Goncher College, will deliver the greetings of the Women's Colleges of America.

Greetings will be brought to the new president from the educational forces of Georgia by Chancellor Charles M. Snelling, of the University of Georgia system, from the faculty of Wesleyan College by Dean Leon P. Smith, from the faculty of Wesleyan Conservatory by Prof. Joseph Maerz, director; from the alumnae by Mrs. C. C. Hinton, national president of the Wesleyan Alumnae Association, and from the students of the college and of the conservatory by presidents of their student government associations.

Preceding the exercise the brilliant spectacle of an academic procession will take place from Mulberry Street Methodist Church to the auditorium. At this time all of the official guests, the board of trustees, the faculty of the college, and the senior class will appear in academic dress, wearing the colors and the other insignia of their institutions. The directors of the civic clubs, and the student body of the college will follow the scholastic groups. The alumnae of the college will be represented in this event by one member of each class which has yet a living member. The oldest class taking part in the procession will be that of 1857. The representatives of the colleges will march in the order of the founding of the institution, William and Mary, founded in 1693, leading the line.

Several important social events which will follow the inauguration will be a luncheon to be given at Wesleyan Conservatory for all the official guests present, a garden party on the lawn of the new college at which the faculty and the students will be hosts and hostesses to the official guests and to a large number of people from the city. In the evening there will be a formal dinner, at which greetings will be delivered by selected representatives of colleges. The speakers for the luncheon will be Dr. Walter Hulihan, president of the University of Delaware; Mrs. Philip W. Harmer, president of the Southeastern section of the American Association of University Women, and Dr. Harvey W. Cox, president of Emory University.

The inauguration is of significance to this historic college which is entering upon a new stage of development. Dr. Anderson is well fitted to carry on the great expansion program of Wesleyan

begun by Dr. Quillian. For four years the college has occupied the magnificent new plant which is the most tangible result of Dr. Quillian's work for the institution. Twelve buildings in brick and marble, with gleaming marble columns, with arched entrances and spacious verandas represent the finest in gracious Southern architecture. The buildings were erected at a cost of \$1,800,000 on a campus of 170 acres. One of the most attractive buildings is the Candler Memorial library, the gift of Judge John S. Candler, erected as a memorial to his mother and father.

Since the removal of the college of liberal arts to its new location, the Wesleyan conservatory has continued to operate in Macon in the old buildings.

Today a diploma from Wesleyan will admit a young woman for study either on a master's or a doctor's degree in any university of America. The college is a member of all the chief standardizing agencies. She is thus the rival of the best women's colleges both in material equipment and in academic standing.

THE FULL CHOIR

A PAGEANT OF MUSICAL TRIUMPH

Rev. B. C. Taylor, Contributing Editor

ACT I

Scene 1—Friday Morning

Notes to choir members.
Telephone calls.
Pleadings.
Patient begging.
Short practice pledged.
Anxious waiting.

Scene II—Friday Night

Director present.
Pianist present.
Students all present.
Town folks all present.
Fine fellowship.
Wonderful practice.

ACT II

Scene 1—Sunday morning

A filled church.
A happy people.
A grateful minister.
An inspiring anthem.
Great congregational singing.
Meaningful worship.

Scene 2—After the Service

Expressions of appreciation.
Words of praise.
New resolutions.
Determination.

ACT III

Scene 1

A better student.
Happy parents.
A growing church.
A better community.
Time: Friday night, 7:30—Room CII. College

FROM FAR AWAY POLAND

Dear Mr. Editor: Please note change of address from Mostowa 9 m. 20 Wilno, Poland, to Warsaw Poland, Mokotowska 12.

Greetings of Christian love from far away Poland to all of the friends and readers of the New Orleans Christian Advocate. We, who are laboring for the Master in this great land covet the fervent prayers of each one of you for the success of our work here. May God, our Common Father abundantly bless each one of you and your every effort for the bringing in of His kingdom here on earth.

Most cordially yours,

EURANIA PYRON,

Mokotowska 12, Warsaw, Poland, Europe.

REVIVAL SERVICES CREATING UNUSUAL INTEREST

“Kentucky” Thomas’ Timely Sermons Greatly Assisted by Organized Groups

The revival services now in progress at the First Methodist Church is creating unusual interest, which interest has been shown from the beginning on last Sunday morning.

The morning crowds at 9 o'clock each day are remarkable according to statements made by those in charge of the services. Rev. R. T. Ware, pastor, had his congregation organized, and the work of this organized effort is having effect in the spirit of the meetings.

The men are under the direction of J. A. Nugent and C. E. Tannehill; the ladies, Mrs. B. W. Bailey and Mrs. M. D. Morgan; the young people, Chas. Smith and Mrs. C. J. Frye, and the children, Mrs. Chas. Smith. The crowds at both services each day have been swelled by this group activity.

C. P. Gassett, one of the outstanding song leaders, who has sung from coast to coast and from Maine to Florida, is leading the singing. The large choir of children add zest and interest to the services. Assisting him in this work are Mrs. Earl Harris and Mrs. Willie Gaar.

The Rev. W. E. (Kentucky) Thomas is delivering timely sermons at every service and he announces that among his subjects for the coming week will be included his specially prepared sermons, “The Slumbering Church,” “Awake, Arise, Christ Will Supply Your Need,” “The Crucifixion,” “What Must I Do To Be Saved?” “Hell,” “Prodigal Son.”—Winnfield News-American.

THE UNIFIED PLAN OF CHRISTIAN EDUCATION IN THE LOCAL CHURCH

By Rev. J. H. Bowdon

In the psychological make-up of most of us there is an aversion to change. The old is glorified; the new is looked upon with suspicion. I am sure that explains the tardiness in so many of our churches in putting into operation the Plan of Unification for the educational interests of the local church outlined by our General Conference of 1930. I cannot go into detail, but I will outline in a general way how we set-up this new plan in our church at Ponchatoula:

First of all, the board of Christian education was elected. My church is not a large one, so I have only five on this board. An effort was made to include every section of the church life in selecting the board of Christian education. I secured bound copies of all the pamphlets issued by the General Board of Christian Education touching the problems of the local church, and gave one to each member of the local board of Christian Education with the request that it be studied diligently. Some weeks were given to diligent study.

After the local board had studied their pamphlets for a while we took our second step. The local board of Christian education along with a selected number from the young people of the church were called together for the purpose of discussing complete organization. We decided that the Unified Plan was best suited for our local church; we then laid definite plans of procedure in organizing our Young People's Division.

The third step was the organization of the Young People's Division. We have two departments in our Young People's Division—the Intermediate and the Senior Young People's Departments. The first age group is from 12 to 15; the second group is 16 to 23. All the officers were elected, and the young people decided to work with these standing committees: The stand-

ing committee on Worship and Evangelism, the standing committee on Missions and World Friendship, and the standing committee on Recreation and Personal Development. Special committees are appointed as the need arises. Charters have been secured for both departments. A copy of the Epworth Highroad was ordered for every member of the Senior Young People's Department. The Torchbearer and Haversack are used as supplementary reading material in the Intermediate Department. Each Department secures their League material from the literature ordered for their department.

This, of course, is a mere outline of what was done. The new plan is working splendidly at Ponchatoula, and I believe that once the church gets accustomed to it, there is much merit in the plan.—Bulletin of Christian Education.

DR. DUREN'S GALLOWAY

Bishop Galloway belonged to the whole Church, but in a peculiar sense he belonged to Mississippi and Louisiana. Born in Mississippi, educated in Mississippi, he resided in Mississippi, and his body sleeps in Mississippi soil. He was admitted on trial into the Mississippi Conference, received into full connection in the North Mississippi Conference, was a pastor in the Mississippi Conference, and was editor for both Mississippi and the Louisiana Conferences. The author does not plan to make a penny on this work, and it will be impossible to reach all of Bishop Galloway's friends with this little folder.

Will you not assist by calling the attention of your people to this book, the price and the plan of its publication? A copy will be sent to all who send their names, addresses, at \$2.00 a copy. Cash may be sent with order, or when book is received.

Thanking you both for myself and for the friends of Bishop Galloway, I am,

Cordially,

W. L. DUREN.

The Score Board

Scores are coming in a little better, but they are far behind the goal set for March. If your score has not been posted rush your results in so you will know where you stand. Following are subscriptions received from Feb. 1 through April 4:

LOUISIANA CONFERENCE

Alexandria District

Previously reported 4½
Rev. D. B. Boddie, Pineville 6
Total for district 10½

Baton Rouge District

Previously reported 27
Rev. P. W. Sibley, Gonzales 1
Rev. Wm. Schuhle, Plaquemine 5
Total for district 33

Lake Charles District

Previously reported 14

Minden District

Previously reported 13½
Rev. J. E. Hearne, Standard 7
Total for district 20½

Monroe District

Previously reported 11
Mrs. C. M. Purvis, Rayville 7
Rev. Ellis Smith, Bastrop 1
Total for district 19

New Orleans District

Previously reported 8
Mr. George L. Canaday, La. Ave., N. O. 1
Mrs. J. D. Rumph, Rayne Memorial, N O. 1
Total for district 10

Ruston District

Previously reported 5

Shreveport District

Rev. L. W. Smart, Pelican 7
Total for district 7
Total Louisiana Conference 119

MISSISSIPPI CONFERENCE

Brookhaven District

Previously reported 13
Mrs. H. S. Ball, Crystal Springs 1
Rev. B. M. Hunt, McComb 1
Total for district 15

Hattiesburg District	
Previously reported	8
Rev. W. H. Lewis, Hattiesburg	2
Total for district	10
Jackson District	
Previously reported	11
Meridian District	
Previously reported	5
Newton District	
Previously reported	10
Rev. Geo. H. Jones, Montrose	6
Mrs. W. G. Golden, Walnut Grove	2
Rev. H. A. Wood, Union	2
Mr. J. C. Marler, Harpersville	6
Total for district	26
Seashore District	
Previously reported	8
Rev. J. C. Jackson, Biloxi	3
Total for district	11
Vicksburg District	
Previously reported	2
Miss Virgie Fore, Natchez	3
Rev. M. M. Black, Woodville	3
Total for district	8
Total Mississippi Conference	86

NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Previously reported	5½
Rev. W. R. Lott, Aberdeen	15
Rev. J. V. Stewart, Vardaman	3
Total for district	23½
Columbus District	
Rev. R. G. A. Carlisle, Cedar Bluff	3
Total for District	3
Corinth District	
Previously reported	1
Rev. E. P. Craddock, Booneville	2
Rev. W. C. McCay, Baldwin	19
Rev. E. S. Lewis, Corinth	1
Total for district	23
Greenwood District	
Previously reported	1
Mrs. H. L. Wells, Coila	2
Rev. E. G. Mohler, Webb	2
Rev. Seaman Rhea, Tchula	2
Total for district	7
Greenville District	
Previously reported	2
Rev. C. A. Northington, Shelby	8
Miss Annie Dexter, Clarksdale	2
Total for district	12
Grenada District	
Rev. W. B. Baker, Durant	25
Rev. S. B. Potts, Ebenezer	3½
Total for district	28½
Sardis District	
Rev. Roy A. Grisham, Sardis	3
Rev. F. P. Luter, Senatobia	1
Total for district	4
Total North Mississippi Conference	101
Total three Conferences	306

The Bulletin Board

Conferences

Mississippi Conference Young People's Assembly, Whitworth College, Brookhaven, June 6-19.

North Mississippi Conference Standard Training School, Grenada, June 6-11.

Louisiana Conference Young People's Assembly, at Mansfield, June 7-13.

High League Assembly, at Mansfield, June 14-20.

North Mississippi Young People's Assembly, Grenada College, June 13-17.

Pastors' School, Seashore Methodist Assembly Grounds, Biloxi, Miss., June 27-July 8.

Louisiana District Conferences

Alexandria, at Opelousas, April 13-14.

New Orleans, at Houma, April 20, 21.

Minden, at Olla, April 26, 27.

Shreveport, at Mangum, April 28.

Lake Charles, at Many, May 5, 6.

Monroe, at West Monroe, May 10, 11.

Mississippi District Conferences

Seashore, at Poplarville, April 12, 13.

Jackson, at Bentonla, April 14.

Meridian, at Waynesboro, April 14, 15.

Brookhaven, at Wesson, April 19, 20.

Hattiesburg, at Ellisville, April 21, 22.

Newton, at Bay Springs, April 21, 22.

Vicksburg, at Utica, April 26, 27.

North Mississippi District Conferences

Greenville, at Greenville, April 19, 20.

Grenada, at Oxford, Apr. 27-28.

Corinth, at Iuka, May 3-4.

Aberdeen, at Okolona, May 10, 11.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"God is a father, men are his sons—therefore brothers of one another," so said Bishop Hoyt M. Dobbs in a recent article in the Advocate. This is only one of the numerous repetitions of the erroneous doctrine of the universal fatherhood of God and its corollary, the universal brotherhood of man. The modernists have been successful in making the doctrine popular and it is now receiving constant reiteration from many pulpits. The universal fatherhood of God is not a Bible doctrine. The essential element of fatherhood is not creation, but procreation. Hence, Peter said: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope." God is the father of those only who have been begotten of him by the Holy Ghost.

In these "Pointed Paragraphs" I have frequently suggested the importation of the Mexican bull fight as a substitute for foot ball. Now, read the following press dispatch from New Orleans, Feb. 19: "The prediction that next fall will see a bull-fight circuit established in ten leading American cities is made by Sidney Franklin, matador. He asserted that he was planning to import sixty bulls from Spain in preparation for fall shows. He spoke confidently of popularizing bull fights in the United States." There now; I told you so. Subject for debate: Resolved, that bull fighting is more inhumane than football.

A press dispatch states: "Certain hymns containing the 'imagery of blood' are likely to be dropped from the hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South, Rev. John W. Langdale, secretary of the commission on revision of the hymnal, told a gathering of ministers. Such imagery had become 'revolting' to young people. Other hymns by Charles and John Wesley are to be omitted because they have become antiquated." Jesus is a great teacher, but not a Saviour; therefore, eliminate his cleansing blood, so say the modernists. The old hymns of the Wesleys are antiquated because they are stained with blood, and such hymns are "revolting to young people; therefore, away with them! John said: "The blood of Jesus Christ his Son cleanseth us from all sin." Will the hymnologists pronounce John's words also antiquated? Why not pronounce the Bible antiquated and get rid of the blood by one stroke and then rewrite the world's literature accordingly?

In a recent article in the Nashville Advocate, entitled "Origin and Values," W. P. King said: "To have arisen from a lower life, however low, seems to be preferable to have fallen from a higher life, however high." If I properly interpret this statement, the writer apparently prefers to have arisen or evolved from the lower order of animal creation than to have fallen from the high estate in which God created man. Strange are the choices and preferences of some men. Well, this is a free country, and if some men prefer to trace their origin to an animal ancestry rather than to the creative hand of God, I suppose they have a right to do so without molestation; but they will please leave me out of it, because I prefer to believe that I came from God, although the federal head of the human family fell from his original state and brought the whole human race down in ruin with him. But there is hope in Jesus Christ. "Wherefore," says the apostle, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

PROMINENT PASTOR TO CONDUCT SERIES OF MEETINGS HERE

Millsaps College will have its annual "Religious Emphasis Week" from April 17 to 22 this year. Through the efforts of Professor H. Conrad Blackwell, Dr. J. N. R. Score, pastor of St. Paul's Methodist Church in Houston, Texas, has consented to be at Millsaps during that week.

Dr. Score will conduct all religious exercises during this week, and has been highly recommended by Dr. Robert E. Dickerson, director of religious activities at Southern Methodist University, where Dr. Score conducted a very successful religious campaign a few weeks ago.

The following is from a letter received from Dr. Dickerson:

"Dr. J. N. R. Score is to be with you soon, I understand, in a student revival. He has just spent a week on our campus. He rendered a very fine service. He has a charming personality and presents vital messages in a most challenging way. I trust your students and faculty will give him the heartiest support from the very first message on to the last. We have never had a better attendance on the part of students and university leaders. Of my own accord, I wish to commend Dr. Score to you and your co-workers."—"Purple and White," March 19.

PRIZE SERMONS

The Macmillan Company plans to publish a volume of Prize Sermons in the fall of 1932.

A prize of two hundred and fifty (\$250.00) dollars will be given for the sermon that in the judgment of the editors best meets the conditions outlined in this prospectus.

In awarding this prize, announcement of which will be made in September, the editors will consider pre-eminently the following points:

1. Exegesis.
2. Spiritual Insight.
3. Evangelical Emphasis.
4. Homiletical Technique.
5. Relevance to Modern Life and Thought.
6. Style.

From the manuscripts submitted it is intended by the Macmillan Company to form a volume of about thirty sermons. It is agreed that the editors are granted permission to use any of the submitted manuscripts that, in their judgment, are suitable for the book without recompense to the authors.

It is the hope of the editors that the material gathered in this way may serve to indicate to all ministers and church people how keen minds and consecrated hearts are meeting the spiritual, intellectual and social needs of this age.

The purpose of this volume is to give all preachers the opportunity of gaining a national hearing for their message. The editors believe that some of the most constructive preaching today is being done by men not yet recognized, but at the same time they hope that men of national reputation will enter the contest.

Rules of Contest

1. No author may send more than two manuscripts.
2. No manuscript shall exceed 2300 words.
3. Manuscripts must be typewritten and double-spaced.
4. Authors must guarantee that their manuscript contains no copyright material without having received full permission for its use.
5. Manuscripts should be sent to the Rev. E. A. McAlpin, D. D., 130 Madison Ave., Madison, N. J.
6. Manuscripts must be submitted before June 15.

7. All inquiries must be accompanied by return postage.

8. No manuscript will be returned.

9. All contributors by submitting a manuscript accept all these rules and conditions.

10. The editors' judgment on all points shall be final.

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The Macmillan Company will gladly send full information to any preacher who may wish to submit a manuscript to the editors.

POETICAL THOUGHTS

By Mrs. George S. Brown

A PSALM OF THE HELPERS

The ways of the world are full of haste and turmoil;

I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another,

Turneth toward his goal;

He shall arrive in due time by the footpath of mercy;

God will be his guide.

He that taketh up the burdens of the fainting,

Lighteneth his own load;

The Almighty will put His arms underneath him;

He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart;

In his time of grief they shall return to remembrance;

God will use them for balm.

He that careth for the sick and wounded

Watcheth not alone;

There are three in the darkness together,

And the third is the Lord.

Blessed is the way of the Helpers;

The companions of the Christ.

—Henry Van Dyke.

No doubt every one of us want to be helpers, but not all of us are willing to help at our own expense. We are like those who give of their abundance and are willing so long as they do not feel the pinch. We can not help very much unless we put ourselves out to do so. It is not always pleasant to turn aside from our own way to help a fellow man. We are nearly always in a hurry and feel that we have no time to spare, but we remember there was One who stopped on His busy way to raise the dead to life and had something to say to a poor woman who touched the hem of His garment. After all, our business is not so urgent, and if we but stop to rescue another by the wayside we will arrive in better shape at our own journey's end. Sometimes we are weighted down with our own burdens and the load seems heavier than we can bear. And yet we are told to bear one another's burdens, and when we minister to others and take their burdens upon us we forget the heaviness of our own. Indeed, it is made lighter, for there is One who walks with us and carries the heaviest part.

We have sorrow that we can not bear up under and we are prone to cry out to pity ourselves,

but if we speak comforting words to another, we pour balm on our own hearts and there is One who comforts us even as a mother comforteth her children. If we sit up with the sick and the dying and cool the feverish brow and feel that we are all alone in the darkness and the dreariness of the night, we have but to look and behold there is a third One with us, even our Saviour who was with the Hebrew children as they walked through the fiery furnace. Our God is with us to be our Guide, our Comforter, our Burden Bearer, our Companion, and we are truly helpers of the Lord.

THE LOOKOUT

By Squintan Scribble

Mr. Editor: A practical joke, both afflictive and redemptive, may yet be played on Methodism, by the calling of the formal and worldly sons of Wesley to repentance in a revival coming out of Anglicanism! Signs are not lacking that professionalism and commercialism are growing in our ministry. Some of our ministers seem more unspiritual, if less convivial, than the fox hunting parsons of Wesley's day; while the progeny of those parsons are coming to terms with the demands of spiritual reality. Read "Twice-Born Ministers," by S. M. Shoemaker, Jr., and learn that some of our Episcopalian brethren are finding out the real and utmost meaning of their commission. More power to their hearts and voices.

* * *

The fearful menace of Socialism becomes more fearful and more menacing in the light of what's happening to its proud alternative. For, as I rehearse the old arguments against this bedlam-born ogre, Sir, two invisible monitors din this colloquy in my ears: A. Socialism would destroy the home." B. "If Socialism waits a while, Capitalism will have left none to be destroyed!" A. "Socialism would take away the incentive to effort." B. "Incentive is not needed; for Capitalism has taken away opportunity!" A. "Socialism wants to divide up everything." B. "Capitalism refuses to divide up anything!" A. "Socialism is impractical." B. "Capitalism, poverty, slavery, war, death and damnation, are practical and inseparable!" A. "I'm scared to death!" B. "So am I!" They tell us, Sir, that Capitalism, sanctified by the Christ spirit, will make a righteous world. They told us the same about despotism, slavery, alcohol and war; but the rich young ruler always turns away from the sanctifying touch of the Crucified.

The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—Thomas Jefferson. (Sixth Annual Report of the American Temperance Society, May, 1833, page 11.)

The Home Circle

"THE LAND OF BEGINNING AGAIN"

I wish that there were some wonderful place
Called the Land of Beginning Again;
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped, like a shabby old coat, at the
door,
And never put on again.

I wish we could come on it all unaware,
Like a hunter who finds a lost trail.

And I wish that the one whom our blindness has
done

The greatest injustice of all could be at the
gates,

Like an old friend that waits

For the comrade he's gladdest to hail.

We would find all the things we intended to do

But forgot and remembered—too late,

Little praises unspoken, little promises broken,

And all the thousand and one

Little duties neglected that might have perfected

The day for one less fortunate.

It wouldn't be possible not to be kind

In the Land of Beginning Again;

The ones we misjudged and the ones whom we
grudged

Their moments of victory here

Would find in the grasps of a loving handclasp

More than penitent lips could explain.

For what had been hardest we'd know had been
best,

And what had seemed loss would be gain;

For there isn't a sting that would not take wing

When we've faced it and laughed it away;

And I think that the laughter is the most that
we're after

In the Land of Beginning Again!

So I wish that there were some wonderful place

Called the Land of Beginning Again;

Where all our mistakes and all our heartaches,

And all our poor, selfish grief

Could be dropped, like a shabby old coat, at the
door,

And never put on again.

LAURA FLETCHER TARKINGTON.

YOU SHOULD WORRY

When people advise you not to worry,
I wouldn't take their dope in a hurry!

Columbus worried for all he was worth
About the general shape of the earth
And finally, worried about his notion,
He worried his fleet across the ocean!
In Christopher's case, his worry meant
That he discovered a continent.
(Worry, my son, in Christopher's style,
Over the things you find worth while.)

Washington worried, and Lincoln, too,
Regarding the jobs they had to do:

Worried over their nation's fate—
The kind of worry that makes men great!
Edison worried about the lights
By which he labored so late o' nights;
Worried and worked with vim incessant,
And thus invented the incandescent!
(Worry, my son, and worry some more
Over the things you are striving for.)

Show me the man who doesn't worry—
I'll show you a fool whose brain is furry.
The fellows whose deeds are worth recall,
Were worriers, worriers, worriers all!
(Worry, my son, in deed and speech,
Over the stars that you hope to reach.)

—Berton Braley, in St. Nicholas Magazine for
March.

THE RABBIT AND THE ROSEBUSHES

By Greta Gaskin Carroll

Gwennie was living at Grandpa's house that
year, and it was such fun because she could
help him in the garden.

The morning of Gwennie's fifth birthday, in
April, Grandpa got the wheelbarrow, the big
shovel, and a large brown paper parcel the ex-
pressman had left the day before, and said they
would set out rose-bushes. He gave Gwennie a
small trowel of her own and told her she could
take the watering-can and pour water over their
roots when he put them in the hole.

They worked hard and soon the rose border was
finished. It was a narrow bed running along
at one side of the drive near the fence between
their house and Mr. Gandy's. There were six of
the bushes: a white one, two lovely blush pink,
a Dorothy Perkins climber for the center, and
two beautiful deep-yellow ones named Mrs. Aaron
Ward. Grandpa said that since they were planted
on her birthday they would call them Gwennie's
rose-bushes. He couldn't help thinking, as he
picked up his curly-haired, rosy-cheeked grand-
daughter to set her in the wheelbarrow for a ride,
that she was very like a rose herself, so sunny,
and fresh, and sweet.

The rose-bushes immediately began to grow.
They were soon clothed in green leaves and as
the weeks passed buds appeared here and there
all over them. Then something strange happened.
Grandpa came in one morning and said the leaves
were all nipped off the poor Dorothy Perkins.
Gwennie and Grandma went out to look. The
bush was bare, all the leaves and buds gone; yes,
even the little new green end shoots. There was
not a caterpillar or bug to be seen and in every
other way the bush was healthy as could be. The
next morning when they went out they saw one
or two of the other bushes were the same except
that it looked as if their stems and tiny shoots
had been cut off with shears. This went on morn-
ing after morning until all but the white rose-
bush were ruined. I suppose that would have
gone too if Gwennie hadn't been ready for break-
fast early one Saturday and ran outdoors while
Grandma was making the coffee.

She skipped over to the rose-bushes and there
sat the mischiefmaker that had done it all—
one of Mr. Gandy's big white rabbits! He was
sitting under the white rosebush chewing leaves
with a sideways munching motion, very quietly
and fast. On the ground around him were scat-
tered buds and sprays.

"Oh, you naughty, naughty rabbit!" Gwennie
was going to scold him and switch him back home,
but she remembered that rabbits don't know and
besides it was very hard for such a sweet little
girl to be really cross. So she coaxed him with
clover leaves instead and got him to come out
of the rose bed under the crab apple tree and
turned a box upside down over him till Grandpa
came.

I think Grandpa was cross too; in fact I know
he was, though he was trying hard not to show
it. He was thinking, "No roses now until next
year!" Then he saw Gwennie putting her hands
through the slats of the box to stroke the soft
fur of their visitor, and he forgave Bunny too.

They took the rabbit home and Mr. Gandy was
ever so sorry. He said he would have the hutch
mended at once.

But the most surprising thing of all happened
shortly after. The rose-bushes sent out new
leaves and fresh shoots, two for every one bitten
off, and all the new twigs bore plump buds! Be-
fore July was over, the bushes were ready for
blooming again and you never saw such roses
or so many of them! Gwennie and Grandpa de-
cided that the bushes must have needed the severe
pruning that the rabbit gave them and Mr. Gan-
dy was pleased to think it had turned out all
right. She laughed when Grandpa jokingly re-
marked that if the roses didn't blossom as well
next year he would send over to borrow the rab-
bit.

So what a nice thing it was that nobody got
cross after all!—Zion's Herald.

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TERMS:

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Editorial

"HELP THOSE WOMEN"

(Continued from First Page)

nual meeting impress an observer. The orderliness and dispatch with which business is handled puts an Annual Conference to shame. Preachers have so much outside business to attend to that often they are either out of the Conference room or are coming in and going out.

The size of the problems frankly faced and undertaken enlarges one's admiration for the modern church woman and the range of her vision. Woman is responding to the ministry of Jesus to her sex.

The prophetic promise for the future of the church is unmistakable. No honest and informed mind has ever questioned woman's special adaptation as a vehicle and exponent of the Religion of Jesus. Her heart is so near the surface that she is moved at once by the appeal of those great verities of the faith. And that heart is so near the surface that it blinds the eyes to many of the difficulties that men's eyes are quick to behold. And that heart is now matched by a mind increasingly alive and agasp of matters of major importance.

So let us take Paul's advice any way. Help those women. Join them co-operatively in their age-making enterprises and reap with them the fruits and glory of sacrificial living. Help those women.

PERSONAL AND OTHER NOTES

Rev. L. C. Lawhon, of the Chalybeate charge, is the father of a new boy. Mother and son doing well.

Revs. A. Y. Brown and R. T. Hollingsworth are attending the Pastor's School at Vanderbilt University this month.

Rev. Melville Johnson, of Cleveland, Miss., will teach a Standard Training Class at Amory, Miss., beginning April 17.

C. M. Willoughby, of Jackson, Miss., renews his subscription to the Advocate and thus keeps reading a good church paper.

Rev. Geo. H. Jones, our faithful pastor at Montrose, Miss., recently sent in a good list of subscribers. Let the good work proceed.

Rev. W. T. Phillips, of the Myrtle charge, is making a clean record in the way of oversight. His fifth year seems to agree with both pastor and people.

Fifty members have been received into the church at Aberdeen, Miss., since Conference. This is the result of quiet personal work going on in the church.

Rev. W. B. Alsworth, pastor at Waynesboro, Miss., tells us that he has not forgotten the Advocate campaign. We are expecting a good list from this charge.

"Resurrection from Sin" was the topic of Dr. R. H. Harper's Easter sermon, First Church, Baton Rouge, La. "Immortality" was the cantata used in the evening worship.

An Easter card came to this office the other day. On it we found the name of Rev. J. Thurlow Barrett. Above it were the words, "School of Religion, Vanderbilt University."

Rev. W. W. Woollard, of Ripley, has been doing the preaching in a series of revival services in that delightful charge. Rev. Jeff Cunningham, of Sherman, is doing the singing.

The Corinth district conference will meet at Iuka, Tuesday and Wednesday, May 3-4. A good place to meet. The ladies of that church purpose serving lunch each day in the park.

"Things are moving on fairly well and we have prospects of a favorable year," writes Rev. J. D. Simpson, Coffeeville, Miss. And he was swinging into his campaign for the Advocate.

Rev. J. A. Moore, pastor at Rolling Fork, Miss., sends in some renewals. Thank you, Brother Moore. We are glad to "dedicate" this space in the "Personals" to you and your people.

"I am still working for the Advocate and you may expect more names along during the year." Here is a pastor who works in season and out for the paper. Rev. J. T. Abney, Glancey, Miss.

Rev. W. C. M. Baggett, Homewood, Miss., sends a list of subscribers and includes a promise that more will follow. Now that is the tone that makes harmony and hope in the Advocate office.

The second quarterly conference for the Potts Camp charge was in every way delightful. The financial report set a new record for that charge. Brother James is growing in grace and effectiveness.

Dr. Theodore Copeland, general evangelist of Dallas, Texas, will assist Rev. L. W. Cain, pastor of Parkview Church, Shreveport, in his meeting beginning May 1. We anticipate a most successful meeting.

Rev. W. R. Crouch, of Guntown, will spend two weeks at Nashville in the Vanderbilt School of Religion. He is in his fourth year at Guntown. Brother Crouch is respected and loved by the whole charge.

Bishop Collins Denny has appointed Dr. Rolfe Hunt pastor of Lauderdale and Electric Mills, Mississippi Conference, to fill the vacancy caused by the death of Rev. W. W. Nelson, which occurred March 20.

The many friends of Mr. George G. Leftwich will be please to hear of his recovery from the recent severe illness at his home in Aberdeen. Mr. Leftwich has meant much to Methodism in North Mississippi.

Pull up to your radio on the evening of April 18, Monday, get Station WAPI, Birmingham, Ala., 5 to 5:30 o'clock, and hear Bishop Ainsworth on "The Present Status of Prohibition." WAPI: 1140 kilocycles, 263 meters.

Rev. H. F. Brooks preached to his people at Starkville, Miss., in a two-weeks' revival just before Easter. Mr. Robert Cooper, of Aberdeen, led the singing. Twenty-two additions were received for the church.

"Although March is passed, I am urging the pastors on this district to continue the Advocate

campaign, and sincerely hope that we secure our quota of new subscriptions." Rev. T. J. O'Neil, presiding elder, Meridian district.

The pastor of the Pittsboro and Bruce charge, Miss., the Rev. W. M. Jones, says, "Everything is moving along nicely on the charge." A brief bit of evidence that this is true is the assurance that more subscriptions will follow.

Rev. H. F. Wallace, of Moorhead, Miss., recently assisted Rev. J. C. Wasson in a meeting at Marks, Miss. Rev. Archie Stephens led the singing. Reports are that it was one of the best meetings the church has ever experienced.

The Corinth circuit is making a new record this year under the leadership of Rev. N. N. Maxey. When this whole charge gets going as it can and should and will there will be no better appointment in the Corinth section. It is growing.

Following his habitual practice, Rev. W. R. Lott, pastor at Aberdeen and Contributing Editor, is forwarding a list of subscribers. Thank you, Lott. Just let them come on. Let's shock the old score board and send for an adding machine.

Rev. W. B. Baker, Durant, Miss., forged ahead with a big list of subscribers this week. Watch for his name on the Score Board. The Advocate office is giving him a big hand. Why, he not only sends in that good long list, but talks of "more later."

Mr. F. A. Howell, a great layman of the Durant church, and long time friend of the Advocate, is pulling strong for the church paper. He is the kind of fellow that puts the Advocate right up along side his church and thinks of it as a part of the church. Why not?

Dr. Briscoe Carter, presiding elder of the Alexandria district, recently had a small skirmish with an automobile. While the "marks of the beast" rest temporarily upon him he is no groveling victim of the machine age. We are happy to report that he is going about his work.

Rev. Dewey Wallis, supply pastor of South Side, Corinth, is "cutting his eye teeth" very happily. He is putting on some Wednesday night services that are attracting more than ordinary attention. Real singing is a part of it. Evangelistic messages are not forgotten.

Rev. J. C. Nelson, one of our splendid local preachers, who served the Iuka circuit the past two years, is teaching school near Iuka. Brother Nelson is loved by all who know him. His fine attitude and helpful spirit has been of great value to Rev. E. M. Sharp, who succeeded him on the Iuka circuit.

Dr. Lawrence L. Cowen, pastor of the Central Methodist Church, of Meridian, Miss., has received 93 new members into the church and baptized 10 infants since Conference. Something like 26 were received on Palm Sunday and Easter and the infants were dedicated unto the Lord in Holy Baptism on these two Sabbaths.

J. W. O'Neil, eldest son of Rev. and Mrs. T. J. O'Neil, of Meridian, Miss., and Miss Myra O'Donnell, daughter of Mr. and Mrs. W. H. O'Donnell, of Poplarville, Miss., were united in marriage in the home of the bride's parents, in the presence of a few relatives and friends, March 22, 1932, the father of the bridegroom officiating.

"Facts and Forces of the Resurrection" and "Resurrection Proofs" were the topics of the sermons by Rev. H. L. Johns, pastor of Trinity Church, Ruston, La., to his people on Easter Sunday. In the lovely bulletin giving the order of these services was a strong paragraph calling attention to the Advocate under the title of "Assistant Pastor."

Now, what do you think of this? This what? A bulletin of the Ferriday, La., church, Rev. Ivan O. Donaldson, pastor, reached us at Easter. His theme for Easter Sunday was, "Easter in Ferriday." Now, that strikes us as unusual but most fitting. About the only Easter that is worth much

to us is the one in our own town, church, and heart. Why not?

Rev. W. W. Woollard, our pastor at Ripley, Miss., closed a meeting on Easter Sunday in which he did the preaching and Rev. Jeff Cunningham, of Sherman, led the singing. There was a fine spirit in all the services. Brother Woollard is to teach one of the courses in the Pastor's School at Biloxi this summer. It will be a course in church history.

A good report of the revival at Canton Methodist Church, led by Dr. J. A. Smith, pastor of Capitol Street Church, Jackson, is to be found in the Easter bulletin of the church. A special note is the response of the young people. How fine this is. Dr. Lewis' Easter theme was, "The Dynamics of the Resurrection." We congratulate the pastor and congregation.

Rev. R. E. Wasson, our young pastor on trial at High Point Circuit, North Mississippi Conference, is making good proof of his ministry. He comes from a line of Methodist preachers, having three uncles in the Methodist ministry: L. P. Wasson, Clarksdale; J. C. Wasson, Marks; D. R. Wasson, in St. Louis Conference. His aunt, Miss Julia Wasson, is a missionary in China.

The Easter Bulletin of Clarksdale Methodist Church, Rev. L. P. Wasson, pastor, carries the announcement of a revival to be conducted during the days of April 3-17. Why not place this date on your prayer schedule and give Brother Wasson and his congregation a lift? God is not hampered by time nor distance, but he can not do much with people, near or far, who are indifferent and forgetful.

Rev. T. M. Bradley, good pastor of the Greenville, Miss., church, up where the waters run high but never sweep over the spirit of the people, frankly admits his friendship to the editor and promises more subscriptions. He has already sent some. "We are in our Education Building and our Sunday school is growing rapidly, over forty per cent increase in attendance." Congratulations to all.

"You are giving us excellent service as an editor, and I hope our people will give you the support the Advocate should have." Now, if you just knew who said that you would know how fervently true his sentiment. And when he signs his name, "Faithfully, your friend," we just mark it 100 per cent and a little the rise of it. Well, I'll just tell you who it was. Dr. J. R. Countiss, president, Grenada College, Grenada, Miss.

Many will be interested to hear of the Easter services conducted at First Church, Shreveport. The pastor, Dr. W. Angie Smith, conducted two identical services, so far as that was possible; one at 9:15, the other at 11 o'clock. The music and the sermon were the same. At both of these services the house was crowded to capacity with chairs in the aisles. This is a new departure for church services in Shreveport. But why not?

Rev. B. W. Waltman, pastor of Baker, La., is one of these "More will follow" preachers. That is what was marked on his good list of subscribers. And he had names on both sides of the equator on the blank, too. We just wish we could reach out and shake hands with all you pastors who are putting your shoulders right up against the Advocate task. Sometimes I am going to tell what the fellow said about the ball team.

Here's another layman with a word of encouragement. "Please renew my subscription to the Advocate as I enjoy our church paper very much; would regret very much to be without it in our home." The editor would like to deliver the Advocate in person to everyone who receives it, visit every home into which it goes. But the Advocate will have to go for him for the present. Dr. W. E. Moreland, Powhatan, La., got him started off on that ramble.

On the corner of 24th Avenue and 15th Street, on the "Old Spanish Trail, where the races of men go by," stands "The Friendly Church" of

Gulfport, Miss. Some call it First Church. Dr. J. L. Neill is the pastor. The bulletin, "The Assistant Pastor," for Easter has a rich spread of good things. Evening broke into song with the cantata, "The Dawn of Easter." How we wish we could have attended all these fine Easter services throughout our two states.

"The Easter Note" was the topic of Rev. W. C. Scott's sermon to his good congregation at Monroe, La., for Easter morning. The evening was devoted to a beautiful cantata, the program closing with a hymn by the congregation. On the margin of the beautiful program of this service we read, "57 in Easter class, nine of this number being children. Advocate campaign will be completed in a short time. Over 100 turned away Easter Sunday morning. We are much encouraged." No comment is necessary.

Rev. N. G. Augustus, a superannuate of the North Mississippi Conference, makes his home at Pontotoc, Miss. It is thought by many that Brother Augustus has one of the best libraries of any minister in our church. His life has been

elder over a long ministerial career. He still goes to every gathering of preachers when he is able, and loves to sit with them and help them whenever he has the opportunity. He was known when in active service for his well developed sermons and his keen forward looking view on all church matters. He stood at the front in progressive movements in the church while he was doing active service.

Rev. P. W. Sibley, pastor at Gonzales, La., in sending in the subscription of Mr. A. D. Carpenter, makes this statement: "I count it an honor as Brother Carpenter is 94 years of age and is one of the pioneer Methodists of Ascension parish. At these advanced years he still attends Sunday school and church services. He reared a large family, all of whom take an active part in the great work of the Master. This includes his grandchildren and great-grandchildren." The majority of these are under the pastoring influence of Brother Sibley. Showing mercy unto thousands of generations of those who love me and keep my commandments.

Lest we forget. Well, Rev. R. T. Hollingsworth has not forgotten. He has sent in some subscriptions and adds a line, saying, "We are hoping to have more subscriptions later. I am enjoying the Advocate." Such words as these set off a resolution down in the soul of the editor that expresses itself thus: "Well, there must be something in the Advocate that will help lift the loads of a busy pastor and increase his joy. Wish everyone of you pastors could feel that I am trying to help out on your work. How would you like to have us call on a few more of your people in their homes each week? Just tell them that the Advocate is trying to do that thing.

Rev. L. J. Power, pastor, Main Street Church, Biloxi, reports that the response to his ministry is most gratifying. A class of more than thirty was received into the church Easter Sunday. Brother Power is leading his own revival meeting. We hope that it will mean still more to come into the church and a stronger and more active church. Say, I am thinking of putting up a "score board" for the number of members received in each church. What do you think of that? You know I just don't like the way our conference reports showed up last year. We shall not be disposed to blame our statistical secretaries so much if we preachers will do two things: win more people to Christ and the Church, and make out reports that can be understood.

Up the river here at Coushatta, La., Rev. J. M. Alford, the pastor, has been sick. He boasts that this is the first time he has ever had the "flu." Well, a fellow never gets too old to have it. We hope, though, that Brother Alford may never fall so low as to have this disease again. In that good letter Brother Alford says, "You are giving us a great paper. I hope all of us preachers will get behind you and make it possible for you to carry on." Now, that is just exactly what it will take. With that, why, we shall be able to run through a troop and leap over a wall. And what you boys are saying for the paper, you are saying for yourselves. It is your paper. What will you make of it? All these words of commendation are the property of the Methodists of Louisiana and Mississippi.

The editor had a very happy visit with Bishop Dobbs recently at his office in Shreveport. The bishop secured an office as near heaven as possible, it seems. It is on the fifteenth floor of the Slattery Building, No. 1515. The delightful fellowship was further extended at the lunch to which the bishop invited a few of his pastors. Our bishop, very rarely guilty of blunders, fell into one snare from which we did not have the heart to pull him at the time, but to that task we set ourselves at this safer distance. In opening some very important lines of thought to those about the table he hesitatingly introduced one statement by saying, "If you will not think I am preaching." For his preaching Bishop Dobbs need never apologize or explain. Who would not gladly hear him in pulpit or private conversation?

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PROTECTION AGAINST OLD AGE

that of a scholar and a deep thinker on all matters relative to the church life. For many years he was used by the church in places of responsibility in his conference; serving many of the larger churches and districts of his conference. Today he enjoys the companionship of his books and close friends he has made during his active ministry.

Once more, please move over and let me sit down among you. Our good manager, Mr. C. Milton Chalmers, was wearing one of those forlorn looks. We tried to cheer him up, but it was hard to get him out of the huddle with himself. You fellows are going to have to help me with him. He said, "If those subscriptions don't begin to show up, I don't see how I am going to be able to buy paper to print the Advocate." I said, "You don't think those boys are going to fail us, do you?" "No," he said, "but we sure do need it NOW." Will you get out and get those subscriptions so we can put Milton across the line?

Verona, Miss., is fortunate to have living in her midst one of the retired ministers, Rev. J. W. Bell. Brother Bell is now far advanced in years, but he is still interested in his church, in which he was an honored and active pastor and presiding

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Saturday, March 5, after a month of suffering in the Columbia Hospital. ROBERT HILLIARD GILLASPY, the younger son of Mr. and Mrs. J. D. Gillaspay, passed from earth to heaven. For fifteen years he was the joy and pride of his parents. At 7, he gave his heart to God, uniting with the Methodist church, and lived a pure Christian life, impressing all who knew him. In his suffering, his patience, faith and courage were a benediction to his doctors, nurses, pastors and friends. Prayers went up and all that skilled doctors could do was of no avail. God called, and Bobby went to be with Jesus. We rejoice with the father and mother who expressed that they were proud to be the parents of such a devoted Christian life. Blessed though! Safe in the arms of Jesus! May Jesus fill the vacant place in the hearts of the loved ones. An impressive service was held in the Methodist church by the pastor, Rev. L. M. Sharp, and Rev. D. O. Horn, Baptist minister. The closing of this beautiful life and funeral service have done more than anything else to lift the community to higher planes of Christian thought. Beautiful flowers, in profusion, tokens of love, sympathy and esteem, covered the place where his body awaits the resurrection morn.

L. M. SHARP, Pastor.

With the passing of MRS. ELIZABETH DAKIN, a beautiful life, with its bright Christian virtues, came to an end. She fulfilled every demand made of her as wife, mother, and friend and her memory will ever be cherished by those who knew and loved her. "Mother Dakin," as she was affectionately known, was born

8, 1854, the daughter of William and Caroline Dungan. She was married in Claiborne county, Miss., January to Leonidas Dakin, January 22, 1874. Of this union were born six children, one son dying in infancy, and a beloved son, Matt, passed away May 19, 1925. Mr. Dakin died in 1915 at Meridian, Miss. The children now living are: Mrs. W. M. Kent, Homer, La.; Mr. R. M. Dakin, Cleveland, Miss.; Mrs. E. E. McKeithen, Friars Point, Miss.; Mrs. R. L. Fitzgerald, Okolona, Miss. She is survived by twenty-three grandchildren and four great grandchildren. Reared a Baptist, she joined the Methodist church, with her entire family, in Martin, Miss., under the preaching of Dr. A. F. Watkins. She died in Cleveland, Miss., February 10, 1932. Mother Dakin loved her church, its work and its workers, her home, her friends, and her children to the uttermost. Their devotion to her was unparalleled. She has passed beyond sight, but to live in the hearts of those we love is not to die.

MRS. S. B. MASSENGILL.

SALLIE NOBLE MILLICAN—AN APPRECIATION

By Mrs. May Lee Denham

The coming of Easter takes our thoughts upward to higher things. All around us are symbols of the resurrection and the life to come. Flowers with their message of triumph beyond the grave, trees with renewed hope at the coming of Spring, youth with the vigor of life and the promise of great opportunities ahead greet us everywhere, and all remind us that we are a part of God's great plan. The Eastertide is also a time of renewal of family ties and friendships. Oftentimes those returning to pay homage and respect to relatives and friends find some one's place vacant, some dear face gone. This Eastertide finds fresh in the minds of all the members of the Deerford community the memory of one of its oldest and most beloved residents.

Mrs. Sallie Noble Millican entered into her rest on September 9, 1931, at the home of her daughter, Mrs. John H. Tucker. Mrs. Millican was born near Zachary, in 1839. In her young womanhood she was married to Mr. Joseph Millican, of Olive Branch, and a few years later came with him to Deerford. They were among the earliest settlers and joining with the others they set to work to build a worthwhile community. Few and far between were the neighbors of this little place that had once been known as a deer stand. The main road leading to it was hardly more than a deer trail to a well known ford on Sanders bayou, around which had sprung up this little settlement; hence the name Deerford. To this settlement Mr. and Mrs. Millican, with some others attracted the authorities of the Grange, who organized a local branch. In this Grange hall were held the first services that later developed into the present Methodist church, and also was held the first school that later grew into the Deerford High School, which reached a place on the accred-

services that later developed into the nearby schools of larger centers. Besides untiring efforts in these worthy community enterprises, Mrs. Millican's name was a household word for those in need. Many a sick and troubled person has known the loving kindness and tender care of this Christian woman whose ready sympathy and help was freely given. Though much of her time was spent in loyal service to others, her life was marked by her devotion to her home and family. Living on a cotton plantation she dispensed hospitality in true Southern style. No matter how many guests—there was always room for more. Among those especially welcome were the ministers of the Methodist church. Many (too many to enumerate) have been among the number enjoying the hospitality of this fine old Southern family. Busy with her sewing or knitting, often could she be found, in the balmy days of summer, on the spacious porch of her home on the hill above the church, or, in the days of winter, beside the cheerful open fireplace surrounded, in early years, by her children and their friends; in later years, by her grandchildren and their friends, sharing their joys and sorrows, teaching them the great truths of life and the importance of happy living together. Nothing has delighted the youngsters of this family more than to visit their grandmother and have her recount stories of the early life of the community and her own experiences. The declining years of her life were spent at the home of her daughter, Mrs. J. H. Tucker, from who she received devoted care and attention. Here she continued to enjoy visits from friends and relatives. She retained her usual cheerful spirit and keen intellect almost up to the moment of her passing, which came peacefully, though somewhat suddenly. She was in her 93d year. She is survived by her daughter, Mrs. J. H. Tucker, of Deerford; two sons, Dr. W. Y. Millican, of Baton Rouge, and J. H. Millican, of Deerford; twenty-four grandchildren and twenty-four great grandchildren. Great is the heritage this Christian mother has handed down to her descendants—a heritage that recognizes and reverences God; that exemplifies the principles of Christian living; that confirms belief in the high ideals of conduct, one with another; that enthrones God in the home, where each meal brought bowed heads in a moment of thankfulness, and each morning and each night brought the household together for family worship. Great is the heritage she has left posterity—a heritage of godly living in the home and in the community, and of loyal service to mankind. Thus had she endeared herself to all who knew her. It is no wonder that the whole community and many from a distance followed sorrowfully this beloved woman to her last service in the church she had loved and served, and on to the family cemetery to see her laid tenderly away beside her husband beneath numerous beautiful flowers, emblems of hope and life.

March 25, 1932.

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WET PLANKS OR DRY?

In both Republican and Democratic parties wet leaders are vociferously demanding wet planks in party platforms. They claim that only through a declaration in favor of repeal can part success be won. Some wets seek to camouflage the issue by using the popular term "referendum" instead of repeal, but the only object is resubmission for the purpose of repeal.

Wet planks will be fought to a finish by the National Prohibition Board of Strategy, representing the united dry forces of the country. The objective of the board is to secure prohibition enforcement planks in the platforms of both dominant parties and the nomination and election of candidates committed to prohibition enforcement.

The Board of Strategy warns party leaders that millions of dries over the country, who believe in prohibition as the right policy of Government and insist that it be given a fair chance, will refuse to support their party if it allows itself to be misled by wet sophistry into adopting a wet plank or nominating wet candidates.

The "stay-at-home" voter is an indirect ally of the wets, for the wets stand the best chance to win in any election where only fifty per cent, or less, of the qualified voters participate. Men and women voters favorable to prohibition enforcement are urged to fulfill all requirements for voting—registration, payment of poll tax, etc.—in ample time for the primaries, and to see to it that every dry vote is cast this year, first for dry delegates to the party convention, in the primaries and in the general election.

The fate of National Prohibition in this and the next generation may depend upon the outcome of the election this year. Dries, get busy!—National Prohibition Board of Strategy.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

Theme: "Moving Pictures and Lawlessness."

Project:

Organize for study of movies until for a week or more every show has been seen and marked according to score cards to be had from Literature Headquarters. Watch for a Bill in Congress for control of movies at point of production, and be ready to support it by letters to Congressmen. Do the shows you see make or mar for citizenship?—Mrs. W. A. Newell.

ARE MOVIES FIT FOR CHILDREN?

By Fred Eastman, Litt. D.
Professor, Religious Literature and Drama, Chicago Theological Seminary

The movies have become a hot issue where they touch children.

Certain assumptions can be taken for granted. One is that the movies are here and here to stay. Another is that they are potentially the greatest force for recreation and for education that the world has yet seen. Another is that the movies have made marvelous progress in perfecting the mechanics of photography and projection and sound reproduction. More-



When TEETHING makes HIM FUSSY

One of the most important things you can do to make a teething baby comfortable is to see that little bowels do their work of carrying off waste matter promptly and regularly. For this nothing is better than Castoria, a pure vegetable preparation specially made for babies and children. Castoria acts so gently you can give it to young infants to relieve colic. Yet it is always effective, for older children, too. Remember, Castoria contains no harsh drugs, no narcotics—is absolutely harmless. When your baby is fretful with teething or a food upset, give a cleansing dose of Castoria. Be sure you get genuine Castoria with the name:

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CHILDREN CRY FOR IT

over, they have turned out some very good and great pictures—pictures like "The Covered Wagon," "Disraeli," "Abraham Lincoln," "Seven Days' Leave," "Tom Sawyer," "Sippy," "Father's Son," and a score or more of others which come to our minds. If the pictures were all of this sort or like the delightful cartoons of "Mickey Mouse" and "The Silly Symphonies" or those rollicking comedies usually associated with the names of Charlie Chaplin and Harold Lloyd and Harry Langdon, there would be no need of inquiry, for such pictures start no trouble. They provide only the warm glow of a fireplace around which the whole world can find cheer and the fellowship of laughter. Unfortunately pictures of this sort make up a small proportion of the 500 and more feature films produced by Hollywood every year. . . .

What is the present situation with regard to the impact of the movies upon children? Well, it is a big situation, for the movies touch about 250 millions of people every week—100 millions in the United States and 150 millions abroad. More people will probably see the next Charlie Chaplin release than have seen "Hamlet" in the 300 years since "Hamlet" was written. The movies reach practically every child of school age in America and, of course, a large proportion of those under school age. Social surveys have disclosed that on the average every child of school age sees a movie about once a week and is exposed to that movie about two hours.

The editor of Harrison's Reports, trade organ of the independent exhibitors, in a recent issue of that journal speaks of the numerous demoralizing sex and crook pictures that have flooded the market lately. "Such pictures," he says, "were produced in the past, but at no time in the history of the motion picture industry have they been so numerous as they have been in the last two years. The number of sex and crook plays that have been released since January 1, 1931, number at least thirty-eight out of about seventy pictures released; or, about one-half of the release."

Miss H. Doris Stecker, of Cleveland, Ohio, who has been running a theater for many years, passes this judgment upon the pictures, in an article in Child Welfare Magazine: "We are projecting our boys and girls, sometimes mere babies, into the lives of adults, since almost no pictures are being made today in this country intended primarily for children and adolescents. . . . The youngsters have learned to participate, through the screen, in things that grown-ups think interesting; the love interest and sex, the business scramble and the perennial emphasis on luxury and material success; night life and the never-ending succession of show girls and pony ballets: rum-running, crook, and

underworld stories; the heroism of the ring; and the fun and glory of fighting"—Reprinted by Permission of Parent's Magazine.

CONFERENCE NEWS

Louisiana

The Merryville auxiliary, Lake Charles district, was recently hostess to an interesting zone meeting, with Mrs. W. E. Stephens, presiding. DeRidder, Leesville, Many, and Merryville were represented and visitors from Arizona, Texas and Alabama, were present. The theme of the morning was "China and Japan," and in the afternoon "Christian Spirit." Mrs. J. N. McDonald, district secretary, spoke of the work in the district and explained some of the new plans. A social hour with lunch was enjoyed at noon.

Mississippi

The Kemper county zone of the Meridian district, met at Lauderdale, March 17, with Mrs. Grady May presiding. Forty-eight representatives were present from auxiliaries at Daleville, DeKalb, Scooba, Electric Mills, Portersville and Lauderdale. The Electric Mills auxiliary presented the program, an interesting feature being a playlet, "The Missionary Clinic." Mrs. H. M. Ivy, district secretary, spoke of the new financial plan and other matters concerning the work of the district. At noon the hostess auxiliary served a plate lunch. The next meeting will be with DeKalb.

* * *

The Easter season was the theme of the first quarter's meeting of the Federated Missionary Societies of Lake, Newton district, Mrs. J. O. Rutledge, presiding.

North Mississippi

The regular Year Book program



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
10¢ and 35¢ at dealers.

given by the Bateville auxiliary, Sardis district, was most interesting. The subject, "Citizen's Responsibility for Law Enforcement," was forcefully presented by Mrs. A. F. Watkins, of Jackson, field secretary for the W. C. T. U.

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Don't Fear Motherhood

It's a joy to have babies when you're feeling well..



THIS happy mother and pretty baby make a picture you ought to stop and think about. You can get so much pleasure from your baby...if you will only keep feeling well yourself. It's most important that you regulate your system during this trying time.

Before baby comes...and afterward too...you should

Now in Tablets Too!

strengthen yourself with Lydia E. Pinkham's Vegetable Compound.

It's precisely the same medicine your mother used...except you can obtain it now in the more convenient tablet form.

No woman who suffers and is nervous and run-down should be without this comforting remedy.

It helps you over the painful periods. Relieves backache, headache, nerves and cramps. And now, it's so convenient to take and use. All Chemists have the new tablets.

Lydia E. Pinkham's **VEGETABLE COMPOUND**

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi.
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi.

MISSISSIPPI CONFERENCE

The training school at Galloway Memorial for the Jackson district was a great improvement over the school of last year. There was an average of only one non-credit student per class. This was unusual for our group and was greatly appreciated. The courses offered were most attractive and the faculty and students had a good time together.

There were 87 enrolled and 82 credits. Twelve churches were represented in the student body. It is encouraging to feel that many churches are planning for their training work as definitely as they are any other item in the program of the church.

The training school for Vicksburg was smaller than last year. One of the strongest contributors to the success of last year's school was the Tallulah church, and they were prevented from attending this year. We were glad to have the Edwards church represented in the student body this year and feel that they will be a factor to the future success of the efforts there.

Brother J. L. Smith had sickness in his home and he was compelled to drop out. He was missed very much. Flu and the general feeling of unsettledness contributed to the smallness of attendance, but the eagerness and faithfulness of those attending could not be improved upon.

The faculty enjoyed their work and fine spirit of those participating. Every nice thing possible was done to make the occasion pleasant and profitable.

* * *

Tuesday, March 22, it was the privilege of the secretary to bring greetings to the Baptist State Convention of Sunday School and B. Y. P. U. Workers. This occasion was greatly enjoyed and it is hoped that many other like occasions may be engaged in. This meeting was well attended. While the popular state of mind kept some from attending there was a fine representative group present and participating.

* * *

Reports from the observance of Young People's Day are coming in slowly. It is hoped that many of our churches will observe this day in order that the work of the young people may be presented to the congregations and the young people may thus secure the co-operation needed for progressive and aggressive work.

More than the money the young people need is encouragement and sympathetic co-operation of their home churches in their efforts to do aggressive Christian work.

* * *

Our Missionary offerings for February were disappointing. We had expected that our offerings would be up to last year, but for some reason there was a falling off. It is hoped that the offering for March will show a gain.

A missionary collection means a vote by your church for the continuance of the missionary effort both at home and abroad. A small offering will help. Man looks down upon little things, but God never does. It is the little things after all that count. Send in your Fourth Sunday offering. If humanly possible send it in promptly. If you knew how anxiously the General Board looked for these offerings and how they were making it possible for the General Board to carry on I think you too would get much of the thrill the other workers get.

* * *

Sunday School Day is at hand. It is the hope of the Conference Board that many churches will hold the day on time and send in an offering. The suggested quota, 10c per active pupil enrolled, is merely to give you an objective. The dire need of the Conference Board is such that any offering will be helpful and meet an actual need.

There are churches that can make an offering in excess to this suggested quota; we trust they may see their way clear to do this.

If we all pull together this will be the outstanding year of the Mississippi Conference.

* * *

Good news is coming from all over the Conference. We have so much to be thankful for. May we be actively helpful to each other through prayer and faith.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Visited

It was my pleasure to worship with the good people of Amory on Easter Sunday, preaching to a large congregation. It is always a joy to visit this live and growing church. This congregation is being led in a most excellent way by the pastor, Rev. C. T. Floyd. A standard training class is planned for this church beginning April 17, which will be taught by Rev. Melville Johnson, of Cleveland.

At the evening hour last Sunday I preached at Nettleton. This church is prospering under the leadership of Rev. R. T. Hollingsworth, as pastor, and Mr. W. H. Sumner, as general superintendent.

On Wednesday night of this week I visited the Itta Bena church, where we held a workers' meeting after the prayer meeting service. Plans were made for a large attendance at the standard training school at Greenwood next week. This church is well organized and working in a most excellent way, led by Rev. R. G. Moore, the pastor.

Carolina

Carolina is one of the churches of the Nettleton work. It is a shining example of what can be done in a ru-

ral community when the people get the vision and have proper leadership. This church has a large auditorium and six large and well arranged Sunday school rooms. The Sunday school attendance averages about 100, and there is an Epworth League or Young People's organization with 60 members. There is a Boy Scout troop here, led by Rev. W. R. Hammontree, several members of which are working now on their Eagle badges. They have a well equipped hut built by their own hands on the church grounds. Last week a daily vacation church school was held in this church. Nearly sixty children came to this school, many of them walking five miles as did some of the teachers. They brought their lunch and spent the day. The work of this church should be duplicated many times in our Conference.

Have You Done These?

Ordered your Sunday School Day programs and planned to hold this service in your church?

Sent in your Fourth Sunday Missionary offering for March?

Organized and set to work your local church board of Christian education?

Made definite plans to evangelize and bring into the active service of the church those in your community that you are not reaching?

Planned for the training of your teachers and workers?

Planned for the holding of a daily vacation church school during the summer?

You want to Attend This

On April 14 and 15 there will be held a Superintendents' Conference at Fulton. This conference is planned for the superintendents and pastors. You will be given a chance to state your difficulties as well as your successes. There will be inspirational addresses and seasons of spiritual benedictions. Dr. O. W. Moerner, of the general board of Nashville, will be present. Let all of the pastors, and general superintendents of the Aberdeen and Corinth districts, as well as any others who may wish to do so, be sure and attend this meeting. You will be helped in your work.

R. G. LORD.

LOUISIANA CONFERENCE CHILDREN'S DIVISION NEWS

By Mrs. R. R. Branton, Director

Pastors, Sunday school superintendents, and all teachers of children in the children's division in the Ruston and Monroe districts are invited and urged to meet with the Conference director of children's divisions on the dates of April 14 and 16, respectively. Both of these meetings will convene at 10 o'clock in the morning and will continue until afternoon. The Monroe district meeting will be held in First Church, Monroe, and the Ruston meeting in Ruston. Those attending the Monroe meeting are requested to bring either sandwiches or cookies. The purpose of these district meetings is that we may be able to face together some of the problems that are confronting workers in the children's division in the local churches. To this end the entire day will be given to discussion of questions that the members of the group may have. I am exceedingly anxious to meet and know

the teachers in our local churches for only as we come to know each other can I serve as I would like to serve. These district meetings will give an opportunity for me to know you and I look forward to this occasion. Bear the dates in mind—for the Monroe district, April 16, and for the Ruston district April 14.

Each year a greater number of our churches are turning their attention to parent education and are finding through this channel an opportunity for helping parents to help their children into a more abundant way of living. Only as parents and the church co-operate in the matter of giving Christian education to the child can either make much progress. Parent education offers an opportunity for the church to come very close to the needs of the home and to minister to these needs. This quarter there is being given in the Church School Magazine a course in parent education. How very fine it would be if many of our adult classes would undertake this study! One of the difficulties in the past was that the local church leaders did not know where to find suitable materials. With this course in the Church School Magazine, this difficulty is removed. In event your church did not decide to undertake this study this quarter by all means save the issues of the Church School Magazine and try it next quarter.

"Religion in a Changing World," a book written by Rabbi Abba Hillel Silver, has had wide circulation ever since its publication. So very splendid was the chapter on the home that our General Board of Christian Education secured permission to reprint this chapter in pamphlet form. I shall be glad to send a copy of this to any person requesting it, free of cost. Many pastors have told me of the help it was to them in preparing their messages during "Childhood and Youth Week" last fall. It will be equally helpful for the occasion of Mother's Day.

CITIZENSHIP INSTRUCTION A LA WAR DEPARTMENT

The following paragraphs are excerpts from the War Department Manual on Citizenship: Training Manual No. 2000-25. Just why the taxpayers' money should be used by a War Department for the dissemination of factually ignorant and czaristic ideas

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drugstore—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

Is something that has never been satisfactorily explained.

Democracy:

A government of the masses.

Authority derived through mass meeting or any other form of "direct" expression.

Results in mobocracy.

Attitude toward property is communistic—negating property rights.

Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences.

Results in demagogism, license, agitation, discontent, anarchy. (p. 91)

Dangers to representative government:

Whenever the republican form of government has not achieved success the difficulty has not been with the system but with its faulty application.

Several dangerous experiments have been proposed, such as the initiative, referendum, recall, and the election of judges. Departures from constitutional principles threaten to impair the efficiency of our representative form of government, and if continued, will ultimately destroy it. (p. 99)

Our government is the most nearly perfect of all in securing individual rights and insuring the blessings of liberty. In no other nation is equal opportunity and equal protection assured, with such equal division of reward for labor and services rendered. (p. 88)

There is more and greater work to be done with each succeeding generation. The achievements of individuals in the past are a challenge to the youth of today. There are still further fields of exploration, adventure, and accomplishment, and a multitude of past achievements to be perfected. Every man possessed of the will to work finds his opportunity awaiting him. (p. 71)

Labor advancement:

During the World War the wage earner learned to put his excess money into Liberty bonds. He caught the idea of investment, acquired the habit of systematic saving, discovered the strength that lies in consolidating the small savings of the many. He began to understand the meaning of capital, lost his fear of it, and found a way to have a part in its benefits. (p. 61)

IT IS A BURNING SHAME



That so many churches are without sufficient insurance and not properly safe-guarded against fire, lightning and tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

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An impractical and destructive idealism called internationalism is being propagated by certain foreign agitators and is being echoed and re-echoed by many of the Nation's "intellectuals." Its efforts are to combat the spirit of patriotism, to destroy that spirit of nationalism without which no people can long endure. History teaches that in proportion as nations lose their sense of nationalism they become decadent. Having lost their sense of pride in the traditions of the past, their respect for national standards, their love for country, their spirit of patriotism—the end is near.

Pacifism creates a spirit of compromise with the very factors which operate to weaken the American Government. It attempts to force the Government into poses of international and false altruism, destructive of the real interests of the American people.

Pacifism is baneful in its influence. It promotes distrust of country; debases the spirit of nationalism; is destructive of patriotism; undermines the policy of national defense; co-operates with destructive forces for the overthrow of national ideals and institutions. (p. 113)

IS BEER PRACTICAL?

By Ella A. Boole,
President, W. C. T. U.

A tax on beer, could beer be successfully merchandized, under Senator Bingham's plan of delivering it in case lots direct to homes, would be a more oppressive sales tax than any of those rejected by Congress. But I am sure that experience teaches us that this type of merchandizing would end in a commercial failure, followed by a campaign for the sale of beer by the glass, which means the saloon.

As I understand it, Senator Bingham favors the sale of beer by the glass only in restaurants with meals. This reminds me of the Raine law in New York, which permitted the sale of liquor on Sunday only with meals. The courts decided that a sandwich was a meal and the same sandwich could be used all day long for any number of customers, thus defeating the purpose of the law which was to limit the sale of liquor.

I am informed that beer by the case would cost at least ten cents a pint bottle, possibly fifteen cents; to which must be added three cents tax per bottle. A case of two dozen bottles,

delivered to the home would cost from \$3.12 to \$4.32, which is more cash outlay than the masses of people would or should put into a debasing drink.

People would not make this cash outlay and the Bingham beer plan would fail, just as the grape concentrate idea failed because people were unwilling to part with so much cash.

There is no argument against the fact that a liquor tax means money to the government; but over many years of experience it was shown that the government collects this tax at a great social cost to the people. Twenty years ago social agencies used to present figures showing that the cost of the saloon against the people at large was from five to twenty dollars for every dollar the liquor business paid in revenue. That is why I say that a beer tax would be one of the most oppressive sales taxes that could be imposed.

BALANCES

During the past two years we have been existing in a condition that generally is described as a "depression." It has been marked by unemployment, want, financial collapses and political upheavals. In a word it may be said that all this has come to pass because economic balances have gone awry. Certainly it is not the function of Nature Magazine to indulge in analyses of economic problems, or to propose solutions. Nevertheless it is not such a far cry from the world of economics to the world of Nature if one stops to think it out.

The fundamental wisdom of Nature is something that Man has not yet been able to apply to his own complex affairs. And an essential part of that wisdom is described in the phrase "balance of Nature." Natural life, left undisturbed, is both immensely complex and tremendously simple. It is complex in the multiplicity of forms of flora and fauna that go to make up the whole. It is simple in the checks that these forms exercise upon one another to maintain the even balance of the world of Nature.

When the Mormon pioneers settled in the midst of the West and planted their crops for the next year they did so knowing that these crops must prosper or they would starve. After their seeds had flourished into plants and the future seemed assured, there came a plague of insects, ravaging the fields and laying them bare. The future seemed black when out of the sky

came a host of gulls. They fell upon the insects and ate heartily, decimating the ranks of the predators.

To this gift of Nature the people erected a column adorned with gulls in stone and marble. They dedicated this pillar in grateful remembrance. But these gulls did not come at the behest of a Mormon prayer. They did not come out of any desire to save the pioneers' crops. They came because there was an excellent meal to be had in the new sprung fields of the new settlers on the plains.

Whether in the world of insects, mammals, birds or fishes, Nature has provided predators and prey. Decay in the world of plants eliminates the old and useless and, at the same time, enriches the new and useful. Animate wild forms wax and wane in abundance in accord with the needs of Nature's balance. It is all beautifully planned and automatically executed.

This is, of course, in the wild world left undisturbed. Over most of the world Man has upset this balance of Nature just as he upsets his economic balances. He has destroyed forests to the point of extirpation. He has killed birds at the expense of being overrun by pests of insects. He has shot and trapped mammals to the point where their natural prey have become nuisances and menaces. He has gathered flowers at the cost of esthetic enjoyment, placing too little value upon this phase of human existence.

Thus has man meddled with the balance of Nature, ignorantly or willfully upsetting it to his own loss and confusion. Yet, in the process, he has gained knowledge of the wisdom of Nature's methods. He has learned how Nature, let alone, will keep the ship of wild life on even keel.

In his social and economic life, however, Man has no such facility. He fosters extremes. He allows human existence to range from plenitude to want. He concentrates power and wealth. He permits—even encourages—unsound manipulations. In a word, Man has proved himself incompetent.

Nature knows no such inability. She checks overproduction. By so doing she assures even distribution of opportunity to survive and to prosper. Her system cannot be upset by any other manipulation than that of Man—the master bungler. As he becomes wiser then, Man can learn much from Nature that will help him to see his own problems in their true proportions. In fact, this he must do.—Nature Magazine.

INEXCUSABLE EDUCATION

We quote the following letter from a young man with sense and sensibilities:

"I am here making an appeal to you. I am thirteen years old, and attending first year high school. It is compulsory to study General Science for one year. My mother has always taught me to be kind to animals. We also have a national 'Be Kind to Animals Week'. I also subscribe for Nature Magazine, because of my love for Nature. But the cruelties I am taught to observe during my science periods are sometimes unendurable. Today we had to watch how our teacher etherized a frog. Another frog was placed in alcohol to intoxicate him. Another frog's head was cut off and he was allowed to hop around headless, then placed in a bowl of water and it was still jumping around, finally clinging to the edge. Then he strung it onto a wire and put ether on one hind leg and told us to watch how it took its other leg to wipe the ether off. And more torturing methods followed. Now I beg you how can I love animals and watch my teacher slice them open to observe their hearts beating? Isn't there something, please, that you can do to prevent all these cruelties from taking place in our classes? I beg your most earnest co-operation in this matter, and hope to hear from you soon."

This young man has called to our attention a startling condition. We do not believe that it is general; but if it is, supervisors of science in our schools have a corrective job to do without the least delay. We are inclined to feel that this specific case is an isolated instance, because we are not acquainted with any general science outline, any general science text or any recommended procedures for senior high school biology course that include any such insensate or barbaric proposals.

In this particular instance we are inclined to feel that the teacher has indulged in a pre-medical course somewhere and lacks the common sense to differentiate between teaching children of the age of our correspondent and the method of research of college courses. It would appear that some young teacher is misapplying his education in science by attempting to parade his knowledge in a place where it does not belong.

There is no justification whatsoever for the practices described above in any high school biology or general science class. We know that the National Council of Supervisors of Elementary Science recognizes this fact. Specifically we call upon the Supervisor of Science for the City of Chicago to put an immediate stop to these misdirected efforts.—Nature Magazine.

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FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee
of 1,000 Supporting the Eighteenth
Amendment

Are More Women Drinking?

"I do not believe there is in America today a hotel low enough to be called a flop house for women, yet I remember when there were some in every city.

"There was one in Cherry Street in New York. It was an unroofed yard in the rear of a frightful tenement. Nearly all the grocers in that district maintained drinking rooms in the rear of their stores.

"Women who entered the grocery to buy food and then had a few drinks in the back room often forgot that they had left children home who needed the food that they had come for.

"And when they were sleepy with beer they would go into the yard and sleep on the ground. In the summer you might look down and see twenty of more American women snoring in hideous concert. Our workers in that tenement field today believe that most of the patrons of the flop house are dead and they know that this type is not being recruited.

"It is sometimes argued on Country Club porches that women are drinking more than they used to. I do not think so."—Evangeline Booth, Commauder-in-Chief of the Salvation Army.

WHAT A STATE IS FACING WITHOUT ANY CONTROL OF AUTOMOBILE DRIVERS

In this day and time it is not pleasant to dwell upon an unpleasant subject, thick and fast as subjects develop.

It is not always the wise thing to do, however.

Consider the losses from automobile accidents in this nation in the years now gone and then ask yourself the question if it is worth your while to consider the "tremendous trifles" of the rules of the road.

In the five years ending in 1921, automobile accident deaths in this country reached what was then thought of as a staggering figure, 58,552.

With legislators tearing their hair over the problem and with traffic cops stationed every few feet, so to speak, in the five years ending in 1926, the total grew to this proportion, 98,551.

Well, it must be the march of progress, people should be more careful, we thought, and let it go at that.

But in the five years ending in 1931 the number dying under the wheels of automobiles had reached 152,732.

What can we do about it? What can we do about anything?

The fault is not with the automobile, nor with the roads, nor with the regulations, nor the blue-coats, but with the man, the woman and the child behind the steering wheel.

We climb behind the steering wheel and with our thoughts miles away from the job that we are then engaged in "perfecting," down the street we dash—school children playing in

the streets, aged loved ones of some idiot like ourselves driving at a speed that is not at all justified, that we might show how well we can drive in traffic, or else with no idea at all in mind other than that we are going somewhere, heaven knows where, and that we must get there in a hurry to appear business-like.

Language is not sufficiently powerful to express the thought that should come into the mind of every individual upon seeking some other individual with a blank mind, driving at a speed that is dangerous, wholly unjustified, probably driving a car that has not had brakes adjusted for months and with tires so slick that ever a rough street will not prevent skidding.

What are we going to do about it?

Are we going to continue to kill people by the thousands every year? Thirty-four thousand four hundred were killed in 1931, 33,300 were killed in 1930, 31,215 people were killed in 1929. Where is this going to end?

With the help of everyone this sweep of the scythe of death can be shortened materially, but without the help of everyone, then driving laws will have to be adopted, automobile manufacturers will have to go beyond the invention of a "fool proof" automobile and build automobiles that will only travel certain speeds and no more. Automobile manufacturers will have to curtail the size of automobiles and trucks.

Something must be done.

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Consider for the minute. Suppose 34,400 people were slain in the Japanese-Chinese disturbance within the next month or more, what would be the reaction of the world in general? The entire world would think the loss appalling, would believe both the Chinese and Japanese guilty of massacre or worse. Many would be spoken of as murderers, many nations would become involved.

Yet 752,732 have been killed in automobile accidents in the five years ending in 1931, and we regard the carnage with nothing more than complacency. We take the news as a matter of fact so long as our own homes have not been touched directly, and let it go at that.

We need to think, we need to consider the other fellow, our savagery behind the steering wheel is not removed a great distance from the clubbing so popular in the prehistoric ages.—Decatur, Ala., Daily.

Stronger than He Was at Twenty



FIFTY-FIVE years old, and still going strong!

Do you want the secret of such vitality? It isn't what you eat, or any tonic you take. It's something anyone can do—something you can start today and see results in a week! All you do is give your vital organs the right stimulant.

A famous doctor discovered the way to stimulate a sluggish system to new energy. It brings fresh vigor to every organ. Being a physician's prescription, it's quite harmless. Tell your druggist you want a bottle of Dr. Caldwell's syrup pepsin. Get the benefit of its fresh laxative herbs, active senna, and that pure pepsin. Get that lazy liver to work, those stagnant bowels into action. Get rid of waste matter that is slow

poison so long as it is permitted to remain in the system.

The new energy men and women feel before one bottle of Dr. Caldwell's syrup pepsin has been used up is proof of how much the system needs this help.

Get a bottle of this delicious syrup and let it end that constant worry about the condition of the bowels. Spare the children those bilious days that make them miserable. Save your household from the use of cathartics which lead to chronic constipation. And guard against auto-intoxication as you grow older.

Dr. Caldwell's syrup pepsin is such a well known preparation you can get it wherever drugs are sold and it isn't expensive.

CRIME DECREASES IN MASSACHUSETTS UNDER PROHIBITION

The spectacular nature of a certain class of crime today, exhibited in racketeering and gang atrocities in certain metropolitan centres and emphasized in the daily press and upon the screen, has given the public mind and exaggerated idea of general crime conditions in the United States.

As an explanation of the so-called "crime wave," it is frequently asserted that the most recent social restriction, the prohibition law, is the causative factor. This explanation overlooks two important facts; one, that there are fewer of the more serious offenses now than before prohibition, and the other, that other factors have entered, necessitating the enactment of more laws.

The absence of any reliable crime data for the country as a whole, forces us to look to some representative section for which figures are available. For twenty-one years, the state of Massachusetts has recorded all cases begun in the municipal and district courts and before trial justices.

For purposes of comparison, we have divided these statistics, published in the Annual Report of the Commissioner of Correction, for 1930, into two groups, those for the years before prohibition, 1910-16, in one group, and those for the years under national prohibition, 1920-30, in the second group. The change in population has also been taken into consideration.

Fewer Offenses of Both Kinds

The annual average of cases begun in courts for offenses against the person, including assault, murder, manslaughter and robbery, showed a decrease of 32 per cent in the 1920-30 period, over the pre-prohibition period. The annual average for 1910-16 was 332 per 100,000 population; for the 1920-30 period, it was 226.

Likewise there was a marked decrease for the prohibition period over 1910-16 of 17 per cent in cases begun for offenses against property. The annual average for 1910-16 was 390 per 100,000, while for 1920-30 it was 325 per 100,000 inhabitants.

The year 1920 not only marked the advent of the most stringent liquor restriction ever imposed by the government, but it also clearly dates the beginning of the tremendous increase in the manufacture and use of automobiles. Traffic ordinances and other motor vehicle laws were enacted. A comparison of the annual average of cases begun in courts in the class of violations of liquor, motor vehicle and traffic laws, reveals an increase of 547 per cent in the 1920-30 period over the 1910-16 rate. This tendency is due obviously to a change in legislative policy and not to an increase in the general criminal activity. This class of violations must be excluded in making comparisons in the two periods of the general crime tendency.

According to the state reports, all classes of cases in Massachusetts, not including liquor, motor and traffic violations, have shown a decrease of 28 per cent in the prohibition era. The annual average for 1910-16 was 4,444 per 100,000 population, compared with 3,189 for the 1920-30 period.

Thus, it is reasonable to conclude that crime in general in Massachusetts has shown a decrease of approximately 28 per cent under prohibition.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round
Pine Grove, at Pine Grove, Apr. 10, 11 a.m.
Amite, Apr. 10, p. m.
Greensburg, Apr. 17, 11 a. m.
Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a.m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a.m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p.m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.
K. W. DODSON, P. E.

Lake Charles Dist.—Second Round
Lake Charles, Apr. 10.
Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a.m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.
W. WINANS DRAKE, P. E.

New Orleans Dist.—Second Round
Faust Church, Apr. 10, a.m.; Mar. 30.
McDonoghville, at Pointe-a-la-Hache, Apr. 10, p. m.
Covington, at Mandeville, Apr. 17, a.m.
Slidell, Apr. 17, p. m.
Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p.m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.
Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences. The district conference will open

at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Enterprise, at Enerprise, Apr. 10, 11 a. m.
East End, Apr. 10, 7:30 p. m.
Daleville, at Sole's Chapel, Apr. 17, 11 a.m.
Poplar Springs, Apr. 17, 7:30 p.m.
Waynesboro Ct., at Big Rock, Apr. 24, 11 a. m.
Waynesboro St., Apr. 24, 7:30 p. m.
DeKalb, at Spring Hill, May 1, 11 a.m.
Vimville, at ———, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a.m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.
Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—
In Part

Lottie, at Rosedale, April 10, a. m.;
Q. C., 2 p. m.
Melville, at Palmetto, April 10, p. m.
Opelousas, April 12, p. m.
District Conference, at Opelousas, Apr.
13-14.
Pleasant Hill, at Marthaville, April
17; Q. C., 2 p. m.
Colfax and Montgomery, at Colfax,
April 24; Q. C., 2 p. m.
Lecompte, at Cheneyville, April 24,
p. m.

BRISCOE CARTER, P. E.

Minden District—Second Round

Sicily Island, at Sicily Island, Apr. 10,
11 a.m.; 2:30 p.m.
Ferriday, Apr. 10, p.m.
Jonesville, at Harrisonburg, Apr. 17,
11 a.m.; 3 p.m.
Standard and Olla, at Grayson, Apr.
24, 11 a.m.; 2:30 p.m.
Rochelle and Selma, at Selma, Apr.
24, p.m.
Campti, at Davis Springs, May 1, 11
a.m.; 2 p.m.
Coushatta, May 1, p.m.
Winnfield, May 8, 11 a.m.; 2 p.m.
Plain Dealing, at Benton, May 15, 11
a.m.; 2:30 p.m.
Minden, May 15, p.m.
District Conference, Apr. 26 and 27,
at Olla.

Opening sermon Tuesday, 10:30 a.
m., followed with Holy Communion.
Connectional men will be heard first
day. Pastors will see that local
preachers report, that quarterly
conference journals are in shape and
present for examination, that dele-
gates are informed of date of confer-
ence and urged to attend. Come pray-
ing for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Mangham, at Union, April 10, a. m.
Wisner, at Crowville, April 17, a. m.
Winnsboro, April 17, p. m.
Mer Rouge, April 24, a. m.; Q. C., at
Collinston, 7:30 p. m.
Bonita, at Beekman, April 24, p. m.
Rayville, May 1, a. m.
West Monroe, May 1; Q. C., May 25,
p. m.
Oak Grove, at Kilbourne, May 8.
Waterproof, at St. Joseph, May 15, a.m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Ster-
lington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe,
May 10, 11. Program announced later.

W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Mangum Memorial, Mch. 27, p. m.; Q.
C., April 11, 7:30 p. m.
Ida and Hosston, at Hosston, April 10,
a. m.; Q. C., 2 p. m.
Noble and Benson, at Benson, April
17, a.m.; Q. C., 2 p.m.
Mansfield, April 17, p.m.; Q. C., fol-
lowing preaching service.
Bossier City, April 24, a. m.; Q. C.,
April 18, 7:30 p. m.
Cedar Grove, April 24, p. m.; Q. C.,
April 20, 7:30 p. m.
District conference, at Mangum Me-
morial, Thursday, April 28, 9 a.m.
Claiborne, May 1, a. m.; Q. C., May
2, 7:30 p. m.
First Church, Shreveport, May 1, p.
m.; Q. C., May 4, 7:30 p. m.
Greenwood and Bethany, at Flournoy,
May 8, a. m.; Q. C., 2 p. m.
Noel Memorial, May 8, p. m.; Q. C.,
May 9, 7:30 p. m.

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Ladies' Rayon Mesh Hose, Slightly Imperfect,
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anteed.

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Asheboro, N. C.

Pelican, at Mitchell, May 15, a. m.;
Q. C., 2 p. m.
Grand Cane, at G. C., May 22, a. m.;
Q. C., 2 p. m.
Logansport, at Longstreet, May 29,
a. m.; Q. C., 2 p. m.

The above dates are subject to
change, when practicable, to suit the
convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Centenary, April 10, 11 a. m. and 2:30
p. m.

Scotland, at New Hope, April 16, 11
a. m. and 1:30 p. m.; April 17,
7:30 p. m.
Crystal Springs, April 24, 11 a. m.
and 2 p. m.
Meadville, at Meadville, April 17, 11
a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11
a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11
a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C.
May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30
p. m.
Bayou Pierre, at Pleasant Ridge, June
4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June
5, 3 p. m. and 7:30 p. m.
District Conference will be held at
Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Seashore Dist.—Second Round

Carriere, at Wesley Chapel, Apr. 9
and 10, 11 a.m.
Poplarville, Apr. 10, 7:30 p.m.
Vanceleave, at Mt. Pleasant, Apr. 17
11 a.m.
Gulfport, First Church, Apr. 17, 7:30
p. m.
Picayune, Apr. 24, 11 a.m.
Americus, at Cross Roads, May 1, 11
a.m.
Moss Point, May 8, 11 a.m.
Kreole, at Kreole, May 8, 7:30 p.m.
Mentorum, at Cox's Chapel, May 14,
11 a.m.; 2:30 p.m.
Brooklyn and Bond, at Bond, May 15,
11 a.m.
Lumberton, May 15, 7:30 p.m.
Coalville, at White Plains, May 22, 11
a.m.
Columbia and Mission, May 29, 11 a.
m.; 7:30 p.m.
District Conference will be held at
Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Hattiesburg Dist.—Second Round

New Augusta, at Leaf, Apr. 10, 11 a.
m. and 2 p. m.
Williamsburg, at Santee, Apr. 13, 11
a. m. and 2 p. m.
Silver Creek, at Oakvale, Apr. 17, 11
a. m. and 2 p. m.
Hattiesburg, Court St., Apr. 19, 7:30
p. m.
Heidelberg, at Vossburg, Apr. 24, 11
a.m., 2 p.m.
Hattiesburg, Main St., Apr. 25, 7:30
p.m.
Sumrall, at Sumrall, Apr. 27, 7:30 p.m.
Eucutta, at New Hope, May 1, 11 a. m.
and 2 p. m.
Petal, May 2, 7:30 p. m.
Ellisville, at Moselle, May 4, 11 a. m.
and 2 p. m.
Magee, at Rials Creek, May 8, 11 a.m.,
2 p.m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30
p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30
p. m.
Leakesville, at Leakesville, May 15,
11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a.
m. and 2 p. m.
The district conference will be held
at Ellisville, April 21-22. Please elect
delegates and send their names to
Rev. F. B. Ormond, Ellisville, and to
me.

W. A. HAYS, P. E.

Jackson Dist.—Second Round

Jackson, at Grace, Mch. 27, 7:30 p. m.;
Apr. 18, 7:30 p. m.

Madison and Pocahontas, at Pocahon-
tas, Apr. 3, 11 a. m. and April 6,
10 a. m.
Mendenhall and D'Lo, at Mendenhall,
Apr. 10; 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Apr.
10, 7:30 p. m.; April 11, 7:30 p. m.
Yazoo Ct., at Fletcher Chapel, Apr. 17,
11 p.m. and 2 p.m.
Yazoo City, at Yazoo City, Apr. 17, 4
p. m. and 7:30 p. m.
Camden and Sharon, at Sharon, Apr.
24, 11 a. m. and 2 p. m.
Canton, at Canton, Apr. 24, 7:30 p. m.;
Apr. 25, 7:30 p. m.
Bolton and Raymond, at Bolton, May
1, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, May 1, 7:30
p. m.; May 2, 7:30 p. m.
Vaughan, at Ellison, May 8, 11 a. m.
and 2 p. m.
Benton, at Zeiglerville, May 15, 11 a.
m. and 2 p. m.
Edwards, at —, May 18, 11 a. m.
and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and
2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p.
m. and 7 p.m.
Florence, at —, May 25, 11 a. m.
and 2 p. m.
Harrisville, at —, May 28, 11 a.
m. and 2 p. m.
Brandon and Pelahatchie, at Pelahat-
chie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29,
7:30 p. m.; June 6, 7:30 p. m.
District conference at Bentonla,
April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Carthage Ct., at Rockey Point, Apr.
10, 11 a.m.; 1:30 p.m.
Carthage Station, Apr. 10, 7:30 p.m.
Homewood, at Caro, Apr. 17, 11 a.m.;
1:30 p.m.
Hickory, Apr. 24, 11 a.m.; 2:30 p.m.
Shiloh, May 1, 11 a.m.; 1:30 p.m.
Philadelphia Ct., at Mars Hill, May 8,
11 a.m.; 1:30 p.m.
Philadelphia Station, May 8, 7:30 p.m.
Raleigh, at Unity, May 15, 11 a.m.;
7:30 p.m.
Burnside, at Hope, May 22, 11 a.m.;
1:30 p.m.
Union, May 22, 7:30 p.m.
Trenton, at Polkville, May 29, 11 a.m.;
1:30 p.m.
Laurel, 1st Church, June 5, 11 a.m.
Laurel, Kingston, June 5, 3:30 p.m.
Laurel, West, June 5, 7:30 p.m.
Newton, June 8, 7:30 p.m.

District Conference, at Bay Springs,
April 21-22. Opening sermon, Wednes-
day evening, 7:30. Pastors will please
elect delegates, send the names to me
and J. W. Thompson, Bay Springs
Miss., at least two weeks before the
conference convenes, so that my rol
will be complete.

Brethren, have your reports read
for the committee, using the blanks
I have furnished you. See that the
local preachers have reports, and re-
quests for renewals if desired. Con-
sult your Discipline. Send me names
of all who are members of the dis-
trict conference.

Let us pray for a great Spiritual
revival. We hope to have Bishop Den-
ny with us.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round

Hermanville, at Rocky Springs, Apr.
10, 11 a.m.; 1:30 p.m.
Port Gibson, Apr. 10, 4 p.m.; 7 p.m.
Gloster, Apr. 17, preaching 11 a.m.,
at Mt. Vernon; Q. C., 3 p.m., at
Union; preaching, 7 p.m., at
Stephenson.
Mayersville, at Valley Park, Apr. 24,
2 p.m.
Utica, at Carpenter, Apr. 31, 11 a.m.;
2 p.m.
Crawford St., Vicksburg, Apr. 24, 7
p.m.; Q. C., May 6, 8 p.m.
Nebo, at Blue Hill, May 1, 11 a.m.; 2
p.m.
Fayette, May 1, 7 p.m.
Oak Ridge, at Bovina, May 8, 11 a.m.;
12 m.
Gibson Memorial, Vicksburg, May 8,
7 p.m.; Q. C., May 11, 7 p.m.

GRAY'S OINTMENT

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Silver City, at Midnight, May 15, 11
a.m.; 2 p.m.
Louise and Holly Bluff, at Louise, May
15, 4 p.m.; 7 p.m.
District Conference, at Utica, Apr. 26,
10 a.m.-Apr. 27, 3:30 p.m.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Toccopola, at Toccopola, Apr. 10-11.
Salem and Friendship, at Friendship,
Apr. 12.
Randolph, at Hunter's Chapel, April
13.
Pittsboro and Bruce, at Pittsboro,
April 14.
Calhoun City, Apr. 17-18.
Derma, at Cross Roads, Apr. 18.
Eupora, Apr. 24-25.
Bellefontaine, at Lebanon, Apr. 25.
Mathiston and Maben, at Maben, Apr.
26.

T. H. DORSEY, P. E.

Columbus District—Second Round

High Point, at White Hall, April 9.
Noxapater, at Camp Ground, April 10
a. m.
Weir and McCool, at Weir, April 10
p. m.
Macon Circuit, at Center Point, April
17, a. m.
Crawford, at Mayhew, April 17, p. m.

V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Duncan and Alligator, at Alligator,
Apr. 3, p.m.; Q. C., after service.
Rosedale, at Rosedale, Apr. 10, a.m.;
Q. C., afternoon.
Shelby, Apr. 10, p.m.; Q. C. after serv-
ice.
Lake Cormorant Ct., at Robinsonville,
Apr. 17, a.m.; Q. C., afternoon.
Tunica, Apr. 17, p.m.; Q. C., after serv-
ice.
Gunnison and Hillhouse, at Bobo, Apr.
24, a.m.; Q. C., afternoon.
Merigold and Sherard, at Sherard, May
1, a.m.; Q. C., afternoon.
District Conference, at Greenville,
Apr. 19-20.

E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Pickens, Richland and Goodman, at
Goodman, Apr. 10.
Duck Hill, at Gore Springs, Apr. 12.
Lamar, at Rice's Chapel, Apr. 16-17.
Kilmichael, at Stewart, Apr. 24.
Pastors of the district will meet in
Grenada, March 8. District confer-
ence will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Tyro, at Mt. Vernon, Apr. 9, 10.
Pleasant Hill, at Lewisburg, Apr. 13,
11 a. m.
Horn Lake, at Poplar Corner, Apr. 16,
17.
Coldwater, at Love, Apr. 17, 2:30 p. m.
Batesville, Q. C., Apr. 26, 7 p. m.
Arkabutla, at Strayhorn, Apr. 27, 11
a. m.

J. M. BRADLEY, P. E.

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NEW ORLEANS

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D. B. RAULINS, M.A., Editor

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C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

RETREAT FORWARD

The other day I fell in with a presiding elder on the train. In the course of conversation he said, "I want to have a retreat for my preachers." He followed this statement by saying that he was trying to secure for this purpose a man whose scholarship and piety were beyond question, and whose ability to conduct such an enterprise was beyond question.

A few hours later, and some hundreds of miles away, I found myself in a district conference, the spiritual tone of which was quite pronounced. In the course of the proceedings this presiding elder pointedly placed before his conference the question of a retreat for the men of his district. And the suggestion met with a most hearty response.

Now, a brave man on the field of battle entertains few suggestions with as much contempt as that of retreat. The enemy must be driven back, positions gained, and advantages secured. That is what military campaigns are for. Napoleon's drummer-boy who had not learned to beat a retreat is the idol of such men. It should not be overlooked, however, that preceding every great military campaign something similar to what we are talking about has taken place. Wise soldiers do not rush into battle without counsel, without measuring both the strength of the enemy and their own.

Anyhow, this word "retreat" has a different connotation to that in the mind of the soldier. And its importance, if not absolute necessity, is coming to occupy the minds of the more serious leadership of the Church. Having canvassed the strength of the enemy they feel sure that such a procedure is necessary to the success of the coming campaign for Kingdom advancement. They desire to escape humiliation and defeat at the hands of the enemy. Hence, a retreat.

Well, Jesus started it. Frequently he took his disciples aside for prayer, heart-to-heart talks and counsel. Upon his departure he gave specific instructions regarding the retreat from which the early Christians went out into a world arrayed against them and their Gospel. Tarry ye in Jerusalem until ye be endued with power from on high. No "program" for the conduct of the retreat was given, neither did it have to occupy a certain date; just until—

These presiding elders, pastors and other religious leaders have come in range of the enemy of our time, the martialled host of materialism, cynicism, defeatism and despair. They find themselves unprepared to face the world that must be conquered for Christ. Their weapons they find antiquated and inadequate. Measured by

their tasks and responsibilities they find themselves pygmies and ashamed. They want a chance to pray and get in touch with a spiritual armory of the most modern equipment.

Now let this be understood. This is no effort to escape the unpleasant and menacing realities of a bitter situation by taking refuge in ritual or prayer as escape from these issues that tower among us at this time. It is an attempt, unhindered by programs, institutionalism and organization, to come together to seek God's guidance. It is an effort to recover spiritual vision and poise. It is an effort to find the comradeship with both God and men which has been so largely lost in the rush and sweep of our troubled times. It is an attempt to find a Resurrection and a Pentecost for our own day.

We recommend for the consideration of every presiding elder in Louisiana and Mississippi such a retreat as is hinted at above. Let us take stock of our spiritual resources and prepare for battle or we shall be turned from the field in humiliating defeat.

Tarry ye.

HARPIES OF GENEVA

Was it not the immortal Virgil who told us of the harpies? Just as the lovely banquet was spread, down would fly the harpies, those buzzards of the pit, and walk through, defile, and snatch up the food that had been so tastily and appetizingly arranged for hungry men.

At Geneva, delegates from fifty nations sat down around a table to consider plans for world disarmament and peace. For weeks now they have been struggling with those problems of international responsibility and brotherhood.

Word comes through to us that the harpies have gathered and are seeking every possible chance to be foul and pollute the situation. They are reported to be lurking about the place. They are seen to approach delegates and seek admission to the counsels. They are ready to pounce upon any departure from the old blood-letting method of dealing with international problems. They have no thought for the welfare of the future. They exist upon the putrid flesh of men. When they have finished nothing is to be done but bury the scattered bodies and bones of their victims.

Who are they? The agents of the manufacturers of armaments and munitions of war. They are gathered there from England, America, France, Germany, Italy. It is their business to make and sell weapons of war, the implements of death. They are not patriots. Little does it matter with them which side wins in a conflict if they may but sell the means of destruction.

They do not go into battle with brave men to die. They eat the flesh and souls of such. In order to make their sales they are quite ready to hinder and defeat any and all efforts for peace. They are backed by vested interests in these countries who will share in the carrion upon which they feed.

They do not come out into the open and declare plainly their purpose. They insinuate and hint and indirectly seek to cloud the whole council atmosphere so that it becomes impossible for delegates to see clearly the issues involved. They arouse suspicion and hate, and stir up the old fires that we had hoped were dying out. Conscienceless corrupters of the councils of nations they are.

Let us declare war upon these enemies within our borders. They, like Judas, would sell the best that the earth has in order that their pockets may be filled.

GRIT

On March 18, Clarence Hastings, a 14-year-old boy, died in the hospital. For 177 days, because infantile paralysis had robbed him of the natural use of his respiratory organs, he had been kept alive by a mechanical respirator. His breathing had to be done by a machine. Its use made impossible the movement of any part of his body except his head. At the end of this nearly half-year period an operation was necessary. This was too much for him.

Almost to the last this freckled-faced boy smiled and kept up his fighting spirit holding death at bay with a boy's faith. When he saw the end coming he turned his head and said, "Please turn off the machines. They are making too much noise." Then he slipped out to the other side.

Literally thousands of messages of encouragement had come to the boy because of the attention the case had attracted. Among those who sent these words of cheer was Bert Acosta, the trans-Atlantic flier, from one hero to another. The message which arrived after he had slipped out was this: "You will be all right. When you recover, look me up at Roosevelt Field and I'll take you for a good flight for being so brave." He had taken a greater flight.

Some people sent homely gifts and quaint messages to Clarence. All who knew about it seemed to try to give a lift.

When the old locomotive slips on the shiny rails, grown too smooth for her to grip them, they pour sand on the track. Let this story be grit on your rails if you have been slipping. Most of us have been complaining and grumbling and giving out too many alibis. There are lots of heroes and heroines in the world. Get back in there and "fight 'em" till the whistle blows. That's grit.

The Most Fruitful Root of Sin and Crime

BY BISHOP W. A. CANDLER, D.D., LL.D.

We are accustomed to measure moral delinquencies by standards which the Lord does not employ in the holy scriptures. We reckon the enormity of an offense by its outward appearance and visible consequences; but the most dangerous sources of sin and crime do not so appear.

We denounce drunkenness as an awful sin, and so it is; but the underlying sources of the liquor traffic by which drunkenness is produced are covetousness and the love of money. In like manner we denounce all forms of licentiousness, but back of licentiousness is very frequently greed. We condemn stealing and theft, and enact statutes for their punishment, but they are the direct fruit of shameless covetousness. The Apostle Paul said the love of money was the root of all evil, which means that from the love of money every form of evil can spring, it being a stock upon which many evils can be grafted and find speedy growth.

St. Paul himself said, "I had not known sin unless the law said Thou shalt not covet." The Ten Commandments culminate in the tenth which prohibits covetousness, and well that commandment deserves such prominent emphasis.

We are seeing in our own day the most enormous evils arising from the love of money.

Highway robbery was never so common in our land as it is now. Scarcely a day passes without some operator of a filling station or some other such business is slain for money.

We have paved highways, but they speed robbery as well as useful travel. Many people are deeply concerned for the disarmament of the nations; but the chief source of wars is not the possession of arms by this nation or that, but the greed of one nation for the territory or other forms of property owned by the nation which it attacks. The invasion of China by Japan is not from a desire to extirpate banditry in China, but to get a part of Chinese territory and restore Chinese trade to Japanese markets.

Japan has violated all the treaties concerning the maintenance of peace which she has signed, and back of these gross violations of solemn obligations is Japanese greed for trade and land.

There will be no peace in the world until the nations are purged of greed and selfish ambitions. Treaties will be no more effectual to bind them than the ropes and withes with which the Philistines bound Sampson were effectual to restrain the acts of that Hebrew Hercules.

The chief obstacles in the Disarmament Conference are the selfish interests of nations conflicting with the welfare of their fellow nations.

The most shocking manifestation of covetousness which has come to public notice recently is the cruel kidnaping of the little child of Colonel and Mrs. Lindbergh. Nothing more base can be conceived than this act of abduction which burdens a father's soul and breaks a mother's heart. Such a manifestation of coarse covetousness ought to be punished by the death penalty. Such a penalty is none too severe for such an enormous crime.

The preachers in general rarely say anything against covetousness. They are fighting battles of temperance and social disorder and a thousand other things, but they leave unbruised the head of this monstrous serpent of covetousness. It is time they had considered more seriously this fruitful source of all evil and brought men and women who indulge it to the experience of repentance before God and faith in our Lord Jesus Christ.

Two historic defeats of the cause of God have been directly traceable to covetousness. The first was when at the outset of the conquest of Canaan Achan, through greed, took the Babylonish garment and two hundred shekels of silver and a wedge of gold of fifty shekels weight. These spoils he took in direct disobedience to the command of God, and Israel was defeated and the conquest of Canaan by God's people made more difficult. In the outset of the history of the Christian Church, as recorded in the Acts of the Apostles, the covetousness of Ananias and Sapphira brought another discreditable defeat to the Church.

In the case of Achan he was executed, his death

ABRAHAM LINCOLN AND TEMPERANCE

Abraham Lincoln knew and loved men. He understood their hopes—their desire to get on and up in the world, to realize their best selves by doing right and being right. On February 22, 1842, before the Washingtonian Society of Springfield, Illinois, Lincoln delivered a great address from which the following sentences are taken: "When one who has long been known as a victim of intemperance bursts the fetters that have bound him, and appears before his neighbors 'clothed and in his right mind,' and stands up with tears of joy trembling in his eyes, to tell of the miseries once endured, now to be endured no more forever; of his once naked and starving children, now clothed and fed comfortably; of a wife long weighed down with a broken heart, now restored to health, happiness, and renewed affection; there is a logic and an eloquence in it that few human feelings can resist.

"Of our political revolution in '76 we are all justly proud. It has given us a degree of political freedom outweighing that of any other nation on earth. Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged; by it no orphans starving, no widows weeping. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."—The Journal of N. E. A.

being a warning to Israel against this shameful sin. In like manner Ananias and Sapphira were killed, not because they lied, but because they profaned by falsehood consecrated ground which they had professed to devote to the cause of God. Men are not slain for lying; for if so the earth would be nearly depopulated. But men are slain for profaning gifts to God through covetousness.

The American people with their immense wealth are especially open to covetousness, and most of them fall into the snares which greed has laid for them.

They have been lamenting for months what is called the "depression," but they have not repented for the sins of covetousness which have led to the period of depression.

We have among us now "hoarders," who have hid their money out of sight and caused multitudes to suffer by their godless selfishness. It is a strange and shameful thing that committees must be organized to get these hoarders to disgorge their accumulations for the public good.

Just how any committee can reform a hoarder is difficult to see; but committees in all the great cities are trying to reform these greedy grabbers of gold who secrete it and thereby make multitudes to suffer. The President of the United States has asked that such efforts be made to reform the hoarders, and accordingly, these various committees have been organized.

Some of these hoarders are in every congregation, and the preachers should bring before them the horrible sin which they are practicing in secrecy and shamelessness. The national Congress is diligently seeking some remedy for the financial conditions which have sprung from the covetousness of the people. A strange condition exists when it is said the nation has been guilty of over-production, while at the same time millions of people are suffering want and lack employment to meet their wants by honest toil. Such a situation is disgraceful to the nation and cannot fail to meet the condemnation and judgment of God upon those who are to blame for bringing it to pass.

The highest crime ever committed in our world was the crucifixion of Jesus, and that blackest offense was made possible by the betrayal of which Judas was guilty, for thirty pieces of silver; and when men in our day sin against the welfare of the nation, and especially against the poor people of the Republic, they crucify the Son of God afresh. Of course, they will deny and resent any such charge; but covetousness always resents any rebuke of it.

THE MIND OF THE CHURCH THINKING OUT LOUD

By Bishop Hoyt M. Dobbs, D.D., LL.D.

The Church Paper is the best reading matter which is brought to my desk. I covet it for all our people. We began as a reading people, and if we continue to expand, we must continue to be a reading people. Mr. Wesley, unto the very last, insisted that both preachers and people should read—read the right kind of literature—and they did read it under his competent and helpful influence.

The Pulpit and the Tripod generate great currents of power. Together they have more than once brought influence to bear for high and holy purposes. They have great power today. Happy the pastor who has a reading congregation—they know what he is talking about when he appears before them. The pulpit in some ways depends upon the Church Press to create and prepare right spirit for worship on Sunday.

I have known some pastors who lost their grip on their hearers because they had not had opportunity or inclination to read and calmly reflect upon the great themes. Great editors and great preachers nearly always appear in the same generation. Indeed in many instances they have been one and the same.

If I had the means with which to put the Church Paper into every home, I would do so. Then I would employ every legitimate means to prevail upon the occupants of that home to read it.

The preacher and the editor are really interdependent. The one is seriously handicapped without the other. We rise or fall together. The Church Paper is the mind of the Church thinking out loud. The pulpit is the voice of the Church

speaking these same truths in tones which can be heard.

The history of the Church Paper is a great one. The future of the Church Paper is to be greater. Wise men and women see this. We must continue to take this matter seriously and so co-ordinate our thought and effort as to give the Church Paper the widest possible circulation.

In all of this I speak for the preachers. They realize the force of what I am saying, and we wish to make the utmost effort to prevail upon our people everywhere to include the Church Paper in the schedule of the week's work and culture.

BEWARE—THE GREEN

By Q. Brute

There is an evil I have seen—even on the tables of well regulated homes. Cried the prophet, "All flesh is as grass"—but not spinach. There are greens and greens. When it's too green it's always spinach. My son, look not thou upon the dish when it smooths itself out too velvety; when it giveth that deep emeraldish glint and basiliskity and blandishingly simulateth the genuine article. Particularly, when thou seest the golden heart of eggs nestling athwart the green-breasted masquerader; know ye that at last it biteth like a slippery, slank, slivery, slump-sot and tingleth with a tangwillowed, tushy-tosh that 'twill not do.

But with all the misguided efforts of the depraved to inveigle the elect into partaking of the sycophantish substitute there has been no disposition at all, so far as I have observed, to palm off spinach "likker" on us. Why not? I meekly ask. If spinach is the mild, mellifluous mongel-wurzel that its devotees declare it to be, then, by all the shades of succotash, its likker should be more succulent. Still, I fear me, one could hardly imagine it possible to stir up any interest in "dunking" or "poning" in the inept liquor of spinach.

Quite recently I was somewhat mystified by the petulant pettifoggery of the inmates of an otherwise elegant home. The so-called conversation of the group was of the most querulous and superficial type. Even the few brave attempts at wit and raillery fell flat and broke awkwardly and rancidly upon one's ears and sent serpent things sliding down one's spine. I marvelled all the more since there appears no adequate cause for such peccadilloes inasmuch as each member of the family seemed normal, while the wife and mother, together with the elder daughter, had the advantages of an eastern collegiate training plus wide travel in Europe.

The mystery grew until dinner was served. The thing stood revealed. The secret was out. There to the larboard side of the table was the stark offender, perverter of the household. Eagerly each addict fell to as by a charmed fate. With something like the look of the forlorn and the tone of the abandoned, each in turn tried to induce me to become a fellow in the toils. Dante thought the gnawing, carking woe of the lost would be somewhat eased if innocent bystanders would only partake of the proffered potions. So here. If the visitor would only eat some spinach the misery of the victimized family would be mollified. But no, the guest flatly refused, thus openly disclosing his selfish and anti-social nature. Though a guest, yet unwilling to alleviate, in the slightest degree, for one day only, the buruing, chronic agony of his bosom friends. It was too utter for expression. The smallest child caught the look of disdain in milady's eye. But for all that, I had solved the problem of that family's sub-normalcy. If we become like the thing we love—and praise and eat—why, had I not found their trouble?

Finally, the root of the matter is just—the root. What is the difference between the root of spinach and the real thing? The turnip. Ah, there's the difference. The turnip which my mother used to

scrape for us children. Along with the old oaken bucket, pumpkin pie, stone-bruises, old swimmin' hole, and townball—commend me to scraped turnip.

SAFETY SIGNALS

By Rev. S. J. Davies

Dr. S. A. Steel is right—wholly and absolutely right in his recent protest against expunging from our Hymnal such time-honored hymns as "Alas, And Did My Saviour Die" and "There Is a Fountain Filled With Blood." Have we become too nice, too fastidious, too finicky—that's the word—to eliminate the blood shed on Calvary from our doctrine of the atonement? That perfect, divine, holy life was and still is symbolized and expressed by his shed blood. And without this offering of the Son of God, the supremest example of devoted service and sacrifice in all the wide range of human history, the cross would lose its significance. It is the very sheet anchor of the Christian faith.

Have the reviewers forgotten that touching and memorial incident—the institution of the Blessed Sacrament of the Lord's Supper? And how that saying of his, "This is my blood," has been interpreted literally by a large body of believers and taken literally as his living presence? And how by others as a blessed and sacred symbol of his life and presence? You may say I am going too far, or inferring too much by my protest. I am going no further than the cross. I am inferring no more, stating no more than what has been the essence, the meaning, the very life of Christian doctrine from the time of Augustine to that of our own Candler. "Without the shedding of blood there is no remission of sins."

In closing this, let me say, our people are taught and learn the cardinal truths of our holy faith by singing them. The beauty of song crystalizes the beauty of truth and expresses it in a way that imperceptibly, yet impressively, weaves it into their very life and character. In the good old days—and everyone who lives them knows those days were good—when the watch fires gleamed among the pines, and saints and sinners gathered beneath the sheltering tabernacle to join in service and praise to the God of our fathers and our God, all the woodland, glades, dells, and hills were resonant with prayer and song. And they prayed and sang of the atoning blood, and the preachers proclaimed a fountain opened in the house of King David.

And now comes Dr. Smith, editor of the Christian Advocate, and denies the report of this leaving out the old hymns. Well, someone started it and my protest is *stet*. Its good sound theology I mean the protest, and though my attempts at singing may not be harmonious I shall still endeavor to join the congregation in the old-time melodies that tell of the one hanging on the tree, etc., for the redemption of our sinful race.

* * *

Shreveport has been quite busy in all the churches celebrating Holy Week, the close of the Lenten season. Baptists, Methodist, Campbellites, Presbyterians and Episcopalians, all had special services, and a general meeting at the First Methodist Church. The preaching was of high order, earnest, spiritual and scriptural. On the Easter Sabbath the First Methodist held two regular services and a sacred musicale. The auditorium was filled for each of these. Having known, seen and heard preachers and preachers for a half-century, I pause to say that our city is blessed with a fine, intelligent, and useful set of men in the ministry as it has ever been my good fortune to meet, at any time in any place. And they all so everlastingly busy building up the Kingdom of God in their respective churches that there is no time or occasion for controversy. And they all claim an interest and share in Bishop Dobbs and his ministry, and with that truly catholic spirit that belongs to Methodism we say, Amen.

CAN A CHILD BE EDUCATED INTO THE KINGDOM OF GOD

By Bishop H. M. Du Bose

A certain school of modern theologians in our own and other churches has denied the necessity of regeneration for those who are brought up and taught in gospel truth from their infancy, maintaining that they grow naturally and logically into the knowledge and power of salvation and the holy life. This is a doctrine foreign to the teaching of Scripture, and contrary to logic and the experience of the Church. It will be well to test the contention from each of these view points.

The Scriptures are indubitably clear. Let us take, first, the formula of the Master: "Except a man be born again (born from above) he cannot see the kingdom of God" (John 3:3). But the innovators will insist that this language was addressed personally to Nicodemus, an adult, and a hitherto non-Christian believer; and so, at most, it can apply only to adults who have not been trained in the faith. The address cannot be so construed. The form here used for man (tis) is given a generic meaning, including the whole race, male and female, young and old alike. In reaffirming to Nicodemus the necessity for the new birth the Master further emphasized its universality: "Marvel not that I said unto thee, ye must be born again" (John 3:7). "Ye" is the plural pronoun (humas), and here applies to the universal race. The personal pronoun, singular, addressed to Nicodemus is *soi* (to thee). If the Master's formula of regeneration had been meant only for Nicodemus as an individual, or as a class representative, the Master would have said: "Marvel not that I said unto thee (*soi*), Thou (*se*) must be born again." But the plural is used.

St. Paul, in Corinthians 5:17, makes a direct and comprehensive statement: "If any man be in Christ Jesus he is a new creature." This phrase, "if any man" (*ei tis*) is illuminative of the state of regeneration. Every man in Christ Jesus is a new creature; being a new creature in Christ is conclusive evidence of having been born again. "To them gave he power to become the sons of God."

There is no life without birth. That is an axiom of both nature and grace; and, throughout the realms of nature and grace, birth is marked by dynamic change and beginning. From the highest animal organisms to the lowest forms of plant life this is true. The highest animal life issues through pang and climax of birth; the lowest plant life through an explosion of forces measured to its state and complexity. What is true of the higher and lower life of nature must be, and is, as the Scriptures affirm doubly true of the Spiritual life. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (1 Peter 1:23).

The word of God knows nothing of regeneration through educational rote, or even through the most careful home training. These are to be highly valued as means to the end of regeneration and Christian growth; indeed, are esteemed as indispensable adjuncts; but the secret of regeneration for old and young is centered in the office of the Holy Ghost, as he directly operates upon each heart and life. In our church office for the baptism of infant children, the minister prays: "Grant that the old Adam in this child may be so buried that the new man may be raised up in him." Likewise in the office for adult baptism, the minister asks for prayers for those being baptized that they may receive "that which by nature they cannot have"; and then is read the words of the Master to Nicodemus concerning the new birth.

The eighth Article of our Church confession is a distinct pronouncement: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength

and work to faith and calling upon God." This is the condition of all men; all have come short of the glory of God; all are concluded under sin. Sin is overcome only through the work of regeneration. Regeneration is conditioned on repentance and personal faith in Jesus Christ. Somewhere, sometime, every responsible soul of man must be brought to the crisis of repentance and faith, if he is to see the kingdom of God. The gauge of that crisis is with the Spirit of God. "The wind bloweth where it listeth. . . so is every one born of the Spirit."

It may be well to ask and briefly answer the question, "What is regeneration?" so as to see how far the citations and arguments herein assembled are justified. Regeneration describes that point in each human life, when, under the direct power and call of the Spirit of God, personal and positive decision is made for Jesus Christ as Redeemer, and for the holy life to which he invites. Conviction for sin and repentance, in such forms as become distinct and effective, lead up to this crisis in the thought and conscience of the sinner. This crisis marks the time and fact of the new birth, and leaves a certain evidence of the divine forgiveness and favor; not always so definite as to fix the exact time and place of regeneration, or conversion, the giving of the new heart, the new nature; but a definite and satisfying testimony as to the fact. The Scripture pledge of this is: "The Spirit himself beareth witness with our spirit that we are the children of God" (Romans 8:16).

Children born into the world, as our church teaches, are "heirs of life eternal through Jesus Christ, and the subjects of the saving grace of the Holy Spirit"; and, dying in irresponsible infancy, are saved unconditionally in heaven; but, living, the moment they reach the point of discretion, they must, through obedience and faith, accept Christ and enter into him through the birth from above; otherwise they become "the children of wrath even as others." Careful and tender rote of education helps powerfully to the end of this crisis; but it can be experienced only through the Spirit of God and the obedient, penitent will of the child when it becomes responsible through maturity of mind and conscience.—Methodist Herald.

MISSIONARY CONFERENCE AT SHREVEPORT

By Mrs. George S. Brown

The twenty-second annual convention of the Woman's Missionary Society of Louisiana was held at the First Methodist Church, Shreveport, March 29-April 1, 1932.

There were about 150 delegates and a goodly number of visitors, in fact the church was well filled at every session. Mrs. Beach Carre and Mrs. Hyams were the only officers absent, and every district secretary was present. The many ministers present showed their interest and cooperation in the work of the women.

Miss Mable Howell was our Council guest and gave us two splendid addresses as well as conducting the quiet hour every day. "Being Like Jesus" was the theme of the speaker all during the series.

Dr. Angie Smith, pastor, gave several inspirational talks. He and the local auxiliary and committees did all in their power to make the conference a success and were cordiality itself.

The delegates were entertained at the Jubilee luncheon and at the Woman's Department Club. A beautiful pageant on "Peace" was put on by the Gleaners, of Shreveport, and a most delightful little play by the daughters of the Gleaners.

The officers elected for the ensuing year were Mrs. George Sexton, Jr. president; Mrs. W. H. Martin, vice-president; Mrs. W. H. Ledbetter, conference secretary; Mrs. George S. Brown, recording secretary; Mrs. C. C. Carver, treasurer; Mrs.

R. J. Powers, secretary, Young Women's Groups; Mrs. M. B. Queen, superintendent children's work; Mrs. W. E. Fine, superintendent literature and publicity; Mrs. Lonney Clarke, superintendent of Christian social relations; Mrs. F. H. Bradshaw, superintendent of Bible and mission study; Mrs. W. E. Woodard, superintendent of supplies; Mrs. J. B. Pollard, superintendent of rural work; editor of Louisiana News not yet named.

The district secretaries are Mrs. O. E. Grant, Alexandria; Mrs. E. W. Chaney, Baton Rouge; Mrs. J. N. McDonald, Lake Charles; Mrs. B. T. Gallaher, Minden; Mrs. D. C. Metcalf, Monroe; Mrs. Annie L. Swan, New Orleans; Mrs. Carolyn Dawson, Ruston; Mrs. H. B. Wren, Shreveport, and Miss Ora Hooper is the rural worker.

Bishop Dobbs made a stirring address and beautiful music was rendered at every service. At the Memorial service given by the recording secretary and district secretaries, special tribute was paid to Mrs. Hutchens, who was superintendent of children's work.

Optimistic reports came from all departments of the work, and encouraging letters from our representatives in mission fields. St. Mark's Community Center, MacDowell Wesley Home and Jubilee Inn reports were listened to with interest, as well as "High Lights from Council." The next meeting will convene at Monroe.

CELEBRATION AT KINGSTON, OLDEST PROTESTANT COMMUNITY OF THE SOUTHWEST

By Rev. Henry G. Hawkins

At Kingston, fifteen miles south of Natchez, there was held Sunday, April 3, 1932, a celebration commemorating the 75th year since the dedication of the present Methodist church building at that place, the 132nd year since the first Methodist preacher appeared there, and the 159th anniversary of Protestantism in that community, which at that time was called the "Jersey Settlement," or "Jerseytown." The British king in 1767 gave Amos Ogden 25,000 acres of land, and 19,000 acres of it was sold to Samuel and Richard Swayze, of New Jersey, who moved there with their families and friends; and Kingston became the first Protestant community of Mississippi and the southwest, for Samuel Swayze was a Congregationalist minister; and soon after settling he formed a congregation in 1775. The meetings were held chiefly in private homes, for the Spaniards who ruled did not allow religious freedom in those days. Sometimes he hid his Bible in a hollow tree by Sammie's Creek.

It is believed that the first ground in Mississippi ever deeded for a Protestant church was at Kingston. Lorenzo Dow in his Journal says: "I went to Kingston and procured a spot of ground, by selling my watch, for a meeting-house." This was forty by sixty feet in block eleven, square eleven, fronting on Claiborne Street. The deed was signed on June 11, 1803, by Lorenzo Dow, conveying the lot to Moses Floyd and four others as Trustees of the Methodist Episcopal Church. Tobias Gibson, the first Methodist missionary to the "Natchez Country," had preached at Kingston as early as 1799, and Moses Floyd was a preacher who had been sent down to assist him. Dow himself was a Methodist preacher, but a "free lance," not subject to Conference appointment.

The present church building is a commodious brick one, with gallery for slaves, situated about a quarter of a mile off the Highway 61. The dedicatory sermon was preached Sunday, May 3, 1857, by William Winans. He and William H. Watkins administered the Sacrament. It was a rainy day, but about thirty had come from Natchez to assist with the singing.

This celebration of the seventy-fifth year since the dedication, was held April 3, on account of a conflict that would have occurred with the Wilkinson County Sunday School Convention, if it

had been held May 3. The program included: A History of the Kingston Church, prepared by Rev. J. B. Cain, of Forest, Miss., and read by Maj. H. J. Chapman; Sermon by Rev. H. G. Hawkins, presiding elder of the Vicksburg District; a bounteous dinner spread on a long table in the grove in front of the church; Quarterly Conference of the Washington charge, of which Kingston is part, Rev. F. J. Jones, pastor; and an address on the Modern Message of Methodism, by Rev. M. M. Black, of Woodville, Miss., thought-provoking.

The paper by Rev. J. B. Cain, who was once pastor of Kingston, was very interesting and comprehensive. The facts mentioned at the beginning of this article are copied from it. The crowd in attendance upon the celebration filled the building, and included people from Port Gibson, Meadville, Natchez, Woodville, and other communities. The building is in good repair and, if kept so, should stand for two hundred years longer. Relatives of Samuel Swayze, Benjamin M. Drake, and of other former pastors were present, and some of them are members of Kingston and other churches of the charge.

Vicksburg, Miss.

PASTORS' AND CHURCH WORKERS' CONFERENCE

The March meeting of the Northern Group of the Jackson District met in Yazoo City, Miss., Thursday, March 31.

Rev. J. Lloyd Decell, pastor of Galloway Memorial Methodist Church, presided. The song, "A Charge to Keep," was sung. Rev. J. M. Lewis, of Louise, Miss., in the Vicksburg District, led in prayer. Rev. P. H. Grice, of the Madison charge, led the devotional.

Prof. G. L. Harrell, Professor of Physics and Astronomy, Millsaps College, gave a very instructive lecture on the subject, "The New Science and the Old Religion," using a moving picture machine and slides. He concluded by calling for the song, "How Firm a Foundation."

After a few minutes of recess the group reassembled in singing "Where He Leads Me I Will Follow," followed by prayer by Rev. C. A. Schultz, pastor of the Grace Methodist Church, Jackson, Miss.

Rev. Andrew J. Boyles, pastor of the Flora charge, brought a helpful message in the sermon of the morning, from Phillipians 1:27a, "For Me to Live is Christ." "I'll Go Where You Want Me to Go" was sung. Presiding elder J. T. Leggett pronounced the benediction.

At 12:30 the ladies of the Yazoo City Methodist Church served a delicious plate lunch in the dining hall of the church.

The afternoon session opened by singing "Majestic Sweetness Sits Enthroned," and the devotional was led by Rev. E. W. Ulmer, of Yazoo City Circuit. Rev. L. D. Haughton, pastor at Benton, led in prayer.

Rev. O. S. Lewis, pastor of the Canton Methodist Church, made an interesting discussion of the topic, "The Preacher and Prohibition."

A short business session followed in which Rev. P. H. Grice was elected secretary and treasurer, and Mrs. Andrew J. Boyles was elected reporter.

The next session of the group, which will be in June, is to be held at Ellison, with the pastor, H. S. Westbrook, as host, and the following meeting with Rev. P. H. Grice, Madison, Miss.

As Program Committee for the next meeting, Revs. O. S. Lewis, T. M. Ainsworth and Prof. G. L. Harrell were appointed.

Rev. C. A. Schultz, of the Southern Group, J. M. Lewis, of the Vicksburg District, and Charles Assaf, of Jackson, were introduced to the audience.

It was moved that Rev. G. H. Thompson should convey an expression of sympathy from the group to the Zieglerville delegation, who were hurt in a car accident and failed to get to the meeting.

Presiding Elder J. T. Leggett concluded the program with a short talk asking for a discussion

as to whether the young people are responding better to the program of the church.

An expression of thanks and appreciation was made to the gracious host, Rev. G. H. Thompson, and to the ladies of the church for serving the bountiful and delightful lunch.

MRS. ANDREW J. BOYLES,
Reporter.

BISHOP DOBBS AND THE CHURCH SCHOOL

(The message below was addressed to Rev. A. K. McLellan, extension secretary, Louisiana Conference.)

I congratulate you and your colleagues upon the plan and the effort to increase the attendance upon and the membership of the church school.

"People go where people are." There is genuine inspiration in numbers, especially when the objective is that of making religious knowledge attractive and effective.

When we succeed in getting the attention of men and women and of boys and girls, we usually succeed in getting them.

People perish many times for lack of knowledge. The future will have in it that which we put into the thought and life of this generation.

There can be no more important responsibility than this. It may indeed prove to be a race between religious education and catastrophe. We cannot afford to fail. We must succeed. Now is the time to lay the emphasis increasingly upon the affirmative. These facts are ringing bells across the continent. We must respond and that right quickly. We are a- with you in these high matters.

HOYT M. DOBBS.

WEST POINT PRE-EASTER SERVICES

By Rev. W. M. McIntosh

Mrs. McIntosh and I spent last week in West Point assisting Brother Pope in his pre-Easter services. We had a great time. The meeting was planned, not so much as a general revival, but to tune up the spiritual life of the membership; for the morale of our people generally is at a low ebb during these times of depression.

The membership of the church received a great uplift. Four were received into the church upon profession of faith on the last Sunday. These special services were held at night during the week by all the pastors.

The three-hour union service on Friday afternoon was one of great spiritual power. The auditorium of the M. E. Church was well filled with true worshipers. Each pastor had a program of 25 minutes, basing his talk on some words of Jesus during the hours of His crucifixion. It was a service that will be long remembered.

We left the church feeling that we had been on holy ground and that full atonement had been made for all mankind in the death of Jesus. These services culminated in a great day Sunday in spite of stormy weather.

During our stay we were entertained in that lovely home of Brother and Sister Mose Williams, who spared nothing in making our stay pleasant. We have known Sister Williams since her girlhood days in Grenada College, as Ollie Tucker, sister of our deceased and beloved Brother R. A. Tucker.

Brother Pope is fast winning his way into the hearts of his people. He has a heavy load to carry in the indebtedness on the church, but with his optimistic spirit and splendid board of stewards we believe the problem will be solved.

I served as pastor in West Point thirty-two years ago, and it was a great joy to renew old friendships. However, many dear ones have passed over to the land beyond.

Brethren, this is an opportune time for prayer, consecration, faith and heroic service on our part.

Columbus, Miss., April 2, 1932.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference will convene in the Methodist church, Ellisville, Miss., Thursday, April 21, 9 a.m. The following committees have been named:

Orders—H. L. Norton, R. H. Clegg, W. T. Griffin.

License to Preach and Recommendation—L. L. Roberts, J. D. Ellis, H. W. Van Hook.

Local Preachers—J. B. Holyfield, J. H. Jolly, W. A. Terry.

Local preachers will please remember to furnish written reports.

W. A. HAYS, P. E.

COMMITTEES FOR NEWTON DISTRICT CONFERENCE

License to Preach: W. B. Jones, J. H. Sells, H. A. Wood.

Recommendations for Admission on Trial: J. B. Cain, W. J. Ferguson, L. J. Snellgrove.

Local Preachers: C. M. Crossley, B. W. Ware, D. P. Yeager.

Recommendations for Deacons and Elders: T. C. Moody, W. C. M. Baggett, W. H. Lane.

General State of Church: J. A. Wells, W. A. Davenport, G. W. Marrs, R. J. Knoblock, Mrs. A. S. Byrd.

Secretary Conference Records: A. J. Davis, G. A. Broadus, Mrs. J. W. Abney.

W. M. SULLIVAN, P. E.

TO MISSION CIRCUIT PASTORS, MISSISSIPPI CONFERENCE

Dear Brethren: In the Report No. Two of the Board of Missions, page 61-62, of the Conference Journal, it was stated that on or about February 1st that you would receive 20 per cent of your appropriation and about April 1st another 10 per cent. You have received the first amount; but the Board was unable to borrow the money for the second payment of 10 per cent, and that explains why you have not received it before this. The Board made every effort to get the money for this second payment, but was unable to do so, for which each member is very sorry. This is written that you may understand why you have not received the last payment.

W. D. HAWKINS.

METHODIST COLLEGES

Step Taken to Unify Three Church Schools in State Under Millsaps Control

The commission named by the Mississippi Conference and the North Mississippi Conference of the M. E. Church, South, met in Jackson, Tuesday, and adopted a plan for the unification of Millsaps College, Whitworth College and Grenada College. This plan contemplates making Grenada College a junior college instead of a four-year college as at present, and the operation of both Whitworth and Grenada by the board of trustees of Millsaps, with the interests of each school properly safeguarded. The unified schools are to be known as the Millsaps System of Colleges.

After the adoption of this plan it was submitted to the boards of trustees of the three colleges and each board voted to approve. The plan will be further submitted to the boards of education of the two Conferences and to the boards of trustees of the three colleges in joint session for approval or rejection. This meeting will be held in Jackson, Wednesday, March 30.

Dr. G. F. Winfield, Dr. C. W. Crisler, V. D. Youngblood and L. H. Bowen represented Whitworth at the meeting last Tuesday.—Lincoln County Times.

THE SCORE BOARD

LOUISIANA CONFERENCE	
Alexandria District	
Previously reported	10½
Rev. L. R. Nease, Jr., Pleasant Hill.....	3
Rev. A. J. Martin, Marksville	1
Total for district	14½
Baton Rouge District	
Previously reported	33
Rev. F. N. Sweeney, Franklinton	7
Total for district	40
Lake Charles District	
Previously reported	14
Rev. G. H. Corry, Indian Bayou.....	3
Total for district	17
Minden District	
Previously reported	20½
Rev. Thurmon Spinks, Sibley	4
Total for district	24½
Monroe District	
Previously reported	19
Rev. J. W. Faulk, Gilbert	4
Rev. E. W. Day, Bonita	1
Total for district	24
New Orleans District	
Previously reported	10
Geo. L. Canaday, La. Ave., N. O.	1
Rev. B. F. Rogers, Carrollton Ave., N. O.	1
Rev. J. P. Bonnacarrere, Donaldsonville	2
Total for district	14
Ruston District	
Previously reported	5
Received at Ruston District Conference.....	52½
Total for district	57½
Shreveport District	
Previously reported	7
Rev. Guy M. Hicks, Mansfield	1
Mr. L. B. Moffette, Harmon	2
Total for district	10
Total Louisiana Conference	201½

MISSISSIPPI CONFERENCE	
Brookhaven District	
Previously reported	15
Rev. L. T. Nelson, Georgetown	3
Total for district	18
Hattiesburg District	
Previously reported	10
Mrs. W. H. Weathersby, Hattiesburg	12
Rev. H. L. Norton, Collins	3
Rev. A. S. Oliver, Prentiss	9
Total for district	34
Jackson District	
Previously reported	11
Rev. A. J. Boyles, Flora	2
Rev. O. S. Lewis, Canton	3
Total for district	16
Meridian District	
Previously reported	5
Mrs. Jno. W. Ramsey, Vivianville	11
Rev. J. H. Moore, Scooba	2
Rev. P. M. Caraway, Meridian	34
Mr. W. D. Hawkins, Meridian	2
Total for district	54
Newton District	
Previously reported	26
Mrs. O. Watkins, Philadelphia	1
Rev. W. J. Ferguson, Laurel	1
Total for district	28
Seashore District	
Previously reported	11
Rev. R. S. Saucier, Brooklyn	2
Rev. L. E. Alford, Columbia	4
Rev. J. L. Carter, Moss Point	5
Total for district	22
Vicksburg District	
Previously reported	8
Rev. E. A. King, Centreville	1
Total for district	9
Total Mississippi Conference	181

NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Previously reported	23½
Rev. W. R. Lott, Aberdeen.....	3
Total for district	26½
Columbus District	
Previously reported	3
Rev. J. A. George, Macon	6
Rev. T. W. Smallwood, Caledonia	2
Mr. P. H. Bell, Ethel	1
Total for district	12
Corinth District	
Previously reported	23
Rev. H. E. Carter, Blue Mountain	1
Rev. N. N. Maxie, Corinth	2
Rev. S. E. Ashmore, Iuka	4
Total for district	30
Greenwood District	
Previously reported	7
Rev. J. C. Wasson, Marks	2
Total for district	9
Greenville District	
Previously reported	12
Rev. H. P. Lewis, Rosedale	6
Total for district	18
Grenada District	
Previously reported	28½
Rev. W. W. Bruner, Vaiden	7
Rev. J. D. Wroten, Water Valley	3
Rev. A. W. Bailey, Sallis	4
Total for district	42½
Total North Mississippi Conference.....	138
Total three Conferences	520½

"I AM WHAT I AM BY THE GRACE OF GOD"

(An Echo from China)

"I am what I am by the grace of God," declared the Rev. Z. T. Kaung, probably the greatest national leader in the Methodist Church in China, now pastor of St. John's Church in Soochow, and for nearly ten years prior to this time pastor of the great Allen Memorial church in Shanghai.

"I am what I am by the grace of God." Mr. Kaung made that statement when he stood for the first time before his new congregation at St. John's church on November 15, 1931, and when one has heard his story he cannot for a moment doubt his statement.

Entering a mission school in 1897, he was converted at the age of fifteen and went home to tell his parents he was going to join the Christian Church. His parents forbade him, but he told them he must obey his conscience and his God. Later he told them that the baptism had occurred, and they were so angry that they withdrew him from the school, made him all but a prisoner in the home and began their plans to apprentice him to a hong in an old city where he would be far away from Christian influences. One day, while his father was away from home, he managed to evade his mother and sister and slipped away to the Christian school to ask the teachers to pray for him, as he was to be sent away the next day. Two of his teachers, the Bible woman, and three of his classmates, continued in prayer for him all night long, and at seven in the morning arose from their knees with the assurance that all would be well. And when these teachers went into the school room at 8:30, the first person to appear was Zang Tsen with a radiant face. He said, "God has wonderfully heard our prayers." His mother and father had passed a sleepless night, his father walking the floor, while Zang Tsen prayed in his own little room next door. Finally, about four o'clock in the morning his mother relented and began to plead with the father not to send the boy away. But the father remained obdurate for several hours longer, and it was nearly seven before he gave in. "All right," he said, "let him go back to his foreign school, but I will pay nothing for him. I will never pay anything more on his education."

And Zang Tsen finished the course at the Palmetto School, later went to the Anglo-Chinese College, and took his theological training at Soochow University. While in school he acted as pastor's assistant and helped make his own way.

Rev. Zang Tsen Kaung has held some of the most important appointments in the China Conference. He is a busy man, constantly sought after for revival meetings, a man of power in the counsels of the Christian Church in China. In 1928 Asbury College in Kentucky conferred upon him the honorary degree of D.D.

"I am what I am by the grace of God," says the new pastor of St. John's Church, Soochow, and who, looking back to that time when but a lad of fifteen he was enabled by the grace of God to stand out against the customs and bonds of a non-Christian civilization and to turn aside from the life of luxury and ease in a rich Chinese family, can fail to agree?

GLANCES INTO THE DAILY THOUGHTS OF "ONE OF THE LEAST OF THESE"

I have never seen a picture of Jesus on canvass or paper that in any way satisfied my imagination. It has always seemed to me that there was a vital something lacking.

Recently, in the sweetest communion service it has ever been my privilege to enjoy, after I had been served and had returned to my seat, a dear old lady was brought to the altar in a rolling

chair. As our pastor served her with the "broken body and shed blood" she said something to him that I didn't understand. As I glanced up he answered her, and there was so much of the glory of God's love shining from his face that I said within my heart, "I have found a more satisfying picture of the way I think Jesus must have looked than ever before."

Jesus left us here, in His stead, to let the divine light of His love shine from each of our lives and faces. Has the world found a satisfying picture of Jesus in us his children? What is my part in the making of the picture? Shall I go about consciously trying to have the world see Jesus in me? To do that would within itself mar the image. He did not say, "Make your light shine," but "Let your light shine." He also said, "I am the light." Then, may I live in such close communion with Him in prayer and such sweet fellowship with Him in service that I shall ever be conscious of that light shining within my heart. This only is my part.

DOW SCHOLARSHIP

The site of the proposed monument upon the spot where stood in 1817 the little Methodist Meeting House, in which the Constitutional Convention met which organized the State of Mississippi, was deeded for a Methodist church by Lorenzo and Peggy Dow. It is within the present campus of Jefferson Military College, at Washington, Miss., which at the present time is operated as a preparatory school for boys. Major R. D. Walser, superintendent of the school, is offering a scholarship of \$475 value each session during the student's course, to the prospective student who writes the best essay on "The Life and Work of Lorenzo Dow." If the student's stay in the institution is for four years, this scholarship would mean a value of \$1,900. In addition to this, the trustees of Millsaps College offer to the same student, after the course at Jefferson is completed, a scholarship of \$100. In addition, Major Walser offers a scholarship of \$275 per session to the prospective pupil who writes the second best essay on the subject, and a cash prize of \$10 for the third best. Boys interested should communicate at once with Major R. D. Walser, Washington, Miss. This is a big opportunity for ambitious boys. Miss Susan Bingham Pendleton, of Hebron, Conn., a grandniece of Lorenzo and Peggy Dow, is on the committee to judge the essays.

THE RELIGIOUS ATTITUDE OF STUDENTS

There are those who claim that the experience of students in the laboratories and lecture rooms of our colleges and universities drives a wedge between them and their former religious beliefs. This matter has been tested out in a direct approach to thirty-six thousand students in a series of nine questions. Inasmuch as an ounce of fact is worth a ton of ill advised theory, the outcome of this direct approach is advisable and may be accepted as conclusive evidence as to the influence of modern learning on the seventy-odd thousand youth who are at work in the colleges and universities of the country.

One hundred widely distributed institutions were selected and thirty-six thousand students were interviewed by mail. At the same time two hundred and fifty thousand newspaper readers in two hundred cities were polled on the identical subjects. Nine questions were asked. The figures show the percentage of students and newspaper readers giving an affirmative answer:

1. Do you believe in God? Students 98, newspaper readers 91.
2. Do you believe in immortality? Students 90, newspaper readers 88.

3. Do you believe in prayer as a means of personal relationship with God? Students 90, newspaper readers 88.

4. Do you believe that Jesus Christ was divine as no other man was divine? Students 89, newspaper readers 85.

5. Do you regard the Bible as inspired in a sense that no other literature could be inspired? Students 82, newspaper readers 85.—Exchange.

METHODIST CHURCH BELL IS RESTORED

By Committee of Blanche McCafferty Circle, W. M. S.

After ten years of silence on Easter morn, the old Methodist church bell was heard throughout the community. The ringing of this bell reminded the children and young people of Sunday school and church hour, but in the hearts of older citizens it brought back sweet and pleasant memories of the past. The sentiments that cling around this old bell are sweet and sacred.

It will be interesting to know that while this bell was discarded it was sold to a Negro church for a small sum, but Mrs. T. J. Lee heard of the transaction and rescued it before it was moved. The Blanche McCafferty Circle of Methodist Missionary Society conceived the idea of restoring the bell to use and sponsored the erection.

The Circle expresses its thanks and appreciation to those who assisted. They were: Rev. W. L. Stormont, Messrs. Walter Baker, W. T. Fulton, Howard Liddell, Dan Peters and Eugene Dempsey; American Creosote Co. for lumber, J. W. Mitchell for hauling same, R. J. Mitchell for donating bolts, Mississippi Power Co. for use of block and tackle.

The exact date that the bell was purchased is not known, but it was cast in the year of 1859 and was used during the pastorate of: J. O. Woodward, 1871; W. A. Langly, 1872-1873; J. G. Carlisle, 1874-1875; J. D. Newsom, 1876-77-78-79; J. T. Moody, 1880-1881; Eugene Johnson, 1882; J. W. Gooch, 1883; A. J. Foster, 1884; J. A. Leech, 1885-86-87-88; F. P. Spencer, 1889; W. W. Williams, 1890-1891; J. M. Barnes, 1892; J. A. Leech, 1893; D. C. Foust, 1894-1895; W. D. Babb, 1896-97-98-99; D. L. Cogdell, 1900; J. W. Treadwell, 1901; J. A. Hull, 1902-03-04; W. D. McCullough, 1905; J. H. Smith, 1906; J. W. Raper, 1907-08; E. C. Langford, 1909; S. B. Myers, 1910-11-12-13; J. J. Smilie, 1914; J. J. Smilie and J. E. Stepheus, 1915; J. D. Simpson, 1916; W. C. Carisle, 1917-1918; J. W. Dorman, 1919-20-21-22.

Our present pastor, Rev. W. L. Stormont, whom we have been so fortunate to have with us four years, welcomes the return of the old custom, with the hope of making this the initial step in a new era of spiritual advancement.

Louisville, Miss., March 30.

NOW IS THE TIME

We are firm believers in the fact that a person who is in one way or another an outstanding personality and who, through his own efforts, has accomplished in a few years far more than the average man accomplishes in a life time, is entitled to recognition and honor while he is able to enjoy it. It is true of Americans generally that we usually prefer to wait until a great man has passed on before we do him honor. Such should not be the case.

Millsaps College undoubtedly has in its faculty some of the most scholarly men and women in the South, but there are two men who have especially distinguished themselves—both in the eyes of their students and in the opinion of all who know them. We refer to Dr. J. M. Sullivan and to Professor G. L. Harrell, two of the outstanding scientists of the United States.

It is our purpose to sponsor a movement to pay to these two gentlemen now the tribute that is

due them. This tribute will inevitably come; we can see no reason to wait.

When the new science hall was erected year before last, it was named simply "Science Hall." Nowhere, except on the builder's tablet at the front of the building, are the names of Doctor Sullivan and Professor Harrell mentioned.

Those who know anything at all about the history of Millsaps College are aware of the fact that these two men have literally made the Science Department of this institution. It is practically solely through their efforts that the college is today recognized as one of the best of the Liberal Arts colleges in scientific endeavors.

Without the excellent work, the unselfish interest, and the constant self-sacrifice of Doctor Sullivan and Professor Harrell, students of Millsaps would still be laboring with scant and antiquated equipment in the dilapidated Webster Science Hall. The new plant would be a mere dream in the future.

In return for the splendid service they have rendered to the college, the least we can do for them is to honor them for their efforts. The new Science Hall literally is their own; why not call it such?

One of these professors has devoted thirty years of his life to this institution; the other has been here twenty years. Is not such loyalty deserving of all the recognition we can give? We are proud to present this question to the Administration, to the faculty, and to the student body for their consideration, confident in the belief that Millsaps will soon have officially the "Sullivan-Harrell Science Hall."—Millsaps Purple and White.

EFFECTS OF MOTION PICTURES ON CHILDREN

There has been as yet little research into the actual effects of motion pictures upon young people, but the study made in connection with work for a Master's degree by Rev. William Fay Butler at the University of Southern California, while on too limited a scale to be conclusive, is a timely contribution to knowledge in this field of great importance to religion.

The thesis deals exclusively with Junior High School students and is an analysis of 535 answers to questionnaires from pupils at Compton, 514 life history guides from Inglewood and 132 essays from Beverly Hills, all in Los Angeles. These were supplemented by personal observations and interviews with groups in George Washington High School and Woodcrest Methodist Episcopal Church.

The pupils average 1.22 times a week at the movies. Over half of the boys earn their show money. Twelve per cent see the same show two or more times. Girls prefer love story movies, boys war movies; both like Western drama, comedy and mystery. Young people who attend church school go to the movies less frequently. From one-third to one-half of the pupils feel some physical effect from the pictures. Nearly one-fifth dream after seeing a movie.

Nearly one-half of the pupils report that the movie has suggested their life work, thirty-three occupations being mentioned. Over half of the girls imitate the stars in some way and three-fourths of the boys do the same.

The majority of the students recognize a conflict between the ideals of the home, school and church and those of the movies. The things most often named as in conflict are drinking, murder, fighting and gangster and bedroom scenes.

The conclusion of the study is that the effect of the movie upon personality is subtle and indirect. A picture speaks the universal language of the mind and makes its impressions at once in the nerve cells of the brain. Later the impression made can be observed in changed attitudes and actions. If the personality is unified by wholesome ideals and balanced by many interests

It will be safeguarded and will not be so deeply affected.

This study emphasizes the strong appeal which the movie makes to youth and the importance of its influence upon ideals and character. It reinforces the obligation of the church to exert its influence for more artistic and wholesome pictures.—Federal Council Bulletin.

In connection with the People's Central Institute, a Methodist school in the city of Rio de Janeiro, Brazil, the government of Brazil maintains a clinic for mothers and children, which has a very large attendance. The Institute has over 300 pupils in the day school and a fair enrollment in the night school. The Rev. Paul E. Buyers is director of the institution.

It is estimated that there are in Tampa, Florida, 17,000 Italians, 23,000 Cubans, and 5,000 Spaniards; in Key West, 5,000 Cubans and a sprinkle of Spaniards, and in Tarpon Springs, Florida, about 2,500 Greeks. Of these 52,000 people, most of them American citizens, approximately 45,000 are unchurched. The Rev. J. A. Phillips is in charge of the Latin Mission of the Methodist Episcopal Church, South, which carries on missionary work among the Latin and Greek people of Florida. "In all my twenty-nine years of mission work I have never been connected with a piece of work that is quite so challenging," says Mr. Phillips.

The Home Circle

YOUTH'S OPPORTUNITY

O youth! the doors will open wide
To various tasks that you can do.
Heed well the opportunity
To choose a work that keeps you true;
And then determined, do your best,
For labor earns an honest rest.
O youth! strike out into the field
While hand is firm and eye is keen.
Keep faith and love within your heart,
And mind and body pure and clean;
Be on your guard each day through life
To meet and conquer every strife.

O youth! quick colored moments fly;
Each breath's a tick from clock of time;
If cruel stones should bruise your feet
As recklessly the hill you climb,
Reach out and take the Master's hand;
Your stumblings He will understand.

—Emma T. Scoville, in Religious Telescope.

A LINCOLN STORY WORTH RETELLING

President Abraham Lincoln attended the New York-avenue Presbyterian Church in Washington.

The present pastor of that church, Dr. Joseph Sizoo, tells that, in the dark days of the war, when Washington's hospital facilities were found terribly inadequate, word went out from the government that the churches of the city should be converted into hospitals, during the emergency.

Loyally, the pastors and members accepted this unusual war measure. On the Sunday before it was to go into effect, the front of the New York Avenue Church was piled high with new lumber, to be used in making the necessary alterations.

During the morning service, Dr. Gurley announced that, because of the government's decree, worship in the church would be suspended until better times arrived.

In his accustomed seat—the "Lincoln Pew," which present-day visitors to Washington visit as a shrine—sat the President of the United States. As soon as Dr. Gurley had finished his statement, up rose the lank figure of Lincoln, interrupting the service, to declare, in substance, with force and much feeling:

"I knew nothing about such an order. As commander-in-chief of the army, I countermand it here and now. We cannot get along without the churches. Their services are essential to the spirit of the nation."

This story may have some pertinence today, when some military men seem to think that their camps for making soldiers out of citizens are infallible producers of noble character.

Again the churches are warned against "pacifist pastors"; and once again in our time a ministry to the body is being exalted above a ministry to the spirit.—Christian Advocate, A National Weekly.

WHAT SCREECH OWL TOLD ROBIN

By M. Louise C. Hastings

Robin Redbreast flew into Farmer Brown's woodlot and lit upon a tree. At first he did not look around, but a slight breeze made him change his position, and he saw he was not alone.

"Oh, excuse me," he said politely, "I did not know anybody was here."

"I am always here in the daytime," replied a solemn voice. "I live right here in this hollow tree."

"Is that so?" said Robin. "Would you mind telling me your name?"

"My name is Screech Owl," was the reply. "Haven't you heard me calling early in the morning?"

"No, I think not," said Robin, eyeing his new friend. "Do you ever join our morning chorus in the orchard?"

"Never," was the firm reply. "I am a lonely bird, and when your choir begins its music, I am about ready to go to sleep for the day."

"That's queer," said Robin, looking Screech Owl over from head to foot.

"Not at all," said Screech Owl. "There is nothing queer about me, but I work in the night-time while you do your work in the sunshine."

"Can you see to fly at night?" asked Robin.

"Yes, indeed," replied Screech Owl. "My eyes are made to see in the dark. I am one of nature's night bird scouts. I get all my food during the midnight hours."

"What do you eat?" asked Robin. He was learning many things!

"Oh, I eat field mice and spiders and insects and other things," answered Screech Owl.

"I should think the field mice would hear you coming and run out of your way," said Robin thoughtfully. "I should if I were a mouse."

"That is one of the interesting things about me," said Screech Owl. "My feathers are made so that there is no sound when I fly. I am a bird that is known for his silent flight and keen eyes."

"Well, I never knew anything about you before," said Robin. "You are quite a wonderful bird. Can you sing?"

"I have no beautiful song like yours," replied Screech Owl, but my mate likes to hear my call. She thinks that is pretty fine music, and my little ones like my song, too."

For a while Robin sat very still, thinking of all Screech Owl had told him. Then he remarked, "The farmers must think a great deal of you and your work. If you eat the mice that injure their grain they must be glad to have you live in their woodlots."

"I hope they like me," replied Screech Owl, "but I don't know. You see, we do all our work while they are asleep, and I fear some of them do not understand how helpful we are."

"I shall tell all the farmers around here about your good work when I return from the sunny South next spring," said Robin. "I shall sing about you from the housetops. Good-bye; I am going south now," and Robin flew away as suddenly as he appeared in the tree, and Screech Owl saw him no more. "Now I'll finish my nap," he said as he dropped his eyelids.—Sunday School Times.

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Editorial

PERSONAL AND OTHER NOTES

Mrs. S. H. Ball, of Crystal Springs, sends words of encouragement and good wishes.

Our pastor at Standard, La., didn't forget the Advocate campaign. We thank Brother J. E. Hearn for his list.

Rev. T. H. Dorsey, recently preached commencement sermons at Becker, Miss., and Wren, Miss., Consolidated High Schools.

"More later" is the phrase used by Rev. L. W. Smart, that driving pastor of Pelican, La., in his letter bringing in some subscriptions.

Rev. T. R. Holt, our pastor at Lakesville, Miss., delivered the commencement sermon at the Greene County High School, Sunday, March 20.

The Bulletin of the Gentilly Methodist Church, New Orleans, indicates something of the enterprising spirit of its young pastor, Rev. V. D. Morris.

Dr. Otto Porter, presiding elder of the Seashore district, is pushing the Advocate. We hope that a great number of subscriptions will come in from that district.

Miss Bonnie Regan, of McComb, renews her subscription and adds a tribute to the Advocate which has been a welcome visitor in the family for many years.

Rev. H. C. Blackwell, professor of Millsaps College, in the city on business, was a caller at the Advocate office last Friday. Sorry we had to be out that day.

A busy pastor and chaplain of the Government Hospital at that place, recently sent in a nice list of subscribers. His name is Rev. D. B. Boddie, Pineville, La.

Rev. W. F. Henderson, Sr., one of our good superannuates of Shreveport, is spending some weeks with his son, Dr. Henderson, of the Touro Infirmary staff, in New Orleans.

At Fulton, Miss., on April 14 and 15, there will be held an institute for Sunday school superintendents and pastors of Aberdeen and Corinth Districts. Rev. R. G. Lord will be in charge.

Rev. K. W. Dodson, presiding elder of the Baton Rouge district, gives a good report of the work of his preachers, saying that they are striving to carry forward the full program of the church.

The Winona Lake Bible Conference, the "World's Greatest Bible Conference," will open

its thirty-eighth session at Winona Lake, Ind., Friday, August 12, and continue through August 21.

Hon. R. W. Hinton, a highly valued official member of our church at Lumberton, Miss., recently passed away. Mr. Hinton was the father of Mrs. J. J. Grambling, member of Galloway Memorial Church, Jackson.

Dr. Theodore Copeland, general evangelist, sends greetings and assures this office of a visit in the near future. The latch-string is out. And it is out to the rest of you Methodists who may be coming to or through New Orleans.

Wedding bells. The Lincoln County Times announces the happy celebration of the fifty-eighth anniversary of the marriage of Dr. and Mrs. H. Walter Featherstun. We join their many friends in wishing them many more such happy occasions.

Dr. Harvey W. Cox, president of Emory University, has been appointed to work with the Citizens' Reconstruction Organization of Georgia in their first effort to force hoarded money into circulation.

Consecration of future missionaries and deaconesses of the Methodist Episcopal Church, South,

BISHOP AINSWORTH ON THE CHURCH PAPER

If any other agency is more vitally essential to the progress of the Church than the church paper I do not know what it is. Nothing else can take its place. It is not a question of getting by with an official organ, so that its financial integrity may be maintained, but rather the effective use of our organ of communication with the entire membership of the Church. The intelligent enlistment of the whole Church in its whole program cannot be accomplished without it. If I were appointed a pastor anywhere, I would go with the purpose of enlisting the whole membership in the program of the Kingdom and I would know that it could not be done without this valuable aid. I would, therefore, lay the groundwork of an enlarging success by getting the paper of the Church into every family. Every pastor, with local committees, should plan to see it done.—Wesleyan Christian Advocate.

all of whom are trained at Scarritt College for Christian Workers, Nashville, Tenn., was a high light of the recent Woman's Missionary Council of the denomination, held in Atlanta.

"The Church Outlook" is the name of the paper published by the Lecompte and Cheneyville, La., charge, Rev. C. D. Atkinson, pastor. This paper is just filled with good things. The Easter pageant, "The Cross of Light," was given Easter Sunday evening.

When a pastor writes, "We welcome you at any time. The latch is on the outside. Stop by," how can an editor keep his mind on his work, especially when it's fishin' time? But that is the way Rev. Jas. V. Stewart, of Vardaman, Miss., writes.

The pastor at Aberdeen, Miss., has ways. He is contributing editor to the Advocate and takes time, in addition to his many duties, to keep the Advocate before his people. He is one of those who says, following his list of subscribers, "more later." Rev. W. R. Lott is his name.

Rev. W. C. Childress, now in his fourth year, is in high favor with the people of Homer, La. A recent visit to that fine little city was enough to discover the delight of the people with the pastor and the pastor's great love for the congregation.

Rev. R. G. A. Carlisle, Cedar Bluff, Miss., has been sick, but is again on the go. He sends in some subscribers and promises more. Brother Car-

lisle reports a happy and effective Easter service. He further speaks generously of the good people whom he serves.

Do you know where Booneville, Miss., circuit is? Rev. E. P. Craddock, the pastor who is carrying forward the work of that charge, in a letter enclosing some subscriptions, says, "You are giving us a paper that is worth while." Thank you, Brother Craddock.

Mrs. W. L. Linfield, 7922 Freret Street, New Orleans, widow of a superannuate preacher of the Mississippi Conference, was quite severely injured in an automobile accident Easter Sunday morning. A late report, however, says that Sister Linfield is out of danger and making improvement.

The Advocate office has just received from Miss Martha Suydom an announcement of the commencement exercises of the Winston County Agricultural High School. We find Miss Martha's name among those in line of a diploma. Congratulations, carnations and pink roses, Miss Martha.

Rev. T. H. Dorsey reports that the spirit of churches and the pastors in his district, the Aberdeen, is quite an improvement over this time last year. All the pastors are determined to make an improvement in finances and revivals this year. Brother Dorsey is a presiding elder who works with the pastors to get things done.

The friends of Rev. J. R. Murff will regret to know that he continues to struggle to regain his health. He has been sick since the meeting of the Conference and is now being treated in Memphis, Tenn. He is being assisted in his pastorate at Arcola, Miss., by Rev. R. B. Pearson, a student pastor. Let all of his friends pray that he may be soon recovered.

Dr. R. A. Meek, who for a number of years was editor of the New Orleans Christian Advocate and active pastor and presiding elder in North Mississippi, is not in the rank of the local preachers. He lives at Black Hawk, Miss., where he spends his time in study and writing. His health has not permitted him to do any active work in the ministry for some time.

"By the way, I have been a reader of the Advocate for over fifty-five years and a subscriber for forty-five. As a child, in the days of the editorship of Bishop Linus Parker, of sainted memory, I called it the 'Advocate'." That is from Judge H. H. White, Alexandria, La. About all we can say is, either Judge White is not as young as he looks, or began reading at an early date.

A union meeting of great good to the community was held at Haynesville, La., during the latter part of the month of February. The Methodist, Presbyterian, Baptist and Methodist Protestant churches participated, the pastors taking turns in the preaching. Bishop Dobbs was the preacher on one Sunday. Dr. Cleanth Brooks, our pastor, reports that the results were highly gratifying.

The editor's recent trip up the Illinois Central Railroad was made happy by the company of Rev. B. L. Sutherland, presiding elder of the Brookhaven district, and one of his preachers, Rev. B. H. Williams, pastor at Osyka. Now talk about work. Ben Sutherland, in addition to his duties as elder, is conducting meetings with his pastors, having a list that will carry him far up into the summer.

Rev. George Tucker, one of the General Evangelists, is engaged now in holding "Independent" meetings. He has a tent, tent manager, song director, who go with him. He is at present scheduling some meetings in towns in North Mississippi where the Methodist pastors give him permission to do so in their charges. He is a local preacher, holding his membership in Madison Heights Church, Memphis, Tenn.

"My mother took the Advocate as far back as I can remember, and I have been a subscriber since her death in 1916, and I hope to take it as

long as I live. I read it through every week." That is the way Miss Ida Lea, of Cheneyville, La., writes. Every now and then we run across those who say they read all that is in the Advocate. How can an editor measure up to the responsibility imposed by such practice?

Miss Grace Gatewood, deaconess at First Church, Shreveport, at the recent session of the Woman's Missionary Council, which met in Atlanta, was elected president of the deaconess conference. This organization is composed of a membership of over two hundred and fifty deaconesses. This larger honor comes as a well-deserved recognition of the very efficient service rendered by Miss Gatewood in her field. We join in congratulations and good wishes.

Mrs. W. E. Tate, Tupelo, Miss., sister of Rev. A. R. and W. C. Beasley, is the mother of one of the little three-year-old boys who were burned to death on April 3 in a play house at the home. Mrs. Tate was burned severely on her arms while trying to save the children. A double funeral was held at the Methodist church at Tupelo, Sunday afternoon. Rev. W. P. Burhman, conducted the funeral, assisted by the local Presbyterian pastor and Rev. W. R. Lott.

"You are giving us a good paper, and I am going to give my people an opportunity to read it." This heartening statement is from Rev. Seaman Rhea, pastor of our church at Tchula, Miss. In the letter was a picture of the Tchula church. Beautiful grassy knoll upon which the church stands? No, not just that. There was the lovely building in a veritable lake of water. In the water was reflected the building—and something more—the spirit of a brave pastor and people.

"The bank closed ten days ago and almost paralyzed business. But we are still trying to go forward, and put first things first." You can't beat a preacher like that. He is like a turtle that doesn't know he is dead even when his head is cut off, but just keeps on kicking and makes no arrangements for a funeral. Stay in there, Holt. We are for you. Pardon us. We forgot that anybody was watching the game but us. That was Rev. T. R. Holt, of Leakesville, Miss.

These brethren who are not in charge of regular pastorates do not appear so often in this broadcast, but it is not their fault. The editor nods at times. Dr. Jno. G. Snelling, superintendent of the Memorial Mercy Home, doing one of the greatest pieces of work in this whole section of the country, was the happy traveling companion of the editor recently for many dusty miles. Do you tell your friends about the wonderful work being done by Dr. and Mrs. Snelling? Well, you better.

Dr. George S. Sexton, president of Centenary College, who recently was painfully injured when he stepped into an excavation after alighting from his automobile just previous to a scheduled address before the annual meeting of the East Texas chamber of commerce at Huntsville, Tex., recently, has recovered to such an extent that he was able to act as toastmaster at the annual banquet of the Louisiana Academy of Science meeting in Shreveport, at Centenary College, April 1.

"My goal for the Advocate was fifty subscribers." And a good list has already come in with the assurance of a further march toward the goal. You ask if that was from one of our "big" churches? Well, there are some big things about it, the pastor, for one thing. This word came from Rev. W. C. McCay, Baldwin, Miss. Several things should be noted here: a definite goal, a large goal, a pastor determined to carry on. It will take this if the Advocate is to win. And we just feel that the others will do their part.

The work at Kosciusko, Miss., continues to gain interest under the leadership of Rev. J. T. McCafferty, the pastor. The Sunday school and all the church is showing a healthy growth. Kosciusko is one of the growing towns of North Mis-

issippi and our church is keeping up with its growth. We have the prospects of developing one of the really strong churches of the Conference. The building is adequate, being a new, modern structure. The indebtedness is less than \$10,000, which will in a few years be cleared.

There is no more busy man in his work than Rev. W. R. Hammontree, Assistant Extension Secretary of the North Mississippi Conference Board of Christian Education, assigned to special work in Monroe and Itawamba Counties. He teaches training classes almost continuously, builds up Sunday schools, works with groups of boys, furnishes literature to rural Sunday schools, fills the pulpits for absent pastors, and helps in many other ways to carry forward the work in the rural territory of those counties.

Shreveport, La., March 28.—Though he has been under the necessity of delivering addresses under many different and sometimes difficult and adverse conditions, a new experience was in store for Dr. George S. Sexton, president of Centenary

the local cemetery underneath a cover of beautiful flowers.—R. G. Moore. Itta Bena, Miss.

Governor Ross Sterling, of Texas, through his unemployment committee of which President C. C. Selecman, of Southern Methodist University, and other prominent Texans are a part, has recently inaugurated a plan to assist the unemployed in planting gardens, in order to help them raise much of their food supply.

The annual Fondren lectures at Southern Methodist University will be given April 17-21 by Dr. O. E. Goddard, of Nashville, Tenn., secretary of the Foreign Department of the Local Board of Missions of the Southern Methodist Church and author of many books. These lectures given annually on missions have brought to S. M. U. such outstanding men as Dr. James Moffatt, of Scotland, and former Bishop Fred Fisher, of India.

President Charles C. Selecman received many congratulations on the commencement of his ninth consecutive year as president of Southern Methodist University. Among them was a bouquet and letter from James L. Noel, of Pilot Point, Texas, president of the Students' Association, congratulating President Selecman on his tireless efforts, of which the present S. M. U. is a monument.

The note from Rev. B. P. Jaco stating that he wishes that he was back in North Mississippi Conference to help push over that Advocate campaign, will call to mind of the many friends of Brother Jaco of the type of work he did while active in that Conference. He was forced by ill health to take the superannuate relation a few years back and go out to the Rio Grande valley to live. In his Conference he was known as a preacher of exceptional gifts, possessing a keen, logical mind he rapidly grasped and presented the truth of the Bible. He still does this type of preaching as opportunity affords him down in his new home. He was presiding elder, pastor in many sections of his Conference and had much to do with growth of the church over a long period. His brethren long for him back in their conferences.

Talking about a list of subscribers. Now, Ringgold, La., is not as large as New Orleans and a few other places in the state. But there is something large about its pastor and the ways of his people. (Nothing "personal" is intended in this remark as it relates to the pastor). But what set us talking about this was a sheet of paper and a check we received from Rev. P. B. McCullen, the pastor, the other day. You know there is a line right down through the middle of that sheet. On one side it says, "New Subscriptions," on the other it says, "Renewal Subscriptions." Well, on both sides of that line were names and a good number of them. This leads us to remark again: To secure renewals of old subscriptions will help us to maintain "status quo," but new subscriptions will help us to "status something more." Thank you, Brother McCullen.

Dr. W. Angie Smith, the splendid young pastor of our great First Church, Shreveport, has already passed beyond the bounds of his congregation in the range of his services to the city. Recently he was elected president of the Ministerial Association of the city and of the Association of Social Agencies of the city of Shreveport. These are well merited honors and wisely assigned responsibilities. The Ministerial Association, composed of the Protestant ministers of the city, is a very influential group. The Association of Social Agencies is made up of representatives of more than seventy-two organizations, including all the charity and welfare groups of the city. A part of the task of the Association is to co-ordinate the work of these various groups, including the Community Chest. The most fitting recognition of faithful and efficient service is a larger task. We congratulate Dr. Smith and the city of Shreveport.

Annuity Bonds

Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

The Annuity Bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom, Missions or World Evangelism.

No loss in income, no default in interest, no reduction in principal. For 70 years every obligation has been paid in full.

The Annuity Bonds of the Board of Missions enable the individual to become his or her own executor in the administration of his or her estate. No wills to break. No disagreement among heirs.

WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

College last Thursday night, when he addressed the East Texas Chamber of Commerce annual convention in Huntsville. Stepping into a four-foot hole after alighting from his car as he was about to enter the banquet room in the home economics building at Sam Houston State Teachers College, Dr. Sexton was painfully bruised about the head and arms and suffered a sprained ankle. He insisted on being helped to the hall where a large crowd had gathered, and went through with his scheduled address.

At noon, April 4, Bro. G. B. Clower passed to his reward. The summons came suddenly, due to a heart attack, but death was peaceful and beautiful because he was ready. The sixty-nine years of his life were filled with achievement, remarkable devotion to his family, Mrs. Clower, and daughter, Miss Eva, who survive him; fidelity to God, generous support of the church, and loyalty to his friends and civic duty. The funeral rites were conducted in the church of which he had been a faithful member and official for many years, attended by a vast throng of friends who esteemed him, by the writer, assisted by two former pastors, Revs. J. T. Lockhart and W. B. Baker. The body from which his rare spirit had taken its flight to God who gave it was laid to rest in

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION OF RESPECT

It has pleased God in his infinite wisdom, in gathering up his jewels, to call unto himself, one of our best loved and most esteemed citizens, Mr. G. B. Clower. He was a man of unquestioned integrity and noble character, plain and simple and easily understood. He made the constant rule of his life to follow the path of duty guided by the word of God, and a conscience not stultified by avarice and wrongdoing. In all the affairs of life he was guided by fixed principles of right which led him to esteem nothing but that which was honorable and to abhor that which was base or unworthy in moral conduct. Hence we find him at all times ever the same, a trusted friend, an affectionate and devoted father and husband, a conscientious man of business, a consecrated Christian and a public spirited citizen.

In the pursuits of life he knew no course but the fair and just one. He would rather have failed of success than to have attained it by unjust or unfair means.

One part of his character was never at variance with another; hence he was a well rounded and well balanced man. In his manner he was always gentle and kind in everything he was open and consistent.

Therefore be it resolved, That the community has lost one of its most useful citizens, the church one of its strongest supporters, this class one of its most faithful members, and all who knew him a kind and faithful and sympathetic friend, the daughter an affectionate and considerate father, and the wife a faithful and devoted husband; we commend them to God's protective care and keeping.

Resolved, That a copy of these resolutions be furnished the family and a copy given the New Orleans Christian Advocate.

Men's Bible Class, Itta Bena, Miss.
J. F. CROWELL,
DR. A. J. MOORE,
For the Class.

MISSIONARY BRIEFLET

The new Methodist orphanage in Brazil, located on a plot of 1,700 acres just outside the city of Rio de Janeiro, will be opened in March, 1932, largely on faith. The ground of this institution was given to the church for an orphanage by Dona Anna da Conceicao Gonzaga, and the home will be known as the Anna Gonzaga Institute and Orphanage. It is expected that in time this home will take care of some 1,000 orphan children. Both the Northern and Central Councils of the Church in Brazil are back of this enterprise.

FROM PORT GIBSON, MISS.

Dear Brother Editor: Our pre-Easter revival closed last Sunday night, after

being in progress for two full weeks. Services were held at 10 a. m. and at 7:30 at night, and with constantly increasing attendance, with more people present at the last Sunday morning service, than I had ever seen on any Sunday in Port Gibson, except at funerals. (Just why will some people go to church to a funeral, and never go any other time?) There will be at least five additions by profession of faith, from the meeting, and possibly, more. My official board had asked me to do the preaching, which I did, except at the day services, the last week, when my son, Rev. I. H.

Sells, of Carthage, filled in, very acceptably. And, I am quite sure, judging from the comments heard, that the son outpreached this Dad, and why not? What does one raise boys for, but to do better than the parent? One very helpful feature of the meeting was the singing, led by Captain Van Egmond, of the Salvation Army of Vicksburg. He is an expert with the concertina and trombone, and is also a fine soloist and choir leader. Our people fell in love with him, and he will have a warm welcome here any time he can come back. Pastors needing help in meetings will do well to

get in touch with him, as he can give a part of his time to this work. In spite of hard times, we are hoping to raise our Kingdom Extension quota in full, or nearly so, having sent off over half of it in cash, so far. Our Advocate subscribers here date their subscriptions, most of them from April, and we are hoping to send you in a good list soon. We are still living with the promise in mind that, "All things work together for good to them that love God," and are therefore happy on the way. Come see us. The Advocate is getting better and better.

JAMES L. SELLS.

Join the NEW ORLEANS CHRISTIAN ADVOCATE Tours to the Holy Land



The famous S. S. Aquitania of the equally famous Cunard Line will carry several of our parties across the sea.

Parties now organizing to sail

April 16.....60 days

May 17.....59 days

June 24.....62 days

July 7.....47 days

July 12..41 to 55 days

A glorious opportunity is now offered every reader of the New Orleans Christian Advocate. It provides an easy way to make the dreams of a lifetime come true. Yes, a trip to the Holy Land itself has now been made simple, easy and remarkably inexpensive.

The New Orleans Christian Advocate, working in connection with the Travel Institute of Bible Research (a Christian Educational Institution not operated for profit) is now organizing groups of Christian people to make the glorious pilgrimage in the company of eminent Christian leaders. To them will come an experience which can never be forgotten. To see the land as He saw it—to walk the paths made sacred by His feet—and to actually touch the stones which once knew the glory of His hand. What greater inspiration can come into the life of any Christian?

And now it has been made possible for hundreds—and especially for you. A voyage nearly half way around the world—a comprehensive itinerary of sightseeing not only in the Holy Land but also in the other Mediterranean countries and in Europe—all now can be yours at a remarkably low cost.

You will not have a travel care or worry. Internationally famous ships will carry you across the sea and back again. Every detail of your trip will be handled by the Travel Institute of Bible Research and their representatives. While in the Holy Land your guides will be eminent scholars—historians and archeologists who have dedicated their lives to His service. Your trip will be as easy and simple as a Sunday School picnic—and your companions will be congenial Christians from all over America.

SEND THE COUPON

You should investigate today—now. The voyage you always have dreamed about—the inspiration which will increase your understanding of His teachings immeasurably are both within your reach. Send the coupon today—now. That is the first step toward making your dream come true.

New Orleans Christian Advocate
512 Camp Street
New Orleans, La.

*For those who wish to travel independently, special itineraries are arranged at correspondingly low rates.

New Orleans
Christian Advocate
512 Camp Street
New Orleans, La.

Please send me particulars about your parties which are now organizing for trips to the Holy land.

Name.....
Address.....

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

Theme: "Moving Pictures and Lawlessness."

Project:

Organize for study of movies until for a week or more every show has been seen and marked according to score cards to be had from Literature Headquarters. Watch for a Bill in Congress for control of movies at point of production, and be ready to support it by letters to Congressmen. Do the shows you see make or mar citizenship—Mrs. W. A. Newell.

"ARE YOU SATISFIED WITH THE TALKIES?"

In reply to the query: "Why don't you do something about the undesirable, often degrading motion picture now being shown to our young people? We read about a code which was to correct these evils, about club women pre-viewing films, and about church groups co-operating with Mr. Hays in producing cleaner pictures. But what do your girls and mine see when they go to the talkies?"

"The glorification of rouses and gold-diggers, gangsters, bootleggers and racketeers! Wild drinking parties among 'nice people' of a nation supposedly gone dry!"

Anna Steese Richardson, writing for the Woman's Home Companion, says:

The motion picture industry is a commercial institution. Its very existence depends upon the financial support of its patrons. . . . If, as Mr. Hays maintains, 115,000,000 persons go to American motion picture theatres weekly, then it is these patrons, not groups of welfare workers nor magazine editors, who decide the type of picture which the studios in Hollywood shall produce. . . . A producer and his director need only decide that objectionable conduct is essential to plot, characterization and the requirements of drama and entertainment and they may include in their picture any of the features which the Code is supposed to forbid: disrespect for the law, especially the Eighteenth Amendment, vulgarity, obscenity and lewd dances.

Yes, representatives of organized groups do pre-view films in Hollywood and New York, but their activities recall the old saw of locking the barn after the horse has escaped. They see only the finished film. If it is undesirable, salacious, a menace to the morals and taste of young people, they may condemn it but they cannot order it remade nor prevent its distribution throughout the country. . . . Only about fifty per cent of the feature films are approved by pre-viewers, and many of the rest carry such comment as "too sophisticated," "not recommended," "to be avoided," or "dangerous." They cannot order the production of "clean films."

Even Mrs. Winter, appointed by Mr. Hays to act as representative of women's groups in Hollywood, admitted

that some of the films highly approved by organized groups, such as Abraham Lincoln, Old English (with George Arliss) and With Byrd at the South Pole, had been box office failures. And what the line at the box office rejects producers will not make.

When organized groups supply an audience of 100,000,000 persons who like, demand and will pay to see clean wholesome pictures, producers will supply them. But so long as less discriminating theater-goers dominate the box office line, the stupid and salacious picture of crime and sex, sex and crime will continue to besmirch the silver screen.

CONFERENCE NEWS

Louisiana

"The Challenge of Change" has just been completed by the Merryville auxiliary, Lake Charles district. The book was studied in four consecutive meetings, with Mrs. C. E. Roberts as teacher. Posters were used to illustrate the lessons and a committee of five was appointed to form an outline of how the church is meeting the charges and how the greatest progress can be made. These findings will be described at the April meeting. The average attendance was twenty.

Zone 4, Ruston district, held its first quarterly meeting at Jonesboro, with the leader, Mrs. Fred. Calloway, presiding. "The Home," "Prayer" and "Moving Pictures" were the topics discussed. A social hour was enjoyed, the hostess auxiliary serving coffee and cake.

The Minden auxiliary was recently hostess to Zone 2, Minden district. A splendid meeting was held with the attendance going beyond the one hundred mark. The newly organized Sibley auxiliary was welcomed. Mrs. A. E. Woodward presided and a most interesting program was given. The playlet, "Not Exempt," by the Minden auxiliary being especially enjoyed. At noon a lunch was served by the hostess. The next meeting will be with Heflin.

Mississippi

Galloway Memorial Church, Jackson district, recently lost a very valuable member and the following resolutions were adopted:

Whereas, the all-wise and loving Heavenly Father has seen fit to call from our midst our beloved friend and co-worker, Mrs. Rosa A. Boyd, therefore be it resolved:

First, That we bow in humble submission to an unerring Providence.

Second, That our hearts are sore because of her going, but we are wholly confident that it is well with her now, and we shall ever hold in sacred memory her splendid Christian character.

Third, That we extend our heartfelt sympathy to her bereaved family and loved ones.

Fourth, That a copy of these resolutions be sent to the family; a copy to be spread upon the minutes of the Woman's Missionary Society; a copy

placed on the minutes of Circle Seven; and a copy be furnished the New Orleans Christian Advocate for publication.

Signed,

MRS. W. K. KETTERINGHAM,
MRS. WALKER WOOD,
MRS. W. H. PULLEN,
Committee of Circle 7.

North Mississippi

The first quarter's meeting of Zone 3, Corinth district, was held at Saltillo. Wheeler, Booneville, Baldwin, Guntown, Mooreville and Saltillo were well represented and Mrs. A. J. Roper presided. The theme for the program was, "Finding Help in the Bible." Mrs. J. S. Clark, district secretary, stressed the Spiritual Life Groups and urged more co-operation with the rural work. Miss Dora Hoover, rural worker, brought echoes from the recent Council meeting in Atlanta.

The Senatobia auxiliary, Cardis district, is actively at work. Recently a social meeting was enjoyed at the home of Mrs. T. E. Smith. Among the substantial donations sent from their town to flood sufferers in Tallahatchie county, this auxiliary gave food and clothing.

With Mrs. T. J. Lee, as president, the Louisville auxiliary, Columbus district, is going forward with the work as outlined by Council. At the last business meeting splendid reports were given by all circle leaders. Mrs. H. D. McKay was chairman of the program from Year Book.

ANNOUNCEMENT

The Louisiana Society for the Prevention of Blindness requests us to announce that the week beginning April 3 is to be dedicated to special consideration and furtherance of the cause.

All creeds and races might well unite in embattled force against a foe that today engulfs in total darkness 6,000,000 of the world's population. With knowledge and means now at our command, two-thirds of this frightful loss is preventable. The Louisiana Society proposes to put into operation a carefully devised program of activities that will materially reduce the amount of partial and total blindness in the state.

Helen Keller says, "The sightless of the world are united in a brotherhood of darkness." Shall not we, who have eyes to see, form a brotherhood of light to protect our fellows from needless loss of sight? Out of self-engrossed lives, let us dedicate at least one week to spreading the gospel of prevention of blindness.

LOUISIANA SOCIETY FOR THE PREVENTION OF BLINDNESS.

"THE OLDEST CRIME"

(In Louisville Times)

Anent your editorial, "Prohibition Causes Kidnaping, or Does the Rot Lie Deeper?" as to whether Prohibition is responsible for the celebrated kidnaping.

I have not yet seen where any of my dry friends placed the responsibility on the wets, although our well known

timidity prevents us from assuming a higher degree of intelligence.

Kidnaping is perhaps nearly as old as usury, which the late John Williams, comptroller of the treasury under President Wilson, used to say was the oldest of all sins, but the holding of persons for ransom also goes back to the "dawn of history."

We know that it existed during the time of the ancient Patriarchs and also in Greece during the days of Homer, while the Bible and Ancient History make references to chieftains and warriors being captured and held as hostages, all of which seems to have been forgotten by that "modern prophet," Brother Brisbane.

There was no Eighteenth Amendment in those days, but coming down to modern times neither was there Prohibition except in the state of Maine when Charley Ross was kidnaped. I wonder why Brisbane did not blame Prohibition for the kidnaping of Aimee McPherson.

About twenty years ago we had quite an era of Black hand warfare, which included kidnaping, mostly done by Sicilians and Italians, and which was fully as hard to control in Chicago and New York as the racketeers are in those cities today.

Anti-Prohibitionists should not "shake their gory locks" at us, but instead they should turn and address their colleagues who are supporting this illegal business.

Without this profit from those who must have liquor, the racketeers would be gone in thirty days.

P. H. CALLAHAN,
Sec. Ky. Com. of One Thousand Supporting the Eighteenth Amendment



"EVER since I matured I suffered with terrible pains every month. The fear of it became a sickness in my mind. I could not keep tranquil thinking of the days ahead with that unbearable agony to go through."

"The first bottle of the Vegetable Compound relieved the pain so I took six. Now I don't even notice when the period comes." Mrs. M. Rivera, 1035 Freeman Street, New York, N. Y.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

Proper Sunday School Day Observance Means More Helpful Conference Program

Offering Divided Equally Between Conference and District Work

In a proper observance of Sunday School Day there is set before the whole church the great educational program of the church in the community, the plans for accomplishing this, and the part the Sunday school has in carrying out these plans.

There will be a greater appreciation and more loyal support of the cause of Christian education when our people realize the magnitude and fundamental importance of such a program in the local church, and the necessary support and equipment it must have to function properly to gain the desired results.

Sunday School Day, April 17 (or as near thereto as possible) is a special occasion for telling our people about this in a BIG WAY.

The offering taken should be sent to Mr. Floyd B. James, Box 742, Alexandria, La., marked Sunday School Day offering.

The Conference board of Christian education needs your loyal co-operation in the largest and most successful Sunday School Day observance in our Conference.

Record of Sunday School Day Observance by Districts for 1931

District	Schools in Dist.	Schools Observing	Total Ofg.
Alexandria	54	8	\$84.59
Baton Rouge....	53	19	105.81
Lake Charles..	29	13	130.32
Minden	47	12	50.88
Monroe	40	11	126.39
New Orleans....	35	14	354.67
Ruston	45	8	54.02
Shreveport	28	18	231.37
	331	103	\$1,138.05

How One Man Lost 22 Pounds

Mr. Herman Runkie of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drugstore in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.

NORTH MISSISSIPPI CONFERENCE

We are conducting a standard training school at Greenwood this week. Three courses are being offered: "Principles of Teaching," Mrs. W. N. Duncan, instructor; "New Testament Bible Course," Rev. R. G. Moore, instructor, and "Organizing for Christian Education in the Local Church," Rev. R. G. Lord, instructor. The school is very well attended and the spirit of the group is fine. A number of the workers from Itta Bena are attending.

For the week of April 17-22, three standard training classes will be held in the Aberdeen district. The course, "Worship," will be given at Houston, Mrs. V. T. Hoyle, instructor; "Christian Education in the Local Church," at Amory, Rev. Melville Johnson, instructor, and "Organizing for Christian Education in the Local Church," at Aberdeen, Rev. R. G. Lord, instructor. These classes should be well attended and no doubt they will. Every preparation is being made by the pastors and local workers to make these classes a success.

If you have observed Sunday School Day, be sure to send the offering to The Board of Christian Education, Grenada, Miss. If you have not done so, be sure to see that this day is observed in every church. Our aim this year is to have this day observed in the Conference. It can be done if someone will take the time and make the effort to plan and work to that end. If you need programs send us your order.

Miss Mary Skinner, director of children's work of the General Board of Christian Education, will be with us for one week in May. Watch out for this schedule. It will be published a little later.

Many of our country churches do not have Sunday school during the winter months. If your school is one of these, it is about time for you to organize it. You can do some work in the summer, but it will be much better to plan for a year-around program. You might be interested in having a daily vacation Church school this summer. If you cannot maintain your school the year around you can make it much more effective in the summer by having a vacation school. If you are interested, write to us and we will be glad to help you hold such a school.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

May I make a suggestion to Young People's Unions and local Young People's Divisions? Why not take at least one subscription to the New Orleans Christian Advocate for your organization, and solicit individual subscriptions too?

We are given a good deal of space in this our Conference organ, and by taking the paper, we can help to make it better, in addition to keeping in touch with the activities of other Young People's Divisions over the Conference.

The cost is slight—only \$1.50 for 52 issues—and I feel sure that you would not regret doing this as a Union—or Division—project, making the paper available for every young person with whom your union or division comes in contact.

This will help your publicity superintendent, as will your sending in the activities of your group. And it will certainly help your church, and YOUR Advocate.

Do you, can you, realize that our Young People's Assembly will open exactly two months from the publication date of this week's Advocate? What does that mean? It means, above all, that it is time for us to get busy if we expect to have a good representation at this Assembly. I just wonder how many Young People's Divisions are already working on their delegates' fund?

Baton Rouge district has already set as its assembly goal, forty young people at Young People's Assembly. It will be a big task to get that many there, but Louisiana Conference young people just revel in doing the big things. One division—Istrouma—is planning to send ten—and they are already hard at work raising funds with which to do so.

Let every district in the Conference begin now planning to have a good delegation at both assemblies, and there will be no question of their being a failure. Our splendid assemblies cannot fail, if they have the backing of the young people of Louisiana to make them succeed.

Have you sent in your Young People's Day offering to Mr. F. Harold Riggs, Box 1048, Monroe, yet? If not, please do so at once, and drop a card to your district secretary advising her as to the amount received. Rev. Townner also ask that the blank in the March Epworth Highroad be filled out and sent in to him at Nashville, for their records.

Perhaps you have not yet observed the all-important (to the program of the Young People's Division) day. If not, do not get discouraged, but set a definite date, after consulting with your pastor, before May 1, if possible. The reason for this request is that it may be known whether enough offerings will come in to finance putting Miss-Langford in the field for the months of May and June.

Of course, you will be sure to observe the day, however, even if you have it during the month of May. For it is the duty of every local church, according to the Discipline, to set aside a day for this work.

The first social meeting of the Hoyt M. Dobbs Union, held at Zachary, April 3, was quite interesting. Four churches were represented—Jackson, Keener, St. Francisville, and Zachary; each of which presented a stunt. The stunts were very amusing, and clever as well. Refreshments of sandwiches and cold drinks were served, each



*I saw a look
 In Mother's eye today
 A glad, glad look
 She didn't cry today
 Last week she changed
 My food to Eagle Brand
 And now I've gained
 At last. Say, ain't that
 grand?*

..

Many a worried mother has found that Eagle Brand does wonders for a baby. You see, Eagle Brand is remarkably easy to digest—it is nearest to mother's own milk in this respect. Countless babies who could not digest other foods owe their very lives to Eagle Brand. In the last 75 years, millions of babies have been raised on this wonderful milk. Get a can today. Follow easy directions on label.

group of young people bringing their own sandwiches, according to the plan. Around a hundred young people with their counselors were present. Miss Rose Fonte, of Zachary, is chairman of the committee on recreation and personal development.

The Sunshine Union, of Alexandria district, met in Pitreville, Friday evening, April 1, with all three churches represented—Opelousas, Eunice, and Pitreville. The devotional was interestingly led by Mr. Chester Young, while Mrs. Dorris Miller had charge of the recreational period. The devotional was dismissed with prayer by Rev. J. A. Knight and the business session which followed was dismissed by Mr. Clarence Young.—Reported by Daisy Gill, Union Pub. Supt.

Last week, in the announcement concerning assemblies, in this column, the dates were incorrectly given, due to an error elsewhere. The correct dates are: Young People's—for those 16 to 23 (inclusive, June 7-13; Hi- or Christian Adventure Assembly, for those 12 to 15 years of age, June 14-20.

And, speaking of assemblies—have you seen the new posters giving all the necessary advance information? If you have, no doubt, you are already planning how you are going to manage to send a good delegation from your church, and go yourself.

The cost is not prohibitive—for the Young People's, \$13, and for the Hi-Assembly, \$11. This, of course, in addition to transportation and spending money—but you won't need much of the latter, because you will keep so busy that you won't find time to spend it.

The courses are going to be particularly interesting and inspiring, as well as instructive, this year. The period of supervised study just preceding each class or lecture period assures you getting all possible from the courses, without having to study in quiet hour, or other special times.

A letter from our secretary, Miss Katherine Fish, states that Miss Elizabeth Langford has been in Shreveport completing some details of assemblies. Doesn't that sound exciting? Can you realize that these important events are less than two months away?

A Standard Training Conference for Young People will be held in Shreveport next week—April 17-22. Miss Anna Pharr Turner is dean or director of this conference, which is recommendation enough for any conference. And in addition—here are the teachers for the various courses: Mrs. R. E. Smith, of Shreveport, than whom there is none finer; Rev. H. L. Johns, of Ruston, one of the pastors in our Conference who is vitally interested in the development of youth in the abundant life, and loved by every young person; and Miss Sadie Mae Wilson, of Nashville, of the Missionary department, who has served in China, and has a most charming personality.

Knowing all these people will be there, with also our Conference workers, Miss Langford and Rev. A. K. McLellan, wouldn't you like to attend? We are sure that the conference will be a success.

* * *

Again, may I ask—what is happening in your district? In your union? In your division? In your department? In your church? Won't you tell me about it, for the benefit of other young people?

Your Publicity Superintendent,
MARY SEARLES,
323 Brice St., Baton Rouge, La.

WORLD SUNDAY SCHOOL CONVENTION

Dear editor: Will you kindly allow me space in your good paper to call attention of the Sunday school people to the Eleventh World's Sunday School Convention to be held at Rio De Janeiro, July 26-31, 1932.

Dr. Hopkins, secretary of the World's Sunday School Association, has asked that we get as many as possible from Mississippi to attend.

They have secured several steamers, and have attractive rates. There will be side trips and a wonderful inspiration in attending this great convention, the first one held south of the Equator.

The Sunday school people at Rio have made great preparations, have a fine and helpful program, and I will be glad to get in touch with as many as can attend. We only have a few thus far, but Mississippi has usually sent a good delegation. Either Dr.

Hopkins or myself will be glad to furnish any information or help in any way that we can.

Yours very truly,
J. C. CAVETT,
Sec., Miss. Sunday School Association.

CHURCH BELL

Dear Mr. Editor: I understand that the old Methodist church bell has been reinstalled and doing regular service once more to my great delight.

Several years ago the old church was torn down and a new brick building was erected on the same lot and the bell laid aside till recently. (At Crystal Springs, Miss.)

I have always been in favor of the resurrection of this grand old bell.

It served so many of His children, served so long and served so well

Its every Sunday call was for every sinner, saint, every wayward soul.

Come to His sanctuary, come, come come, join His Christian fold.

I missed that precious reminder for half score years or more,

Oh, how I would enjoy those calls as I did so many times of yore.

Its peals have brought thousands to the sacred altar to pray, it has pointed untold numbers to cross to the old Rugged Cross, the way, the only way.

Its duty is a specific duty to perform no other religious agent can do.

Just a reminder of that old, old story, but every time something new.

Yes, it has "tolled" its thousands to the altar, to the Cross, to that beautiful golden shore,

To that happy haven of peace and rest—for ever, for evermore.

Thou lovely bell, thou silvery toned bell, shalt thou be dethroned again? Never, never, no never.

Thou sacred bell, thou golden toned bell, ring, ring, ring on, ring on forever.

Respectfully,
B. E. LOTT.

Jackson, Miss.

PROCLAMATION OF PRESIDENT HOOVER

Seeking wider opportunity for the physical and mental development of children, President Hoover today issued a proclamation setting aside May 1 as "Child Health Day." It reads:

Whereas the Congress of the United States, by enactment of May 18, 1928, requested the President to proclaim May 1 as Child Health Day, for nation-

al consideration of this subject; and,

Whereas the children of this nation are our most precious possession, the causes and objects of our deepest affections, and in them is the promise of our future homes; and,

Whereas we have in them the constant and unfailing source of vitality, wealth and leadership, the future benefits of which to the nation depend upon the health and protection of children today; and,

Whereas the knowledge of how to protect and promote their health, physical, mental and spiritual, is more accessible than ever before, as the reports to the White House Conference on Child Health and Protection give tangible evidence;

Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby proclaim May 1, 1932, to be Child Health Day, and do invite all agencies and organizations interested in child welfare to unite upon that day in the observance of such exercises as will awaken the people of the nation to the fundamental necessity of unremitting effort for the protection and development of the health of the nation's children.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Does Government Control Reduce Consumption

Claims have been made that Government sale and regulation of the liquor traffic would reduce liquor consumption and result in "true temperance." Note the following increases in Canada, between 1922, when the records of government sale began, and 1930:

Consumption of spirits, 48 per cent; malt liquors, 63 per cent; wines, 814 per cent; convictions for drunkenness, 55 per cent; convictions for violations of liquor temperance act, 127 per cent; drunk while driving, 942 per cent; deaths due to alcoholism, 115 per cent. —(Figures from Canada Department of Trade and Commerce, Dominion Bureau of Statistics.)

From records of Government sale, the Ontario Prohibition Union has obtained the following consumption figures:

	1922	1930
	gals.	gals.
Spirits	2,040,514	3,036,755
Malt liquor.....	38,022,238	62,100,225
Wines	803,027	7,341,441
Canada's experiment appears to		

WHY?



If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

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prove that Government rule does not promote temperance.

HELEN KELLER AND THE BIBLE

In acknowledging the arrival of a new Braille Bible in twenty volumes, Miss Helen Keller recently wrote the American Bible Society:

"I was at dinner when the new Bible came Thursday evening. I could hardly wait to finish my dinner before undoing the wrappings. When I did finally put the volumes into the bookcase, I sat down beside them, caressing them with loving pride.

"Forty years long I have loved the Word of God, and now I am happy to have it so conveniently and beautifully bound. I am pleased with everything about it—the covers, which my friends tell me suggest the Lord's green pastures, the excellent printing on both sides of the sheet, the lightness of the books, the numbering of the verses, which is the best I have ever had, and the well-marked title on the back of each volume.

"I feel the blessed pages under my hand with special thankfulness as a rod and a staff to keep firm my steps through the valley of the shadow of depression and world calamity. Truly, the Bible—the Teaching of our Saviour—is the only way out of the dark.' If the wealth of things which we have possessed in abundance has not knocked on our selfish hearts and opened them to the central message of Jesus, 'Love ye one another,' perhaps these days of widespread suffering will be the pointed instrument that will stab (our) spirit broad awake.'"—American Bible Society.

Dr. E. W. Demaree, in charge of Wonsan Christian hospital in Korea, is now carrying on the entire hospital and dispensary work with the assistance of one Korean doctor and one interne, in place of the four Korean doctors who were helping in the hospital in 1930. This has been necessary as a retrenchment measure, but in spite of this fact, Wonsan Hospital treated more patients in 1931 than in 1930.

* * *

"It is wonderful to be a crusader for Christ in Japan today. To be able to preach to hungry souls and to break the Bread of Life to those who have never heard the good news offers a wonderful challenge and brings innumerable recompenses."—I. L. Shaver, superintendent of the Matsuyama district.

WEARING A CROWN

By Rev. W. G. Evans

Yesterday I paused on the edge of a pushing, milling crowd that stood before a Canal Street window trying to catch a glimpse of a very interesting exhibit it contained. After some delay I had come close enough to see that the objects exhibited were the crowns of the king and queen of the carnival together with a large book in which were the names of the crown wearers of former years.

I stood a moment and admired the rare beauty of the deftly wrought badges of earthly authority and regal splendor but my admiration rose infinitely higher for the men and women whose names had been written in the book, who had risen to places of earthly opulence and position and were thus acclaimed by their friends.

The crowns I saw were mere tinsel and paste and of very little monetary value, though they corresponded so closely to those worn by the rulers of vast empires and backed by armies and navies of great kingdoms. They were mere gewgaws that, like a pleasing phantasy, were to pass with the wearing.

The great masses of men spend their efforts in attaining earthly fortunes that are soon dissipated and acclaims that mean nothing of real value to themselves or their fellow men. I am reminded of the cry of the prophet, "Why do men spend their money for that which is not bread? and their labor for that which satisfieth not?" The real things of life are written in character, and the real end of life is not in earthly emoluments, but in doing the greatest and best things possible in serving our fellow men.

Paul, the apostle, says, in writing to the Corinthian Christians, "Men strive to obtain a vanishing crown (of laurel leaves), but we an incorruptible one"—"A crown of righteousness" that fadeth not away.

The churches of this city hold out the virtue of righteousness as a fitting for every best thing in life. Go to church and learn more of that "most excellent way."

SIXTH ECUMENICAL CONFERENCE ADDRESSES

To the Editors of the Methodist Press:

The volume containing report of the Sixth Ecumenical Methodist Conference has been issued by the Cokesbury Press, Nashville, Tenn.

This volume contains the addresses delivered at the Conference and is of real value. The publishers expect to lose money on it, but they published it as a matter of loyalty. They do not feel justified in spending anything in advertising.

The Ecumenical Council asked me to write all Methodist editors and urge them to give the book such notice as they feel justified in giving it.

The price is \$3.50 until the edition is exhausted. The publishers advise me that if another edition is printed the price will likely be advanced.

You are at liberty to make use of anything in the book if credit is given the publishers and you state it is used with their permission.

The Ecumenical Methodist Council will appreciate your aid in calling attention to this publication.

ANDREW J. WEEKS,
Sec., Ecumenical Methodist Council,
Western Section, 504 Insurance
Bldg., Dallas, Tex.

VERDICT OF THE AGES

By W. A. Betts

A thoughtful writer has compiled the following under the above title, which I ask your readers may consider:

An Early Egyptian Tomb: His early tenement was shattered by beer and wine, and his spirit departed before it was called for.

King Solomon, B. C. 1000: Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder.

Buddha 550 B. C.: Drink not liquors that intoxicate and disturb the reason.

Pliny the Elder 79 A. D.: There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given to the most salubrious drink with which all other animals are satisfied.

Chaucer, 1340: Character and shame depart when wine comes in.

Shakespeare, 1600: O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln, 1842: Liquor might have defenders, but no defense. Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

M. Georges Clemenceau, 1920: It is definitely settled that alcohol is a poison; a poison destructive of human energy and, for this reason, of society as a whole.

Sir Wilfred Grenfel, 1928: Alcohol has wrecked more lives, starved more children and murdered more women than any other single factor.

Thomas A. Edison, 1930: I still feel that prohibition is the greatest experiment yet made to benefit man.

Chester Rowell, 1930: One drink is too many for the man at the automobile wheel, and the danger point is far short of the drunken point nearly all of the occupations of life.

Josephus Daniels, 1930: The man who opposes prohibition and says in the next breath that he could never tolerate the return of the saloon, either is practicing deception or he does not know that as surely as night follows day, the fall of prohibition means the re-enthronement of the saloon.

Roger Babson, 1931: There is probably no one factor which would more quickly bring a business panic and a period of unemployment than the nullification of prohibition by legislation.

Senator Morris Sheppard, 1931: In a fundamental sense the cause of prohibition is the cause of every citizen regardless of his personal views as to the propriety of its enactment, and he who defies it or encourages others to do so strikes at the foundation of order, civilization and progress.—Nashville Advocate.

JURIST SAYS ARMS CUTS "WILL MAKE DIRECTLY FOR PEACE"

By Florence E. Allen
Judge of the Supreme Court of Ohio

I am interested in disarmament not only because of the economic phases of the question which do, particularly at this time, loom very large, but first, last and always, because the mounting of armaments makes directly for war, and reduction of armaments by the great powers will make directly for peace. And in connection with that fact, I desire to emphasize one point which is never properly emphasized, and that is the inequality of the war burden. One family has no sons, and so its line is unscathed. The sons of one family, as in the World War, remain in the camps or in service upon this side of the water, and never encounter the perils of combat. The sons of another family face the gunfire, but by the fortunes of war come back unharmed. The sons of another family come back broken in body and mind. The sons of another family are left upon the battlefield. Under our theory of government we believe that every man according to his resources should co-operate equally in bearing the burden of community life, and our state and national Constitutions contain provisions calculated to make taxation rest equally upon every citizen. But the burden of the taking of human life—life, which is the gift that never can be returned—can never be equally distributed in war. There are honorable American families today in which the entire male line has been cut off by the World War, while other American families, equally willing to sacrifice, have suffered no such loss.

It is in an effort to make the burden of war equal so far as the taking of life and the taking of wealth are concerned that -- is proposed that we conscript wealth in the next war. Justice surely demands that if war comes, wealth should be conscripted just as life is conscripted. But under the Con-

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stitution of the United States and under our state Constitutions, which provide that private property cannot be taken for public use without compensation in money, such measures, even though they were passed, would almost certainly be held unconstitutional. We cannot, therefore, under our present Constitution, conscript wealth and even if we conscript life, we cannot conscript life so that the burden falls equally. There is only one way in which the hideous inequality can be prevented. That is by the prevention of war. And in order to prevent war, the American people must demand with irresistible voice, (1) that we propose to the nations to join in radical disarmament, such as a complete cessation of naval building and of increased army expenditures for a considerable period, say five years, or a fifty per cent reduction in expenditures. (2) immediate entrance into the World Court. If the nations do not accept our propositions for substantial disarmament, we have not lost by making the sincere offer; but unless we make the offer the world will not disarm.

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AUDUBON HOME

With wreckers already at work on porch and roof it looked as though the last home of John James Audubon were doomed to fall in the march of what we describe as progress. A hurried drive to save it had apparently failed. Mr. Harold K. Decker, amateur ornithologist and conservationist, thought otherwise, and even as demolition of parts of the dwelling—parts, fortunately, not original—was commencing he succeeded in arranging for underwriting the expense of moving the building and part of the cost of restoring it as it appeared when Audubon lived there.

Originally the building stood between 155th and 156th Street and Riverside Drive in New York City. Now it stands on a permanent site on city property at 161st Street, west of Riverside Drive. From this spot it overlooks the Hudson and the Palisades, as well as the new George Washington Memorial Bridge—a truly magnificent place for such a shrine. The transfer at the zero hour was facilitated by the co-operation of Samuel J. Levy, Borough President of Manhattan, and Walter R. Harrick, Commissioner of Parks, who aided in cutting red tape that had entangled the earlier movement in behalf of the building.

Now that this preservation has been accomplished there remains the necessity of restoration and establishment as an Audubon memorial. To this end the Audubon Home, Inc., has been organized with offices at 342 Madison Avenue, New York City.

By request, the financial sponsorship will remain unannounced for the present; directorate includes a number of leaders distinguished for their work and interest in conservation and education.

The Audubon Home, Inc., is a membership corporation. The classes of membership are as follows: Associate members \$2, annual members \$5, life members \$100, fellows \$500, patrons \$1,000, founders \$5,000, benefactors \$10,000. Subscriptions may be sent to The Audubon Home, Inc., with offices at 342 Madison Ave., the National Association of Audubon Societies.—Nature Magazine.

RESULTS IN CANADA

To the Editor of The Courier-Journal:
In a communication from Mr. Herbert E. Thomas of Canada I have the following statement:

Canadians will watch with great interest what may take place in the United States in the next few months because of the bearing any action may have upon the cause of prohibition.

In this country (Canada) we are gradually learning what a mistake was made when a system of Government sale was substituted for prohibition. Between the year 1922, when a government sale system was introduced and the year 1930, indictable offenses in Canada rose from 15,720 to 23,457, while convictions for drunkenness increased from 25,048 to 35,789.

Violation of liquor acts rose from 8,519 to 18,132 in 1930.

Reports of the prisons and reformatories of the Province of Ontario for the year 1930 must give concern to all good citizens.

They show that from 1926 to 1930 murder increased 81 per cent; manslaughter 57 per cent; attempted suicide 62.5 per cent; crime against persons 65 per cent; crime against property 86 per cent; liquor law violation 220 per cent.

In the face of these records there are some persons who have the hardihood to declare that government sale promotes law and order.

Christian hearts will pray that the United States of America may long sustain the prohibition law.

(S) CHARLES R. CRANE.
Louisville.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE
Baton Rouge Dist.—Second Round
Greensburg, Apr. 17, 11 a. m.

Istrouma, Apr. 17, p. m.
Kentwood, Apr. 24, 11 a. m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a. m.
St. Francisville, at New Hope, May 8, 11 a. m.
Jackson, at Ethel, May 8, p. m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Second Round

Covington, at Mandeville, Apr. 17, a. m.
Slidell, Apr. 17, p. m.
Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p. m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called

at the second quarterly conferences. The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Daleville, at Sole's Chapel, Apr. 17, 11 a. m.
Poplar Springs, Apr. 17, 7:30 p. m.
Waynesboro Ct., at Big Rock, Apr. 24, 11 a. m.
Waynesboro St., Apr. 24, 7:30 p. m.
DeKalb, at Spring Hill, May 1, 11 a. m.
Vimville, at —, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.

Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—
In Part

District Conference, at Opelousas, Apr. 13-14.
Pleasant Hill, at Marthaville, April 17; Q. C., 2 p. m.
Colfax and Montgomery, at Colfax, April 24; Q. C., 2 p. m.
Lecompte, at Cheneyville, April 24, p. m.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Second Round

Hornbeck, at Pearson, Apr. 17.
Many and Zwolle, at Zwolle, Apr. 24, a. m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many, May 5-6.

W. WINANS DRAKE, P. E.

Minden District—Second Round

Jonesville, at Harrisonburg, Apr. 17, 11 a. m.; 3 p. m.
Standard and Olla, at Grayson, Apr. 24, 11 a. m.; 2:30 p. m.
Rochelle and Selma, at Selma, Apr. 24, p. m.
Campiti, at Davis Springs, May 1, 11 a. m.; 2 p. m.
Coushatta, May 1, p. m.
Winnfield, May 8, 11 a. m.; 2 p. m.
Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
Minden, May 15, p. m.
District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion.
Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Wisner, at Crowville, April 17, a. m.
Winnsboro, April 17, p. m.
Mer Rouge, April 24, a. m.; Q. C., at Collinston, 7:30 p. m.
Bonita, at Beekman, April 24, p. m.
Rayville, May 1, a. m.
West Monroe, May 1; Q. C., May 25, p. m.
Oak Grove, at Kilbourne, May 8.
Waterproof, at St. Joseph, May 15, a. m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Sterlington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe, May 10, 11. Program announced later.

W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Noble and Benson, at Benson, April 17, a. m.; Q. C., 2 p. m.
Mansfield, April 17, p. m.; Q. C., following preaching service.
Bossier City, April 24, a. m.; Q. C., April 18, 7:30 p. m.
Cedar Grove, April 24, p. m.; Q. C., April 20, 7:30 p. m.
District conference, at Mangum Memorial, Thursday, April 28, 9 a. m.
Claiborne, May 1, a. m.; Q. C., May 2, 7:30 p. m.
First Church, Shreveport, May 1, p. m.; Q. C., May 4, 7:30 p. m.
Greenwood and Bethany, at Flournoy, May 8, a. m.; Q. C., 2 p. m.
Noel Memorial, May 8, p. m.; Q. C., May 9, 7:30 p. m.

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

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Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.

Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.

Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Scotland, at New Hope, April 16, 11 a. m. and 1:30 p. m.; April 17, 7:30 p. m.

Crystal Springs, April 24, 11 a. m. and 2 p. m.

Meadville, at Meadville, April 17, 11 a. m. and 2:30 p. m.

Osyka, at Muddy Springs, May 15, 11 a. m. and 2 p. m.

Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.

Tylertown, May 22, 11 a. m.; Q. C., May 20, 7:30 p. m.

Foxworth, at Hopewell, May 22, 2:30 p. m.

Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.

Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.

District Conference will be held at Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Seashore Dist.—Second Round

Vanceleave, at Mt. Pleasant, Apr. 17 11 a. m.

Gulfport, First Church, Apr. 17, 7:30 p. m.

Picayune, Apr. 24, 11 a. m.

Americus, at Cross Roads, May 1, 11 a. m.

Moss Point, May 8, 11 a. m.

Kreole, at Kreole, May 8, 7:30 p. m.

Mentorum, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.

Brooklyn and Bond, at Bond, May 15, 11 a. m.

Lumberton, May 15, 7:30 p. m.

Coalville, at White Plains, May 22, 11 a. m.

Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.

District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Hattiesburg Dist.—Second Round

Silver Creek, at Oakvale, Apr. 17, 11 a. m. and 2 p. m.

Hattiesburg, Court St., Apr. 19, 7:30 p. m.

Heidelberg, at Vossburg, Apr. 24, 11 a. m., 2 p. m.

Hattiesburg, Main St., Apr. 25, 7:30 p. m.

Sumrall, at Sumrall, Apr. 27, 7:30 p. m.

Eucutta, at New Hope, May 1, 11 a. m. and 2 p. m.

Petal, May 2, 7:30 p. m.

Ellisville, at Moselle, May 4, 11 a. m. and 2 p. m.

Magee, at Rials Creek, May 8, 11 a. m., 2 p. m.

Mt. Olive, May 8, 7:30 p. m.

Hattiesburg, Broad St., May 9, 7:30 p. m.

Purvis, at Purvis, May 11, 7:30 p. m.

Bonhomie, at Bonhomie, May 12, 7:30 p. m.

Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.

Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.

The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.

W. A. HAYS, P. E.

Jackson Dist.—Second Round

Jackson, at Grace, Mch. 27, 7:30 p. m.; Apr. 18, 7:30 p. m.

Yazoo Ct., at Fletcher Chapel, Apr. 17, 11 p. m. and 2 p. m.

Yazoo City, at Yazoo City, Apr. 17, 4 p. m. and 7:30 p. m.

Camden and Sharon, at Sharon, Apr. 24, 11 a. m. and 2 p. m.

Canton, at Canton, Apr. 24, 7:30 p. m.; Apr. 25, 7:30 p. m.

Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.

Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.

Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.

Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.

Edwards, at —, May 18, 11 a. m. and 2 p. m.

Flora, at Adele, May 22, 11 a. m. and 2 p. m.

Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.

Florence, at —, May 25, 11 a. m. and 2 p. m.

Harrisville, at —, May 28, 11 a. m. and 2 p. m.

Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.

Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.

District conference at Benton, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Newton Dist.—Second Round

Homewood, at Caro, Apr. 17, 11 a. m.; 1:30 p. m.

Hickory, Apr. 24, 11 a. m.; 2:30 p. m.

Shiloh, May 1, 11 a. m.; 1:30 p. m.

Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.

Philadelphia Station, May 8, 7:30 p. m.

Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.

Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.

Union, May 22, 7:30 p. m.

Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.

Laurel, 1st Church, June 5, 11 a. m.

Laurel, Kingston, June 5, 3:30 p. m.

Laurel, West, June 5, 7:30 p. m.

Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs, Miss., at least two weeks before the conference convenes, so that my roll will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Denney with us.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—Second Round

Gloster, Apr. 17, preaching 11 a. m., at Mt. Vernon; Q. C., 3 p. m., at Union; preaching, 7 p. m., at Stephenson.

Mayersville, at Valley Park, Apr. 24, 2 p. m.

Utica, at Carpenter, Apr. 31, 11 a. m.; 2 p. m.

Crawford St., Vicksburg, Apr. 24, 7 p. m.; Q. C., May 6, 8 p. m.

Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.

Fayette, May 1, 7 p. m.

Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.

Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.

Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.

Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.

District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Pittsboro and Bruce, at Pittsboro, April 14.

Calhoun City, Apr. 17-18.

Derma, at Cross Roads, Apr. 18.

Eupora, Apr. 24-25.

Bellefontaine, at Lebanon, Apr. 25.

Mathiston and Maben, at Maben, Apr. 26.

T. H. DORSEY, P. E.

GRAY'S OINTMENT

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Columbus Dist.—Third Round

Columbus, First Church, preaching, Apr. 24, a. m.; Q. C., June 15.

West Point, preaching, Apr. 24, p. m.; Q. C., June 19, p. m.

Columbus, Central, May 1, a. m.; Q. C., June 14.

Starkville, May 1, p. m.; Q. C., June 17, p. m.

Louisville, May 8; Q. C., June 26, p. m.

Macon Station, May 22, a. m.

Shuqualak, at Shuqualak, May 22, p. m.

Cedar Bluff, at Siloam, May 29, a. m.

Artesia, at Artesi, May 29, p. m.

Kosciusko Ct., at Williamsville, June 5, a. m.

Kosciusko Station, June 5, p. m.

Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.

Noxapater, at —, June 19, a. m.

Ackerman, June 26, a. m.

Longview, at Smyrna, July 3, a. m.

Macon Ct., at —, July 3, p. m.

Ethel, at Chapel Hill, July 8, a. m.

Weir, at Liberty Hill, July 9, a. m.

Sturgis, at Big Creek, July 10, a. m.

Brooksville, at Brooksville, July 10, p. m.

Mashulaville, at Middleton, July 17, a. m.

Chester, at South Union, July 24.

High Point, at —, July 31, a. m.

Crawford, at —, July 31, p. m.

District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

Greenville Dist.—Second Round

Lake Cormorant Ct., at Robinsonville, Apr. 17, a. m.; Q. C., afternoon.

Tunica, Apr. 17, p. m.; Q. C., after service.

Gunnison and Hillhouse, at Bobo, Apr. 24, a. m.; Q. C., afternoon.

Merigold and Sherard, at Sherard, May 1, a. m.; Q. C., afternoon.

District Conference, at Greenville, Apr. 19-20.

E. NASH BROYLES, P. E.

Grenada Dist.—Second Round

Lamar, at Rice's Chapel, Apr. 16-17.

Kilmichael, at Stewart, Apr. 24.

Pastors of the district will meet in Grenada, March 8. District conference will meet in Oxford.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Second Round

Horn Lake, at Poplar Corner, Apr. 16, 17.

Coldwater, at Love, Apr. 17, 2:30 p. m.

Batesville, Q. C., Apr. 26, 7 p. m.

Arkabutla, at Strayhorn, Apr. 27, 11 a. m.

J. M. BRADLEY, P. E.

Phone, Main 2838

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4021.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 21, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

WE'RE OFF TO WAR

William James talked of a "moral equivalent for war," suggesting that some such thing might be found. Men have always fought in the biggest fight they could find. It is so much easier to locate a battery of cannon than to discover or recognize a moral or spiritual issue.

The other week, in Washington, D. C., something besides the meeting of Congress occurred. A headline announced that "War on Religious Prejudice" had been carried to Washington. It was a National Conference of Catholics-Jews-Protestants. The war was opened on religious prejudice. The theme was, "Religious Liberty and Mutual Understanding." For three days representatives of these three religious groups sat down together to talk over in friendly fashion the problems confronting them all.

Let us not overlook this meeting. It has epochal implications. The chasms dividing these faiths have been deep. Those chasms have not all been bridged. Doctrinal agreement is, perhaps, as remote as ever. But they are changing their tactics. They are abandoning the old roads of approach and are seeking out the human approach. Upon this ground they find themselves much nearer together than they thought.

These groups feel that they, fighting as allies against a common enemy, have already taken one salient. At least they feel that the strongholds are crumbling. They are saying that it is time to advance from toleration to co-operation. Why not?

Surely in this country we should seek all possible avenues for co-operation. If we have a superior type of religion it is our business to try it out at those points where its genius is most manifest.

During the World War differences were forgotten and the people at home worked for one common end. We should be ready to go to war against religious prejudice and intolerance. The religious organizations of our times are to be measured by their ability to heal the world's hurt and unify the children of men in goodwill.

ADVOCATE CAMPAIGN

Many are interested to know how the campaign goes forward. This is to report that lists of subscribers are still coming in. We should like to see this greatly accelerated.

This week a letter, giving the names of delinquent subscribers, was sent out by the officers of the Publishing Committee to all our pastors. The manager tells us that there are approximately 3,000 delinquent subscribers. It is thought that these lists in the hands of our pastors will make it more convenient for them to secure the renewals.

It is not difficult to see what all these renewals will mean. In addition to these a good number of new subscriptions will do much to clear the skies over the Advocate office.

We are expecting the Methodists of Louisiana and Mississippi to redeem their pledges to the church paper in the most commendable fashion.

BLUNTED MORAL SENSE

A short while ago Dr. W. H. Nelson, editor of the Pacific Methodist, arrested our thinking with an editorial entitled, "The Moral Sense Becoming Blunted." He quoted some fellow who said, "In the dark all cats are gray," and then said on his own responsibility, "It seems to me that we must be dwelling now in an eternal twilight. Everything looks alike to us today. What we used to call goodness and badness is all the same. There is neither white nor black, but only gray."

Do you get the drift of that word from this good editor? Is it true that we have lost our ability to take moral soundings? Have we thrown away our compass at sea? Are we no longer able to make clearcut moral distinctions?

A few years ago a rather peculiar type of photography became popular. Instead of being a distinct outline of the object it was what might be called blurred. Seemingly the camera was out of focus. The picture was hazy. Have we lost our moral focus?

Our loss of moral muddle, evidence for which is not lacking, may be due to several things. One of these, no doubt, is our indiscriminating abandon to science as the sole authoritative guide. Science has no word of dependable worth in the realms of the moral and spiritual, as to the world of right and wrong. Behavioristic psychology tends to loosen the moral girders of one's life.

But it is hardly fair to hold science responsible altogether. The blunting of moral consciousness has been more particularly due to the habit of ignoring the demands of moral conscience. There are some fundamentals of the good life, the mudsills of character. They cannot be ignored without the blurring of moral vision. The laws of honesty and integrity are as implacable as the laws of gravitation. The same God established them both. Moral consequences are as inevitable as physical consequences. There is no "getting by" in a moral universe.

WE PROTEST

Not because we enjoy the task of protesting; for a protest at its best may be negative and lacking in creative, constructive effort. In fact, protest, if no more than protest, may even aggravate the trouble it seeks to remedy. A protest may grow out of a personal grievance that registers little more than self-interest. But our protest is based upon our interest in young people.

We protest the use of our college papers, the Millsaps Purple and White, and the Centenary Conglomerate, of so much space for cigarette advertisements. Having looked over these splendid college papers and given them more than a casual reading we find real merit and high value. We regard them as important factors in the education of our boys and girls. We approve the college paper as one of the means for student expression.

Our colleges, in general, bear a tremendous responsibility in the making of our tomorrows; and the church college bears a greater responsibility still because of its peculiar and indispensable place in our scheme of education. It is obligated not

(Continued on Page 8)

Unified Administration for Mississippi Methodist Colleges

By Rev. J. L. Decell, D.D., Contributing Editor

The Joint Education Commission of the North Mississippi and Mississippi Conferences directed the writer to make a report of the action of the Commission. The members of the three boards of trustees, two boards of education, and the joint commission took their responsibility seriously and worked faithfully—and, in the main, harmoniously, to devise an equitable plan for a unified administration of the three Mississippi Methodist Colleges. Three plans were first and last considered by the joint commission.

The general financial condition that prevails over the country and the particular circumstance that many business concerns and both state and church schools find themselves in has doubtless prepared our people to learn, without being disconcerted, that at least two of our Mississippi Methodist colleges are finding it difficult to balance their budgets. Millsaps college stands second to no college in the south and is rightly the pride of Mississippi Methodists. It developed early in the negotiations, however, that all income from her endowment and current operations was required to meet the bare necessities at Millsaps itself. It is a patent fact that book value of endowments that were written into estimates a few years ago is far more than the actual value of those holdings at the present. Too, that the income derived from endowments has had a corresponding decrease. While the Millsaps trustees and the members of the commission had not the slightest disposition to be niggardly in their attitude toward Grenada or Whitworth College, it was a palpable fact that to obligate any part of Millsaps' endowment or income would imperil the future of Collegiate Christian Education in Mississippi Methodism. Therefore, it was sought to formulate a plan that would not involve any of the three colleges in the monetary obligations of either of the other two institutions. It should be said to the praise of the boards of trustees for each of the three colleges that they heartily approved such a procedure and there was no maneuvering for advantage by either board, but a broad, generous attitude that sought to protect and promote the interest of each college characterized the spirit of the trustees. The purpose was to do the best that could be done in the face of stern facts.

The general educational situation in the Conferences as touching financial obligations, maintenance of accrediting standards, and academic administration, was grave enough to justify an appreciable number of the determining group to feel that it would be best for the final outcome to have Grenada, Millsaps, and Whitworth Colleges to have independent existences and be related only through a correlation of curriculum. The required two-thirds majority favored the plan as published in this issue of the Advocate, and the plan became effective upon adoption.

From a study of the adopted plan it will be seen that, in fact, Grenada, Millsaps and Whitworth are separate and independent institutions in so far as ownership of property and financial liability are concerned. They have not been consolidated. The most that can be said for the plan is that it provides a unified administration and a possible reduction in operative costs. The value of the plan, if any, is found in that the academic experience and efficiency of Millsaps College will be exerted in behalf of the supervision and administration of Grenada and Whitworth.

THE PLAN

(Adopted by the joint meeting of the Board of Trustees of Whitworth College, the Board of Trustees of Grenada College, and the Board of

Trustees of Millsaps College, and the Board of Christian Education of the North Mississippi Conference and the Board of Education of the Mississippi Conference at a session in Jackson, Miss., on March 30, 1932).

Whereas, It seems wise and proper for the promotion of the best interest of Mississippi Methodism in its work of Christian Education at Grenada, Millsaps and Whitworth Colleges to unify the operation of the three Colleges by placing them under one administration, therefore be it

Resolved, That we, the Joint Education Commission of the Mississippi and North Mississippi Annual Conferences, recommend to the joint meeting of the trustees for each of the three colleges and the Boards of Education of the two Annual Conferences the adoption of the following:

SECTION I

Unified System

There shall be a unified system of administration for the colleges of the Methodist Episcopal Church, South, in the Mississippi and North Mississippi Annual Conferences of said Church to be known as The Millsaps System of Colleges, said system to be composed of Millsaps College, Jackson, Miss.; Grenada College, Grenada, Miss.; and Whitworth College, Brookhaven, Miss.

SECTION II

Status of Institutions

(a) Millsaps College shall continue to be operated as a Standard College; provided, that young women who are non-residents of Jackson, Miss., may not enter the freshman or sophomore classes.

(b) Grenada College shall be operated as a Junior College for Women; said status to become operative after the close of the 1931-1932 session, provided, that the alumnae roll of Grenada College shall be published in the Millsaps Catalog supplementary to the Millsaps Alumni roll.

(c) Whitworth College shall be operated as a Junior College for Women.

SECTION III

Administration

(a) The Millsaps System of Colleges (Millsaps College, Grenada College, and Whitworth College) shall be operated by the board of trustees of Millsaps College, which board shall elect a president of the Millsaps System of Colleges who shall be the president of Millsaps College, Jackson, Miss.; president of Grenada College, Grenada, Miss.; and president of Whitworth College, Brookhaven, Miss. The aforesaid board of trustees of Millsaps College, Jackson, Miss., shall perform all the duties and have all the rights in connection with each of the three colleges, as are usually exercised by trustees of such institutions, except where herein otherwise provided.

(b) The board of trustees of Millsaps College, Jackson, Miss., shall elect a dean, members of the faculty and other employees of Grenada College; provided, that the board of trustees of Grenada College may appoint a committee of three of its members who shall have the privilege of sitting with the board of trustees of Millsaps College, while said board considers such, and have the right to vote upon the election of the above mentioned persons.

(c) The board of trustees of Millsaps College, Jackson, Miss., shall elect a dean, members of the faculty and other employees of Whitworth College; provided, that the board of trustees of Whitworth College may appoint a committee of three of its members who shall have the privilege of sitting with the board of trustees of Millsaps College, while said board considers such, and

have the right to vote upon the election of the above-mentioned persons.

SECTION IV

Property

(a) The present board of trustees of Grenada College and/or their successors who shall be chosen by the North Mississippi Conference shall hold the title to the property of Grenada College in trust for the North Mississippi Annual Conference of the Methodist Episcopal Church, South.

(b) Millsaps College property shall continue to be held and managed as at present.

(c) The present board of trustees of Whitworth College and/or their successors who shall be chosen by the Mississippi Annual Conference shall hold the title to the property of Whitworth College, in trust, for the Mississippi Annual Conference of the Methodist Episcopal Church, South.

(d) Any financial expenditures made upon the properties at Grenada College or Whitworth College by the board of trustees of Millsaps College without the approval of their respective board of trustees shall be a liability of the board of trustees of Millsaps College.

SECTION V

Finances

(a) The board of trustees of Millsaps College shall be responsible for the management of all the financial affairs in connection with the operation of Grenada College and the upkeep of its property; provided, that in determining the salaries of the dean, faculty members, and other employees the committee of three of the board of trustees of Grenada College as provided for in Section III, par. (b), shall have the right to vote in fixing said salary schedule.

(b) This plan involves no change of the financial affairs of Millsaps College.

(c) The Board of Trustees of Millsaps College shall be responsible for the management of all the financial affairs in connection with the operation of Whitworth College and the upkeep of its property; provided, that in determining the salaries of the dean, faculty members, and other employees the committee of three of the board of trustees of Whitworth College as provided for in Section III, par. (c), shall have a right to vote in fixing said salary schedule.

(d) All indebtedness against Grenada College at the close of the 1931-1932 session and whatever indebtedness may accrue in the operation of Grenada College under provisions of this plan thereafter shall be a liability against the property of Grenada College; and, the liquidation of the present or future indebtedness of Grenada College shall be the responsibility of the board of trustees of Grenada College who are the agents of the North Mississippi Annual Conference.

(e) All indebtedness against Whitworth College at the close of the 1931-1932 session shall be adjusted by the board of trustees of Millsaps College and the board of trustees of Whitworth College, as to the distribution or placement of liability; and in the event said boards of trustees are unable to agree then the matter shall be referred to the 1932 session of the Mississippi and North Mississippi Annual Conferences for determination.

All indebtedness which may accrue in the operation of Whitworth College under the operation of this plan after the close of the 1931-1932 session and whatever amount of the indebtedness accrued prior to the close of the 1931-1932 session is assumed, if any, by the board of trustees of Whitworth College, shall be a liability against the property of Whitworth College; and the

liquidation of the indebtedness against Whitworth College shall be the responsibility of the trustees of Whitworth College, who are the agents of the Mississippi Annual Conference.

(f) **Endowments.** Whatever endowment is owned by each of the three colleges of the Millsaps System of Colleges shall continue in the custody of their respective boards of trustees; provided, however, that the endowment of Millsaps College, Jackson, Miss., shall in no wise be involved by the operation of this plan, nor shall any part of its endowment be diverted from the use for which it was given; and provided further, that the income from Grenada College's endowment and Whitworth College's endowment shall be deposited with the treasurer of the board of trustees of Millsaps College to be used in the operation of their respective institutions.

(g) All the income derived from the operation of the three colleges of the Millsaps System of Colleges shall be the property of the board of trustees of Millsaps College; provided, the receipts derived from Grenada College shall be used for operative expense at Grenada College, and the receipts from Whitworth College shall be used for operative expense at Whitworth College.

SECTION VI

Special Provisions

(a) If in the operation of this plan it develops that Grenada College has a deficit that embarrasses its further operation; or the liquidation of its indebtedness is so retarded as to embarrass the successful operation of the college, it shall be the duty of the board of trustees of Millsaps College to report the facts to the North Mississippi Annual Conference and request said Conference to authorize and direct the board of trustees of Grenada College to liquidate Grenada College and apply the net proceeds from all sources to the education of women at Millsaps College, Jackson, Miss.; provided that all endowment funds and other trust funds that may exist after all debts are liquidated shall be given to the board of trustees of Millsaps College in trust to be used for education of women at the other junior college in the system as long as that college exists as a member of the system; and in the event such discontinuance of Grenada College be not authorized then the provisions of this plan as involving the administration and operation of Grenada College becomes null and void.

(b) If in the operation of this plan it develops that Whitworth College has a deficit that embarrasses its further operation; or the liquidation of its indebtedness is so retarded as to embarrass the successful operation of the college, it shall be the duty of the board of trustees of Millsaps College to report the facts to the Mississippi Annual Conference and request said Conference to authorize and direct the board of trustees of Whitworth College to liquidate Whitworth College and apply the net proceeds from all sources to the education of women at Millsaps College, Jackson, Miss.; provided that all endowment funds and other trust funds that may exist after all debts are liquidated shall be given to the board of trustees of Millsaps College in trust to be used for education of women at the other junior college in the system as long as that college exists as a member of the system; and in the event such discontinuance of Whitworth College be not authorized then the provisions of this plan as involving the administration and operation of Whitworth College becomes null and void.

(c) The Board of Trustees of Millsaps College shall not borrow money for the operation of Grenada College or the operation of Whitworth College.

In adoption of this report it is specifically understood that the Trustees of Grenada College are solely responsible for providing funds for operation of said Junior College under this plan; and that the Trustees of Whitworth College are solely responsible for providing funds for operation of Whitworth Junior College; provided, that in the event that Grenada or Whitworth Boards

of Trustees are unable to provide said funds, then Millsaps Trustees shall have no responsibility in the administration and operation of such institution as fails to have provided adequate funds by its said Board of Trustees.

BUILDING AN INNER FORTRESS

By Bishop Paul B. Kern

If we are to be workmen that need not be ashamed then we must definitely plan to see that we grow not only in grace but in knowledge as well. We are beginning to realize that the work of religious education cannot be done successfully by just anyone who has a willing spirit. It takes study and training and skill, and these can be secured only by those who realize that they do not drop down from heaven as an endowment, but are earned by those who seek after them.

Our church, at great expense of time and money, provides an outstanding program for those who would become competent leaders of youth. The leadership schools at Lake Junaluska and Mt. Sequoyah are not surpassed anywhere in America, and the people of our Church are indeed fortunate that these opportunities for adult education are made available in the midst of delightful mountain climates and the most alluring social and spiritual fellowships.

The only way we can put Old Man Depression to route successfully is to build up our inner fortresses so that we may triumph in spiritual victory over these outward circumstances that so easily bring upon us the mood of defeat. The summer of 1932 should see a great rallying of the forces of Southern Methodism in preparation for the new and larger opportunities that wait just around the corner of these dubious days. Quietly plan to make your coming summer count for the Church and the great tasks of the Kingdom of God

THE LEADERSHIP SCHOOL PROGRAM, MOUNT SEQUOYAH

July 14-26.—Special attention will be given to the interests of workers in the Woman's Missionary Society as well as in the church school. The following courses will be offered: World Mission of the Christian Religion and the Apostolic Age, by Robert W. Goodloe; Leadership of Mission Study Groups, Miss Estelle B. Haskin; Interpretation of Methodist Missions, Mrs. B. W. Lipscomb; Christian Education of Adults, M. Leo Rippey; Organizing for Christian Education, J. Fisher Simpson; Teaching Children, Miss Mary Skinner.

July 28-August 11.—During this period one of the most attractive features will be the platform lectures and classroom work on "The Church and Rural Relations," by Kenyon L. Butterfield, internationally known for his work in rural affairs. Dr. Butterfield delivered the Cole Lectures at Vanderbilt University recently. Those who are interested in the rural church have an unusual opportunity to study with Dr. Butterfield. Other courses are: "Teaching Children, and Nature Study," Mrs. H. E. Tomlinson; "Children's Work in the Small Church," Miss Skinner; "Intermediate Materials and Methods," Sherwood Gates; "Building the Program of Seniors and Young People," Walter Towner; "Dramatics in Christian Education," E. O. Harbin; "Church Work With College Students," W. M. Alexander; "A Study of Adult Life," M. Leo Rippey; "Christian Education of Adults," Boyd M. McKeown; "Organizing for Christian Education," O. W. Moerner; "Leadership in Christian Education," J. Fisher Simpson; "Missionary Education in the Local Church," A. W. Martin; "Principles and Development of Church Government and Christian Beliefs," Robert W. Goodloe; "Lesson Materials in Christian Education," H. C. Sprinkle, Jr.; "The Fourth Gospel," J. Marvin Culbreth, and a Seminar on District Work.

The speakers for the summer are Doctors Goddard and Rawlings, of the Mission Board; Rev. C. N. Weems, of Korea; Miss Sallie Lou McKinnon, of China; Dr. Robert W. Goodloe, of Southern Methodist University; Dr. Umphrey Lee, and Dr. William F. Quillian.

August 12-24.—Young People's Leadership Conference. (For further information write to the Young People's Division, 810 Broadway, Nashville, Tenn.)

LAKE JUNALUSKA

July 14-26.—Young People's Leadership Conference. (For further information write to the Young People's Division, 810 Broadway, Nashville, Tenn.)

July 28-August 11.—This will be the co-operative term with the Board of Missions and the following attractive courses are available; "Teachings of the Prophets and Christianity and World Peace," Dr. W. J. Young; "Leadership of Mission Study Groups," Mrs. Hume R. Steele; "Christian Education of Adults," D. L. Mumpower; "Teaching Children," Miss Barnett Spratt; "Leadership in Christian Education," H. W. Williams; "Nature Study," Mrs. Clay E. Smith; "Christian Education for a New World Order," Dr. H. Shelton Smith.

August 16-30.—"Teaching Young Children," Miss Barnett Spratt; "Children's Work in the Small Church," Miss Freddie Henry; "Intermediate Materials and Methods," Dr. W. M. Alexander; "Building the Program for Seniors and Young People," Walter Towner; "Personal Religion," (for young people 16-23), Miss Lucy Foreman; "Administration of the Adult Division," D. L. Mumpower; "A Study of Adult Life," M. Leo Rippey; "Organizing for Christian Education," O. W. Moerner; "Leadership in Christian Education," H. W. Williams; "Principles and Development of Church Government and Christian Beliefs," Robert W. Goodloe; "Program and Administration of Circuits," W. M. Alexander and A. W. Martin; "Missionary Education in the Local Church," Miss Sadie Mai Wilson; "Lesson Materials in Christian Education," Dr. C. A. Bowen; "The Fourth Gospel," Dr. William F. Quillian; "Teaching in Training Schools," B. L. Schubel; "Reconstruction in Christian Education," Dr. H. Shelton Smith; "Nature Study," Mrs. Clay E. Smith, and a Seminar on District Work.

Speakers: Dr. Fletcher Brockman, Dr. A. W. Beaven, Dr. Robert E. Speer, Dr. H. N. Snyder, Dr. W. G. Cram, Dr. William F. Quillian and others.

CONFERENCE FOR SUPERINTENDENTS AND LOCAL CHURCH BOARD CHAIRMEN

Mount Sequoyah, July 23-25.

Lake Junaluska, August 13-15.

This will be a "How-to-do-it meeting" for these local leaders. It is a chance to come to know each other better and to get help with your problems. Bishop Edwin D. Mouzon will be the speaker for the conference at Mount Sequoyah.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for further information.

FROM ONE OF THE LEAST OF THESE

A knock on the door—a beggar stands there. Jesus whispers in my heart, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Over the repeated protests of friends and loved ones I bring him in and give him of my best. For until I practice the truth as I know it in its most simple form, how can I ever know it in its most sublime form?

So many tell me it is dangerous. I admit the element of danger, but I need not be afraid when these words come to give me a deep consciousness of God's presence with me: "And preach the gospel to every creature."—"and, lo, I am with you **always**, even unto the end of the world." I

feel that in the very act of ministering to their needs I am "preaching the gospel," since it is in His name and for His sake that I do it. Then, too, I marvel at how easily and naturally the conversation leads up to God, and as they leave I find myself hoping that they may have a new appreciation of the God I love and try to serve.

I realize that should I say, "I will bring them in and feed them; God will take care of me"—that would be **presumption** and not faith. But if the thought of self is lost in the desire to serve, then surely we are in the loving hands of an all-wise Father, who notes even the sparrow's fall.

A colored girl once said to me, "Miss ———, some day the devil is going to get in one of those tramps and he is going to kill you."

"In other words, you think the God I love would have to stand by **helpless** in the presence of the devil?" I asked.

Not so! I **know** that God can take care of me. But "if not" (in the language of three of old) "be it known" that I would prefer a short life here with the comforting thought that I have tried to "follow the gleam," rather than a long life filled with a fear to practice God's will for my life, as revealed to me.

BATON ROUGE DISTRICT CONFERENCE

The place of meeting of the Baton Rouge District Conference has been changed from Denham Springs to Kentwood. Date is May 26-27.

K. W. DODSON, P. E.

TO PRESIDING ELDERS, PASTORS, AND LAY LEADERS OF THE NORTH MISS. CONF.

With no thought of dictating to any of you brethren what you should do, but with a desire that the least distress possible be experienced amongst our Mission preachers of the North Mississippi Conference (and all other causes, of course, supported by the benevolences), I am led to write this letter, which has burned itself out of my heart.

In a conversation with our faithful Conference treasurer, R. W. Sharp, of Grenada, the other day I found that very few charges are sending in anything on the benevolences. This means that we, as elders, pastors and lay leaders, must get busy or else we are going to Tupelo this fall with the same deplorable report that we had last year at Greenwood.

So far as I am concerned I am especially interested in the Conference Board of Missions. If you will turn on your radio and tune in on station JDW, I will broadcast something to you that most of you already know. Listen closely. All the money that the Mission charges have received this year and all that they may receive is and will be borrowed money. We were able to make arrangements with our banker in Water Valley for money to pay our appropriations this year. The first two quarters have been paid. But the amount arranged for is several hundred dollars more than we received from our Conference treasurer last fall. So you can see, with one eye closed, what I am leading up to. It is this: Unless you elders, we pastors, and you lay leaders do some mid-year collecting and some mid-year sending in to the Conference treasurer the Board of Missions will be forced into that sad decision of not sending out the third quarter checks on July the first.

The individual and combined appeals from our brethren on the hard charges have not hardened my heart but on the contrary have made a very tender spot there. Brother, if you could read them you would certainly agree that we **MUST** do something at the mid-year season sufficient

to show that there will be funds at Conference this Fall to take care of our notes for the full appropriations.

Just as one who is deeply interested I have two suggestions to make, which are as follows:

1. Let each pastor refrain from the attitude that so many had last fall. This pastor would say, "We are hard hit at X and will not be able to pay hardly any of our benevolences." Then that pastor to whom this was told goes back to his charge and spreads the news. That sort of thing saturated the whole Conference. Leave that off this year and say like David Livingstone said on one morning of great trial, "This morning I am pulling up my belt another notch for we must go forward."

2. Put on a sure enough "Mid-Year Clean Up Campaign." When April ends one-half of the Conference year is gone. Put on your campaign to end Mothers Day or not later than May 15th. Put it on any way that suits best in your charge, but put it on, **ALL OVER** the Conference. At Water Valley my official board has already voted and planned to put this on. A letter will be sent out April 28th to every contributing member who is in arrears, telling him how much he then owes and that a committee will see him during the first week in May.

Our congregation here is pledging itself to daily prayer that we may do this worth while thing well and that you join us in it throughout the Conference that by Mothers Day we may send enough to the Conference Treasurer to prove that we are willing to honor God with our substance and thereby bring a brighter day in our entire Conference.

Such a campaign put on prayerfully and wisely will raise literally thousands of dollars. And that sum of money will not hurt the fall collections but will be just that much more than we will have this fall if a special clean-up campaign is not put on now. I wish each of you who read this would pick up a card and write me just a word saying "Yes" to the proposition. I am,

Yours in dead earnest,

J. D. WROTEN,

Pres. of North Miss. Conf., Board of Missions.

CORINTH DISTRICT CONFERENCE

The Corinth District Conference will convene at Iuka, Miss., Tuesday morning, May 3, at 9:30 o'clock.

The first morning will be given to organization, appointment of committees, introduction of visitors, and preaching. Rev. W. J. Cunningham, our pastor at Sherman, will preach at 11 o'clock.

In the afternoon Rev. R. G. Lord and others will put on an educational program of sixty minutes or less. Such items of business will be transacted as occasion requires. At the evening hour Rev. W. W. Woollard, our Ripley pastor, will occupy the pulpit. Wednesday will be known as Layman's Day. A record attendance is expected. Seventeen delegates will be elected to represent the district at the Annual Conference at Tupelo at the close of the year. Rev. W. T. Phillips, our pastor at Myrtle, will preach at the eleven o'clock hour. Reports will be heard from committees. Pastors will have their quarterly conference records for inspection. Candidates for license to preach will be voted on, and all matters given to the direction of this conference will be given proper attention. There will be testimonies, experiences, and short inspirational talks from time to time.

Iuka is an ideal place to meet. The conference host, Rev. S. E. Ashmore, will leave nothing undone that will bring comfort and cheer to delegates and visitors. The membership of the church is of the best. They know how to do things well, and their hearts are in it. The pastors owe it to themselves as well as their host to have all names of delegates who will be there over

night in the hands of the pastor some days before the meeting.

The conference will close Wednesday afternoon in plenty of time for pastors and others to reach their charges for the mid-week services. One hundred per cent attendance is anticipated.

JAMES H. FELTS, P. E.

Corinth, Miss.

PRESENT-DAY COST OF SOLOMON'S TEMPLE

The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's Temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than \$78,000,000,000, according to present-day values.

The account further states that the cost of Solomon's Temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Vilapardus, the talents of gold, silver and brass used in its construction were valued at the tremendous sum of \$34,399,110,000.

The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to everyday coinage, equals the sum of \$1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000; the priests' vestments and robes of singers, \$10,050,000; the trumpets were worth \$1,000,000.

To the above, add the expense of building materials, labor, and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed \$33,669,885.

If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated as having been worth \$12,726,685,000. The several estimates show the total cost to have been \$87,212,210,840.—Sunday School Times.

MEETING OF SARDIS DISTRICT MIN- ISTERIAL ASSOCIATION

The monthly meeting of the Sardis District Ministerial Association met on April 12th for its April meeting at Fredonia Church, on the Tyro charge. Rev. A. L. Davenport, pastor-host and president of the Association, presided and extended a most hearty welcome to the brethren.

The devotional period was conducted by Rev. E. H. Rook.

Rev. J. M. Bradley, presiding elder of the district, gave a most helpful talk, outlining the great subject of "Stewardship," which was the general theme for the study of the day.

Rev. E. F. Tucker, our pastor at Mount Pleasant charge, gave a talk on "Stewardship of Property."

At the 11 o'clock hour, Rev. W. D. Bennett, of Crenshaw, preached an inspiring sermon from 2nd Kings 4:8.

At the noon hour the ladies of the Fredonia church served lunch to the large number of preachers and visitors in attendance.

The afternoon session was opened with the singing of "How Firm a Foundation," after which Rev. W. W. Hartsfield led in prayer.

The subject of "Stewardship" was again taken up, with Rev. R. P. Neblett discussing "Stewardship of Life." Rev. E. H. Rook joined in the discussion at the time, urging the practice of stewardship.

Rev. P. F. Luter and Rev. A. L. Davenport

spoke of the "Stewardship of Life." Rev. E. L. Jernigan followed by a discussion on "Stewardship of Property." Rev. J. M. Bradley led in a "Round Table Discussion."

The association accepted an invitation from Mount Pleasant for the next meeting which is scheduled to meet on June the 14th.

A vote of thanks to Rev. A. L. Davenport, pastor, and the good people of Fredonia church for their kind hospitality was given.

After the singing of the Doxology the benediction was pronounced by Rev. J. M. Bradley.

W. P. BAILEY, Sec.

MERIDIAN DISTRICT AND PROHIBITION

We, your Committee on Prohibition and social Reform, beg leave to report as follows:

The hydra headed evil of vinuous, malt or spirituous liquors, for more than one hundred-fifty years in our own home land had waged an unscrupulous and unrelenting warfare.

The 18th Amendment to the Constitution of the United States was finally adopted by a two-thirds vote of Congress and by 46 out of a possible 48 State Legislatures, our own State of Mississippi being the first in that great galaxy of States.

In every phase of the fight from the first Temperance suggestion Mississippi Methodism has been in the very advanced forefront, ours has been no uncertain record. The fight from its incipency has been morality against immorality, decency against indecency, law against disorder, God against the devil.

Therefore, be it resolved; That we stand irrevocably opposed to any change in the 18th Amendment or the Volstead Act.

Be it resolved, Second; That while we deem it a vital moral question which takes in our sons and daughters and homes; yet as citizens and Christians we will not be shackled or halted in our convictions of duty to God and to man by partisan political leaders.

Be it resolved, Third; That in the past it has been proven many, many times that the God of Elijah still lives and we will hold on in prayer trusting and working, assured in advance that the arch enemy of souls, despite false statements and garbled propaganda will fail.

Be it resolved, Fourth; That in pulpit and in pew we resolve afresh and to renewed dedication of our energies against this monster evil of evils.

Be it resolved, Fifth; That we call upon every mother with a child at her knee, every father with the responsibility of his example upon him, every school teacher with the welfare of her pupils before her, every minister, every moulder of public opinion and sentiment to unite in the effort to show the wide world a Saloonless Nation and a Stainless Flag.

Be it Resolved, Sixth: That a copy of these resolutions and preamble be sent to the New Orleans Christian Advocate for publication. To the Meridian Star, and copies also sent to the proper authorities at Washington.

Adopted by the Meridian District Conference in session at Waynesboro, Mississippi, by unanimous rising vote, April 15, 1932.

(Signed) L. P. BROWN, Chairman,
For the Committee.
T. J. O'NEAL, P. E., Pres. of Conference.

SOMEBODY DID A GOLDEN DEED, WAS THAT SOMEBODY YOU?

Or were YOU the one who forgot to send his payment for the Group Insurance that I requested to have in my hands by the 10th of April? Please let this have your attention, if you have not remitted when you read this in the Advocate. This is very important to you and the Group.

Sincerely yours,
W. D. HAWKINS,
Treasurer, Miss, Conf. Group Insurance.

ABERDEEN DISTRICT PREACHERS' MEETING

The Aberdeen District Preachers' Meeting met at Okolona April 7th with twenty-one of the pastors of the district present. There was an excellent spirit of fellowship and interest among the men of the group. The sermon was preached by Rev. G. H. Boyles, pastor at Houston, Miss. His sermon was from the "He shall not break a bruised reed or quench a smoking flax." All appreciated the helpful, inspiring message.

The program was a live discussion on the topics pertaining to the actual work of the ministry, such as "Reading the Scriptures," "Correcting Hurtful Pulpit Mannerism," "Some Lessons from our Experiences."

The next meeting will be held at Houston in June, when a program in "Revivals" will be given. G. C. Gregory is the preacher appointed to deliver the sermon for that meeting.

W. R. LOTT.

PERSONAL AND OTHER NOTES

Rev. and Mrs. Jas. W. Sells, Ocean Springs, Miss., were the happy recipients of a generous pounding on April 13. The thing seemed to get a bit beyond bounds too. The local paper says, "This is a community party and let us all show how sincerely the fellowship, kindly co-operation, the warm hand-shake, the genial smile, the ready sympathy, and the splendid preaching of the Gospel has endeared Rev. J. W. Sells and wife to this entire town and vicinity."

Rev. Andrew J. Boyles, Flora, Miss., recently had a brother to get married. As a part of his celebration of the event Brother Boyles gave the young couple a subscription to the Advocate, saying that he thought that the Advocate should be a part of the very beginning of this new home. We congratulate Mr. and Mrs. M. C. Boyles, of Homewood, Miss., and rejoice that we are to be permitted to visit this new home with the Advocate.

Gather round. Dr. W. W. Holmes, pastor of Rayne Memorial, New Orleans, is working that smile overtime now. When you see him smiling to himself now there is just one explanation of it. He is trying to imagine a pair of rosy lips calling him "grand-pa." Little Miss Beverly Holmes was born to Mr. and Mrs. J. T. Brown, of Shreveport. The mother is Margaret, the only daughter of Dr. and Mrs. Holmes. The Advocate joins the many others who are telling their gladness. And we welcome Miss Beverly Holmes, the representative of the third generation.

From the program of the Memorial Service in honor of Dr. R. H. Wynn, held at First Church, Lake Charles, La., we pick up the following: "Dr. R. H. Wynn was pastor of First Church, Lake Charles, during the years 1924-1929. During his pastorate the splendid church building in which we worship was erected. The great strain of the burden of his ministry here doubtless hastened his death, and he literally gave his life to this tremendous task. Dr. Wynn refused to have his name carved on the corner stone of the building, and for this reason, and for the reason that his influence remains and will remain a blessing to this church and community for many decades to come, the leaders of the church thought it wise and just to place this simple Memorial Tablet in the vestibule of the church. It is a constant reminder to those who worship here of the splendid service rendered by this holy man of God."

In the pre-Easter meeting at our church at Starkville, Miss., Dr. V. C. Curtis, presiding elder, and Bishop William Mercer Greene, of the Episcopal Church, delivered one sermon each. "As a result of the meeting," writes Dr. H. F. Brooks, the pastor, "we received twenty-five by baptism and vows Easter Sunday morning and four chil-

dren were baptized. We also had several applicants for membership in the Presbyterian and Baptist churches."

(Continued on Page 8)

THE SCORE BOARD

LOUISIANA CONFERENCE		
Alexandria District		
Previously reported		14½
Baton Rouge District		
Previously reported	40	
Mr. J. R. Abels, Ponchatoula	3	
Total for district		43
Lake Charles District		
Previously reported	17	
Rev. J. C. Rousseaux, Many	13	
Total for district		30
Minden District		
Previously reported	24½	
Rev. Thurmon Spinks, Sibley	3	
Total for district		27½
Monroe District		
Previously reported	24	
Rev. J. B. Grambling, Mer Rouge	7	
Total for district		31
New Orleans District		
Previously reported	14	
Rev. B. F. Rogers, Carrollton Ave., N. O.	3	
Rev. D. B. Raulins, Algiers, N. O.	1	
Total for district		18
Ruston District		
Previously reported	57½	
Mr. J. C. Ritchie (Rev. H. L. Johns), Ruston	7	
Mr. Frank Ballard, Downsville	5	
Total for district		69½
Shreveport District		
Previously reported	10	
Total Louisiana Conference		243½

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported	18	
Rev. C. W. Crisler, Brookhaven	1	
Total for district		19
Hattiesburg District		
Previously reported	34	
Jackson District		
Previously reported	16	
Rev. L. D. Haughton, Benton	5	
Rev. H. S. Westbrook, Vaughan	1	
Mr. R. B. Whitehurst (Rev. J. L. Decell), Jackson	2	
Rev. A. J. Boyles, Flora	1	
Total for district		25
Meridian District		
Previously reported	54	
Rev. T. A. Ferguson, Quitman	7	
Rev. J. B. King, Bucatunna	8	
Total for district		69
Newton District		
Previously reported	28	
Rev. Geo. H. Jones, Montrose	1	
Total for district		29
Seashore District		
Previously reported	22	
Rev. C. C. Clark, Bay St. Louis	6	
Rev. C. H. Gunn, Handsboro	1	
Rev. R. S. Saucier, Brooklyn	3	
Rev. J. C. Jackson, Biloxi	2	
Total for district		34
Vicksburg District		
Previously reported	9	
Rev. E. A. King, Centreville	2	
Rev. T. B. Cottrell, Fayette	2	
Total for district		13
Total Mississippi Conference		223

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported	26½	
Mr. J. C. Wax, Amory	11	
Total for district		37½
Columbus District		
Previously reported	12	
Rev. J. W. Ward, Columbus	1	
Rev. J. W. Gibson, Weir	13	
Rev. T. B. Thrower, Ackerman	4	
Total for district		30
Corinth District		
Previously reported	30	
Rev. E. S. Lewis, Corinth	6	
Rev. W. T. Phillips, Myrtle	3	
Rev. L. P. Jumper, Ratliff	2	
Total for district		41
Greenwood District		
Previously reported	9	
Greenville District		
Previously reported	18	
Grenada District		
Previously reported	42½	
Rev. A. W. Bailey, Sallis	3	
Rev. T. G. Lowrey, Poplar Creek	1	
Rev. J. D. Wroten, Water Valley	3	
Rev. W. F. Rogers, Kilmichael	8	
Total for district		57½
Sardis District		
Previously reported	4	
Rev. W. I. White, Victoria	1	
Total for district		5
Total North Mississippi Conference		198
Total three Conferences		664½

RUSTON DISTRICT CONFERENCE

The Ruston district conference convened in the Methodist church of Homer, La., on April 5 and 6, 1932, with the Rev. Robt. M. Brown, presiding elder of Ruston district, in the chair.

There were a number of special features which helped to make this the best district conference of the quadrennium which Brother Brown has served us.

Rev. D. B. Raulins, editor of the New Orleans Christian Advocate, brought us stirring messages in his devotionals, which were given at the beginning of each session.

Bishop Hoyt M. Dobbs, our own bishop, preached a powerful sermon at the 11 o'clock hour of the first day. Following the sermon the bishop administered the Sacrament assisted by the following visiting presiding elders: Dr. H. T. Carley, Dr. W. L. Doss, Jr., Dr. Briscoe Carter; and Dr. W. R. Harvell. At the first day's session was present a number which rivaled an annual conference in size.

The people of Homer proved themselves the ideal host, and Rev. W. C. Childress, the pastor-host, brought an address of welcome which was not only an address of welcome, but a stirring message to inspire to greater service those who hear him.

The presiding elder, Prother Brown, had carefully planned the meeting in advance, majoring on the spiritual side. There were stirring personal testimonies and prayers and tears of joy were mingled with the spoken words.

The pastor's reports showed substantial gains throughout the district over the work of last year for the same period.

The connectional interests of the church were well represented.

Plans for a district-wide revival were discussed and all seemed to agree that this was our greatest need.

The layman's hour was in charge of Judge C. A. Barnett, of Ruston, associate lay leader for the district. He proved himself quite worthy of the honor.

Mrs. Carolyn Dawson, district secretary of the woman's work, was in charge of the woman's hour and with the help of other women discussed various phases of their work.

The following lay delegates to the annual conference were elected: E. W. Gill, Mrs. Lucille Garret, J. P. Nelson, T. L. James, T. W. Camp, Grady Dawson, E. L. Walker, T. H. Mills and C. E. Miller. The alternates were B. K. Watson, J. L. Bernard and Mrs. C. Dawson.

In the midst of a busy conference time was given for discussion of the prohibition question, proving that our leaders believe this to be of vital importance to our church. Dr. A. W. Turner brought us a message on this important question. It was also discussed within the conference by Rev. A. W. Townsend and Rev. W. F. Henderson, Jr.

The writer believes that the Methodist churches in Ruston district will be better because of these two days spent in the district conference.

The spirit of brotherliness which prevailed was indeed refreshing, and we would add this further comment that the presiding elder has persistently taken the lead in this respect during his entire term.

R. H. STAPLES,
Sec., Ruston District Conf.

REV. R. M. BROWN, PRESIDING ELDER RUSTON DISTRICT, APPRECIATED

Whereas, our beloved presiding elder, Rev. R. M. Brown, is now serving his fourth year on this district, and

Whereas we realize and appreciate the act that he has given his best unstintingly, and

Whereas, we feel that by both precept and

example he has been a source of spiritual inspiration and blessing to each and everyone on the work, having gone to God, the fountainhead, for strength and brought to us a vision of an enlarged life of service for the Master.

Therefore, we, the members and visitors of this district conference, wish to express to him and his family our love and appreciation for this loyalty, devotion to the cause, and untiring efforts to uphold the standard of Christian living.

This expression was accepted as the voice of the conference and the secretary instructed to send copies to Bishop Dobbs, Brother Brown himself and to the New Orleans Christian Advocate for publication.

Signed by:

MRS. W. R. WHITTAKER,
MRS. CAROLYN DAWSON,
R. H. STAPLES,
J. S. HENLEY,
H. L. JOHNS,
W. C. CHILDRESS,
A. W. TOWNSEND, JR.

MY ANSWER TO THE LITERARY DIGEST

By Rev. R. T. Pickett

1 Ki. 18:17, "And it came to pass, when Ahab saw Elijah that Ahab said unto him, 'Art thou he that troubleth Israel?' And he answered, 'I have not troubled Israel; but thou and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.'"

I am not returning the ballot you sent me. Your poll is only wet propaganda, and no one believes what you say as to who is bearing this enormous expense.

Practically all the Protestant clergy are dry. I am one of them.

Prohibition is the work of the Christian people of this nation, through their churches and other agencies, and the statement by the wets that it is responsible for the present condition of crime, is simply a lie that no informed person believes.

Your recent editorial as to some celestial person listening to the count of your votes is very sacrilegious; only the hosts of hell rejoice at your stunt of ballot.

Melville, La.

THE LOOKOUT

By Squintan Scribble

Mr. Editor: Would it be impertinent for a mere layman in things scientific and philosophical to ask the disciples of Einstein a question or two? Do they know, and does he know, that such facts as the relativity of motion and direction—as when a man walks eastward on a west-bound ship while the earth revolves from west to east, and circles about the sun, and moves with the sun in its ellipse, and so on to the infinite sidereal swing—together with many other very obvious discoveries which relativity proclaims, were elucidated by Herbert Spencer in the nineteenth century, as fully and a bit more clearly than Mr. Einstein has done? Again, granted that rays of light may curve; there are as many curves as triangles in space. But if space itself is curved and therefore finite—every curve has an inside and an outside—what's outside the curve of space? There may be no such thing as empty space; but space itself is pure emptiness, and would exist to infinity, if all creation—went off somewhere else! Even so, Einstein is a bright fellow!

* * *

Mr. Mellon is at the court of St. James. He "hints" that he will stock the cellar of the embassy with British wet goods. Going to conform to the customs of the country. "There are no

dry embassies in England." That's reciprocity: at least one European diplomat, a few years since, resolved to conform to the customs of our country, and keep his embassy dry. But, hasn't it occurred to Brother Andrew that there is a difference? The laws of the United States, while allowing embassies of foreign nations to keep liquor, forbid our citizens to possess intoxicants. The foreign ambassador who keeps liquor in his Washington cellar is doing what it would be a crime for an American citizen to do. Any ambassador to Great Britain, whether American or other, might keep a dry cellar without doing what Britain forbids her people to do. England allows her citizens to keep and use liquor, but doesn't command them to do so. Mellon could keep the spirit of American law in the London embassy without offending the spirit of British law—and it would be much more honorable and creditable for him to do it. And, by the way, whose money goes for the stocking of the embassy cellars?

BEING AND DOING

By Rev. J. Tillery Lewis

E. Stanley Jones, in "Christ on the Mount," has made a contribution to Biblical literature that will prove far-reaching in its soul building influence upon the Christian world. His book on the Sermon on the Mount is a treasure for which I have long sought. I have always felt like there is something rich and life-giving in that deliverance of our Lord, but not until I read Jones's interpretation of that sermon did I even begin to know of the spiritual wealth contained in that message.

"Being and Doing" is the theme of that great sermon. Our Saviour makes plain the fact that before one can do the noble deeds outlined in that message one must become entirely emptied of all selfishness and become filled with the mind and heart of Jesus. The beatitudes deal with the emptying process necessary in a life before Christian activity can begin. In the emptying process, self dies and the person's soul becomes so identified with God that his life is unaffected by the things of this earthly life. According to the standards of the world, such a soul is dead. A man thus minded, as materialistic men see and understand life, is a backboneless, spineless creature that is not fit, as Darwin would say, therefore let him perish. But the world fails to take God and spiritual power into consideration. Such a personality is living in a dynamic, spiritual atmosphere that breathes a power and influence that far transcends any possible materialistic manifestation of power. Such a person is more than just a righteous man, he is righteous plus mercy. He is possessed of God's righteousness which lifts him above self-righteousness and causes him to consider the weakness of humanity from God's point of view. God's point of view is love, self-sacrificing love—yea, dying love for others. Not for selfish aggrandisement does he think and labor, but for the ongoing of God's kingdom and for the good and benefit of others does he labor. He has no personal ambition. Such men are not place-seekers. Men of this noble Christian type of character are never lined up with political clicks either in Church or State.

Jesus says of such men: "Ye are the salt of the earth." "Ye are the light of the world." Jesus also says we are salt before we can become light. Salt influences that only with which it comes in contact. Until one by God's grace has become salt to his family and home community, spiritually speaking, he just can not shine. Many men and women want to shine. Many in our church scramble, push others aside and down that they may themselves shine in certain positions and places. Such deluded souls lose sight of the fact that it is not position that counts with God and big personalities, but character. Be the place ever so humble that is occupied by one of God's saints, said place is both salted and illuminated

with a spiritual power that will reach through the eternities to be gathered up at last at the throne of God. Be that place ever so prominent that is occupied by a professional, cultured, educated minister who is ignorant of the dynamic power of the beatitudes, said place is insipid and in darkness so far as that man and spiritual power are concerned.

Drew, Miss.

MEMORIAL MERCY HOME

By Dr. C. G. Hounshell
Assistant Secretary, Board of Missions

I have carefully observed the work of one of the most Christlike institutions that I know anything about. Brother and Mrs. J. G. Snelling are conducting the Memorial Mercy Home, in New Orleans. It is an institution of our church, doing a nonsectarian work and is a Home for unfortunate girls who are looking for a chance to repent of their sin and to start life all over again. A large number of the girls and young women who enter the Home develop into good, useful, Christian women.

The babies are given the best possible care. Sometimes the child is kept for the mother until she can establish a home for it. Sometimes the child is adopted by Christian parents who will educate it and throw around it the constructive influence of the family and the church.

My heart was moved to prayer and thanksgiving as I saw the self-sacrificing and noble consecration of those in charge of this work. They have pitched it on the highest plane. It is not a mere piece of social service; it is a great redemptive constructive Christian work for God and the Church.

Of course, it takes money to carry on this institution. I heartily commend it to our people as one of the most appealing objects of need that I have ever seen. Dr. Snelling is soliciting funds to keep this door of Mercy open to those who will need to enter it. I trust there will be no lack of money in the treasury, for certainly this is a Home Mission work.

Surely the Memorial Mercy Home is doing a work which is well-pleasing unto the Lord.

WESLEY BIBLE CLASS FEDERATION ORGANIZED

By Rev. Jas. W. Sells, Secretary

Sixty-three people, representing thirteen churches of the seashore district, formed on Sunday afternoon, April 3, the Seashore District Wesley Bible Class Federation.

The group met, with Rev. J. L. Carter, district adult superintendent, presiding, in the Main Street Methodist Church, in Biloxi. Rev. J. C. Chambers, executive secretary of the Mississippi Conference Board of Christian Education, was present to counsel and guide the discussion of the afternoon.

The General Board was represented by Dr. D. L. Mumpower. This was Dr. Mumpower's first visit to the coast in a number of years and he was gladly welcomed to this territory.

In presenting the work of the adult Bible class and the church Dr. Mumpower paid quite a little attention to the adult education movement that has grown rather extensively during the past years. He also discussed the necessity for just as much enthusiasm in adult work as in the work of the young people or the children.

He also outlined six major needs of adult life that must be taken into consideration in planning for the adult program. These six needs are: Worship, missionary education and social service; parent education and home co-operation; fellowship and recreation; evangelism and church loyalty, and leadership training and study.

Dr. Mumpower suggested that a certain time be set aside each year for a class in parent education,

and that the church should offer a type of recreation that will appeal to adult groups. Especially is this so in these days when there is so much leisure. He stressed the need to permeate our whole system of education with a passionate spirit of evangelism.

The discussion of the afternoon was aided by the presence of the presiding elder, Rev. Otto Porter, and the conference lay leader, Dr. J. M. Sullivan. Among the pastors of the Seashore district that were present were: Rev. J. L. Neill, Rev. L. J. Power, Rev. Roy Wolfe, Rev. G. E. Allan, Rev. C. H. Gunn, Rev. H. W. F. Vaughan, and Rev. J. W. Sells.

Rev. J. L. Neill presented a motion that was carried unanimously which calls for a night meeting of the Coast Adult Division and Federation with a program of worship, work and recreation.

The Home Circle

WHICH ARE YOU?

The bones in the body
Are two hundred or more;
But for sorting our people
We need only four.

Wish-bone People:
They hope for, they long for,
They wish for and sigh;
They want things to come, but
Aren't willing to try.

Funny-bone People:
They laugh, grin and giggle,
Smile, twinkle the eye;
If work is a joke, sure,
They'll give it a try.

Jaw-bone People:
They scold, jaw and splutter,
They froth, rave and cry;
They're long on talk, but
They're short on the try.

Back-bone People:
They strike from the shoulder,
They never say die;
They're winners in life, for
They know how to try.

—Baney Coan.

THE WHITE BABY BAPTIZED BY AN INDIAN

Frances Margaret Fox

There was once a beautiful baby girl, in a log cabin in Ohio, whose mother was grieved because she was so far from a church. Mrs. Abbott, for this was her name, wished to have her baby baptized; but here they were, living in a log cabin in the depths of the forest, with their nearest white neighbor miles and miles away. This was in the year 1797, and their only real neighbors were Indians.

Mr. and Mrs. Abbott had come from Massachusetts because they believed that Ohio would soon be widely settled by white men and become a great state. Mr. Abbott was a lawyer, and he knew that Ohio would need lawyers. So he had built his log cabin and had begun cutting down forest trees, that, in the years to come, he might have beautiful orchards and gardens and lawns surrounding his home.

The Indian neighbors were friendly. They came to see the white baby, and all the Indians admired the little one. One old chief, whose name was Wanbermong, used to call at the cabin nearly every day and ask to be allowed to hold the baby. At last he begged Mrs. Abbott to let him take her baby home to his wigwam in order to show a white child to his family. Of course this first

white baby in their region was a great curiosity to the Indians. The old chief brought the baby safely home, decorated with wild flowers.

After that Mrs. Abbott was never afraid that the Indians would harm her baby; so the old chief often borrowed the little white papoose, because the squaws loved her, too. And always, the baby was brought safely home, decorated with wild flowers.

After a time the old Chief Wanbermong learned that the white mother wished to have her baby baptized and was feeling badly because no clergyman ever visited their new home. What to do she didn't know. The old chief had learned enough about Mrs. Abbott's religion to know how she felt about her baby. At last he explained to the white mother that he was the high priest of the tribe. He would baptize the child.

Mr. Abbott advised his wife to allow the old chief to baptize the baby if he wished to do so. Why not? So one day old Chief Wanbermong came to the log cabin to baptize the white papoose. He was gorgeously arrayed in his best paint and feathers for the occasion. This good old chief dipped his fingers in water and touched the baby's white brow. Then he made motions that the father and mother could not understand. But they did understand the old chief's meaning when he looked up toward the high sky and pronounced the baby's name.

Chief Wanbermong had given the baby a lovely Indian name, which meant in English "Flower of the Forest." This so delighted the father and mother that they accepted the Indian name for their tiny daughter. She was Flower of the Forest ever after.

In the old time history of the Western Reserve, in which we find this story, are these words in conclusion: "The child grew to womanhood, and was in fact as beautiful as the flower from which she derived her baptismal name. She married a worthy gentleman by the name of Frank D. Parish. They settled at Sandusky, and lived to enjoy a long and happy life. She was the first white child, born of Christian parents, ever known to have been christened by a pagan priest on this continent."—Christian Register.

CHUCKLE BURRS

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age. "You must have some idea," she said. "I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks or ten years older on account of your intelligence."—Toronto Globe.

* * *

When a certain officer of the governor's staff died, there were some applicants for the post, and some were indecently impatient. While the dead colonel was awaiting burial, one aspirant buttonholed the governor, asking:

"Would you object to my taking the place of the colonel?"

"Not at all," the governor replied tartly. "See the undertaker."—Syracuse Post-Standard.

* * *

Little Willie was of an inquiring turn of mind. He was always asking questions.

"Daddy," he asked one day, "is today tomorrow?"

"No, my son, of course it isn't tomorrow," was the reply.

"But you said it was," murmured Willie.

"When did I say today was tomorrow?" asked father.

"Yesterday," answered Willie.

"Well, it was. Today was tomorrow yesterday, but today is today, just as yesterday was today yesterday, and tomorrow will be today tomorrow, which makes today and yesterday and tomorrow all at once. Now run along and play."—Exchange.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

WE PROTEST

(Continued from Page 1)

only to provide curriculum and faculty on a par with state and independent institutions, but it must provide a religious and cultural environment superior to that of the state or it has no just claim upon the patronage of the people.

Cigarettes make no valuable contribution to the life of our students. With huge bill boards at the turns of the road with attractive pictures and the testimonials of movie stars the tobacco manufacturers have practically silenced all protest against their use. They have been made attractive. It would seem that they intend to place a cigarette in every college student's mouth, the girls included. We protest.

Our colleges are strong for athletics. In this we agree. We know of no substitute for "a sound mind in a sound body." Any school that neglects physical culture has failed to that extent to offer a complete program of education. Cigarettes do not promote athletics. A football coach seems to prefer that his team do not smoke. Why? Is it because he is strangled by the smoke? No. He may be building a smoke screen for himself while he is prohibiting it for his team. He wants to make a team that has wind enough to win games. Perhaps a musician, a teacher, a chemist, would make a better member of life's team and stay in the game longer if he left his cigarettes behind.

In a Canadian periodical we find the account of an interesting test which is held at Aldershot, England. It is a three-mile cross-country run. Observations have been made over a period of ten years. About two thousand men have been observed, men graded into non-smokers, moderate smokers, those using less than twenty cigarettes per day; heavy smokers, those who used the equivalent of twenty or more per day. Of the non-smokers, 18.8 per cent were among the first to arrive home from the race. For moderate and heavy smokers the corresponding percentages were 8.6 and 6.0 respectively. Of the last ten men to finish the race each year it was found that only 4 per cent were non-smokers, but 11.4 per cent were moderate and heavy smokers.

This would indicate that tobacco reduces physical endurance. With this perhaps a fair majority of athletes and physical education directors agree.

PERSONALS AND OTHER NOTES

The Iuka church bulletin carries a program of good things. Rev. S. E. Ashmore is pastor.

Good reports from the work of Rev. J. Henry Bowdon, Ponchatoula, La., continue to come in.

Rev. G. H. Corry, Indian Bayou, La., insists that if the people once become thoroughly acquainted with the Advocate they will continue to read it.

"I am not through yet," is the word of Rev. A. W. Bailey, pastor at Sallis, Miss., in the letter that brought subscriptions.

Mrs. R. M. Scott, Hermanville, Miss., sends words of appreciation and good wishes for the Advocate.

A cheering word has come in from the preacher up here at Laurel, Miss., Rev. W. J. Ferguson. Howdy, Brother Ferguson.

"All goes well with us on the Brooklyn and Bond charge," says Rev. R. Saucier. "More subscriptions will follow."

Rev. H. P. Lewis, of Rosedale, Miss., sends in some subscriptions. We welcome this word from Brother Lewis.

Rev. F. N. Sweeney, our good friend up at Franklinton, La., has just reported with another list of subscribers.

TABLET TO DR. R. H. WYNN

In Memory of

Rev. Robert Henry Wynn, D.D.,

Born February 23, 1871

Died December 25, 1931

Pastor First Methodist Episcopal Church,

South, Lake Charles, La.,

1925, 1926, 1927, 1928 and 1929

This Building Erected 1928

"I have fought a good fight, I have finished my course, I have kept the faith."

"We can't keep house without the Advocate. It has been our daily help for a long time." Mrs. W. G. Golden, Walnut Grove, Miss.

Shelby Station, North Mississippi, has a group of readers, names being sent in by Rev. C. A. Northington.

Rev. H. A. Wood, Union, Miss., looks for more subscriptions from his charge. We shall be expecting them.

When Old Ironsides visited Lake Charles, La., 40,000 people, many of whom were school children, visited the famous old ship.

"One of the most remarkable aspects of the radio ministry is that it is reaching great numbers of people who do not go to church."

The Assistant Pastor is the newsy bulletin of First Methodist Church, Gulfport, Miss. Dr. J. L. Neill, the pastor, is receiving a great many into the church.

A revival meeting was held at Marks, Miss., Methodist church recently, with Rev. Henry Wallace, pastor of the Moorhead church, doing the preaching. Rev. J. C. Wasson is the pastor.

Dr. Geo. F. Winfield, Associate President of Whitworth College, was the commencement preacher for the Bogue Chitto consolidated school.

P. H. Bell, of Ethel, Miss., sent in a complimentary subscription, thus sharing what he has found to be good with someone else. That is a good plan.

"I am renewing my subscription to the Advocate. I don't want to miss a copy. Have been taking it for more than forty years." A. A. Stewart, 1209 Fairfield, Shreveport, La.

By the way, have you read Cross's "History of Southern Methodism in New Orleans"? It is well

worth your while. You can get it at the Advocate office.

Rev. J. T. McVey, one of the superannuates of the Louisiana Conference, will be able to help in some meetings during the summer. He is now living in Hattiesburg, Miss.

Mr. W. D. Davis, late of Brookhaven and Jackson, Miss., with his family, has placed his membership in Rayne Memorial Church, this city. New Orleans Methodism welcomes Brother Davis.

Rev. W. W. Bruner, Vaiden, Miss., sends in a good list of subscribers and promises more. Says he, "I shall keep it before my people." Thank you, Brother Bruner.

Rev. L. T. Nelson, Georgetown, Miss., tells of the good meeting conducted by his presiding elder, Rev. B. L. Sutherland. Brother Nelson promises us some more subscribers.

"We enjoy reading the Advocate, and have done so for 50 years. My oldest children learned their letters from it." Rev. J. C. Cavett, secretary of Mississippi Sunday School Association.

Mrs. Jno. W. Ramsey, Meridian, Miss., sends in a group of subscribers equally divided, half of them new, half renewals. By that sort of method genuine progress is made.

Rev. J. D. Wroten, Water Valley, Miss., speaks of the paralyzing effects of certain changes in railroad affairs in his community, but still manifests the same steady drive.

Rev. W. H. Lewis, Main Street Church, Hattiesburg, Miss., is keeping right after his section of the vineyard. He says he is getting a good paper and that the subscription list ought to grow.

The Knights Templar were honor guests recently at our church, Franklin, La. Rev. C. C. Wier is the pastor. A bulletin of the church indicates that Easter was a great day with this congregation.

"We received thirteen into the church, eleven of these on profession of faith. Twenty-eight since conference." Rev. E. S. Lewis, Corinth, Miss. And there is the promise of the subscriptions to come in shortly.

A three-hour service, commemorating the Crucifixion, was held at our church at Amory, Miss. Rev. C. T. Floyd, the pastor, reports that the service was well attended, the crowds remaining throughout the entire three hours.

The Easter Thank Offering at Central Church, Meridian, was \$584. On that day seven babies were baptized, and a number of members were received. Dr. L. L. Cowen is the pastor of this busy church.

Rev. J. P. Bonnacarrere and Mr. S. Verdina were callers recently. Brother Bonnacarrere brought in several subscriptions. Come again, Brother Bonnacarrere, and bring some more subscriptions.

This is station NOCA. Suppose we move outside today and just fling our news from a green spot where spring has come. We will just make it a party, a kind of Methodist get-together for Louisiana and Mississippi.

"Ten Years of Glorious Achievement" might be used as the title of the bulletin issued by Centenary College, giving the names and places of the graduates for the period 1921-1931. Dr. Sexton and his co-workers are to be congratulated.

Rev. Paul D. Hardin, pastor of Magnolia, Miss., recently made the editor's journey pleasant from McComb to Magnolia. Well, it lasted beyond there, even if Brother Hardin did get off at Magnolia.

The Daily Leader of Ruston, La., gave its full front page to the Ruston Orphanage a few days preceding Easter Sunday. This indicates the high esteem in which our children's home is held by the city of Ruston.

In the bulletin of Gentilly Methodist Church Rev. V. D. Morris, pastor, we notice a strong an

nouncement of the Advocate campaign. In the hands of Brother Morris we feel that this matter will be taken care of in his usual vigorous way.

Rev. K. W. Dodson, presiding elder of the Baton Rouge district, reports that he finds his pastors busy with the program of the church. Then he invites the editor to the district conference.

Mrs. L. Newman Marks speaks strongly of the meeting recently conducted by Rev. W. E. Thomas at Eunice, La. She anticipates wide and lasting good. In the meeting the Baptist and other church people co-operated.

"We are happy in our work here at Biloxi. The people have been wonderful to us." That is the way Rev. L. J. Power, of Main Street Church, writes. Furthermore he says he is going to send in that good long list of subscriptions. And he will.

"You are giving us a good paper and I enjoy reading it very much." Do you recognize that voice? "I have been reading the Advocate for about 40 years. Your paper is as full of good things as an egg of meat," Rev. W. M. McIntosh, general evangelist emeritus.

Presiding elders, if you would like to feature your district conference with a page in the Advocate, carrying your announcements and program, please send us your material. We shall be glad to put in just as many as we can. Let's make those district conferences big occasions.

Here is another one of those pretty little announcements about high school commencement. Wish we could attend every one. Mr. Ben. Candler Sheppard is numbered among those graduating from the Hornbeck High School. Congratulations, Ben.

Rev. J. B. Grambling, Mer Rouge, La., reports a good record on the Kingdom Extension offering, and a good contribution to the Orphanage. His people are maintaining their good record and the pastor is holding his own with a few knotches to the good.

Rev. J. Cude Rousseaux, pastor at Many and Zwolle, sent in a good number of subscribers last week, with a strong hint that there would be more. Mr. Louis Vines, Many church leader, was responsible for many of the subscriptions turned in. That sounds like a real lay leader.

Some time ago on a train a man told us about a preacher by the name of Rev. Algie S. Oliver. And he said some mighty strong things about him, too. Well, here he comes with a good number of subscribers, living up to all that we heard. He is at Prentiss, Miss.

Recently at the Monday morning Preachers' Meeting in New Orleans, Dr. W. L. Doss, Jr., presiding elder, asked for reports. It was found that much had been accomplished in members received into the church, and offerings for Kingdom Extension and the Orphanage.

Dr. A. W. Turner, superintendent of the Louisiana Legislative Prohibition League, spoke in Rayne Memorial and Algiers churches of New Orleans last Sunday. Brethren of the Louisiana Conference, let us not forget our pledge and privilege in opening our pulpits to Dr. Turner.

Mrs. W. H. Weathershy is the Advocate official of Broad Street Church, Hattiesburg, Miss. A good list has just come in, and the promise of more to follow. Pulling together this way, with all the churches coming in with their share, we should make the grade.

Dr. W. W. Drake, presiding elder of the Lake Charles district, delivered the sermon at the R. H. Wynn Memorial services at First Church, Lake Charles. The local paper carried a generous statement regarding the program and a tribute to Dr. Wynn.

Rev. R. G. Moore, pastor at Itta Bena, Miss., accompanied by his brother, Dr. D. R. Moore, were much enjoyed callers at this office last week.

Dr. Moore, a valuable layman of our church at Byhalia, Miss., is taking a short post-graduate course at Tulane Medical College.

Rev. W. B. Baker, Durant, Miss., is the kind of man who just walks into the Advocate office, via Uncle Sam, and concretes his desire to see his church prosper and serve more effectively. Why, there were names on both sides of the line down the center of the sheet, new and renewals.

Now and then a lay leader ventures to say something. Some of them seem to think that the preacher should do all the talking. Mr. H. C. Norsworthy, lay leader in Brother Clegg's church at Hattiesburg, tells of the good pre-Easter meeting they had. And he says that a list of subscribers will be coming in shortly.

"Jesus and the City" and "Wholeheartedness" were the Palm Sunday subjects of Rev. Porter M. Caraway, pastor East End, Meridian; and the Easter themes were, "The Power of the Risen Christ," and "The One Saving Name." On Easter

Annuity Bonds

Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

Sunday Brother Caraway received twenty-five members on profession of faith.

"Our people and I are co-operating with you the best our means will allow." That is the word of Rev. Thos. G. Lowrey, pastor of Poplar Creek, Miss., circuit. This came in a letter in which he told of his efforts for the Advocate. With every pastor putting up that much on the campaign all anxiety will vanish.

Sunday evening, April 17, Dr. T. D. Ellis, secretary of the General Board of Church Extension, delivered the sermon-address at the Methodist Mass Meeting which was held at First Church. All our churches united in this service which was scheduled for the promotion of our missionary enterprises in the city of New Orleans.

The Eleventh Annual Christian Culture Institute of the Epworth League of the New Orleans Young People's Union is scheduled for April 24-28. Rev. Martin Hebert, pastor of Epworth, is dean; Revs. J. B. Grambling and D. B. Raulins, Mrs. J. T. Harris and Miss Nettie Stroup are the instructors.

District meeting of the Woman's Missionary Society will be held at St. Mark's Community Center Wednesday, April 27, 10 a.m. to 3 p.m.

There will be an instructive and educational program. A missionary pageant will be presented by the young people of Slidell. Come and bring your sandwiches.

In this local column last week an error was made which we regret and make haste to correct with due apology. The word "not" was used where it should have been "now;" making an item read in relation to Dr. R. A. Meek: "He is not in the ranks of the local ministry," when it should have been: "He is now in the ranks of the local ministry."

Rev. O. S. Lewis, our good pastor up at Canton, Miss., where Trolio grows so many peaches, takes his fountain pen in hand and deposes, "I shall work during this month to increase the subscriptions to the Advocate. You are giving us a fine paper." When all the Lewises and all the Methodists kin to them get in behind a thing, pretty soon the minority is on the other side.

The marriage of Miss Margaret Aline Harmon, daughter of Mr. and Mrs. C. L. Harmon, of Church Point, La., to Mr. Blanchard Johnson, son of Mr. and Mrs. J. C. Johnson, Coushatta, La., was solemnized by Rev. C. K. Smith, our pastor at Crowley, Easter Sunday morning. The young couple left immediately for Shreveport, where they will make their home. Best wishes.

Dr. Ciovis G. Chappell, widely known preacher and author, pastor First Church, Houston, is to preach for the congregation at Lake Charles, May 2-6. If you are anywhere in that neighborhood at that time take in that meeting. If you will look about in this copy of the Advocate you may find a tribute of a great preacher to Dr. Chappell.

Now, before you fellows get off to your fishing this summer, don't forget to consider those good schools at Junaluska and Sequoyah and the Seashore. They are a fine opportunity. You know we have a good deal to learn yet. And it is a great place to take a vacation. You can kill two birds with one stone and catch some fish and a few glorious sunsets on the side. Better think about it.

Rev. Robt. W. Vaughan "cut" his district conference this year. Of this he has not been guilty in many years. Careful inquiry was made to ascertain his whereabouts. It was reported that he was attending a meeting of the orphanage superintendents of our church. Feeling subsided with the remark, "Well, we know who was the best superintendent there."

We read in the Centenary Conglomerate that the Republic of France, through her consul at New Orleans, Hon. Maurice de Simonin, has announced that Centenary College's B. A. and B. S. degrees are now admitted as the equivalent of the French Baccalaureate. In other words, a student equipped with a degree from Centenary may enter the universities of France without further ceremony.

Recently we spread wide our horrified eyes at the streaming headline on the Purple and White of Millsaps College. Then we rubbed the aforesaid eyes. There was no mistaking it. "Key Jailed for Bootlegging." Surely that could not be President Key. But I'll just be sideswiped if it wasn't. But shock began to abate when we observed that it was "April Fool" number gotten out under the title, "The Major Mishap."

Dr. C. W. Crisier, pastor at Brookhaven, Miss., is peculiarly connected with that charge. His ministerial career was launched here with his ordination in the old frame church. He was largely instrumental in building the first brick structure and in the erection of the present lovely home of the congregation. Two of his children were born here. He has three times been pastor of the church. He was presiding elder of the Brookhaven district. He was, for a period, instructor in Whitworth College. All these interesting events were crowned by the baptism of his little granddaughter, Harriet Julia Chase.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas, God in His infinite wisdom has called our beloved friend and co-worker, MRS. ELLA DAWKINS, from our midst; and,

Whereas, her pure, upright life has been a blessing to the community and an inspiration to youth to strive to attain the finer and nobler things of life; therefore,

Be it resolved, first, that the Woman's Missionary Society of Nebo Methodist Church has sustained a great loss in the passing of this our dear member, and that we, the members of the society, bow in humble submission to the will of our Heavenly Father, and that we miss her kind face, her gentle spirit and her courageous example.

Resolved, second, That we do hereby express our grief because of our loss and extend our deepest sympathy to the bereaved family and pray that as they pass through this darkened valley of bereavement, the light of God's love will be their comforter.

Like a ship that's left its moorings
And sails bravely out to sea,
So, someone dear has sailed away
In calm serenity.

But there's promise of a greater joy
Than earth could have in store,
For God has planned richer life
Beyond the unseen shore.

Resolved, third, That a copy of these resolutions be sent to the family; that a copy be sent to the Fayette Chronicle, and to the New Orleans Christian Advocate, and a copy placed in the minutes of the Missionary Society.

MRS. A. L. SAXON,
Supt. of Pub.

MISS SARAH E. PURVINE

In the hush of the early morning of Thursday, March 10, 1932, God's whisper penetrated the deep chambers of Miss Sarah E. Purvine's being with the plea, "Let slip thy hand on the thread of life and glide with me out into the Great Unknown." She obeyed that summons, and our church has sustained a great loss. Her passing was a distinct shock and sorrow to all who knew her, and she will be

sadly missed in the community, the home and the church she loved so devotedly and served so faithfully. A place is left vacant which cannot be filled, yet our hearts are comforted with the thoughts of her happiness in that "City not made with hands."

Miss Purvine was born March 30, 1874, in Pontotoc county, Miss., and was educated in the schools of that county before attending college. She taught in that state for a number of years, all the while being active in church work, having been converted and joining the church when about 14 years of age, at Palestine, on the Pontotoc circuit, under the ministry of Brother Augustus, one of our beloved superannuate preachers now living in Pontotoc, Miss. At an early age she felt the urge to consecrate her life to Christian work, but it was not until after she had taught a few years that she made this surrender, yielding to the call of the foreign field. She attended Scarritt Bible and Training School for her special training, but a few months prior to graduation her health gave way and she was forced to relinquish this dream. Although physical strength failed, her mind and spirit retained its remarkable vigor, and she created for herself a place in the profession of teaching few can aspire to. God blessed her in her chosen work, as many who read these lines will attest. She was a woman of simple tastes, of practical views, and she made her contribution and served well her day, and wrapping the drape of her couch about her lay down to pleasant dreams.

Funeral services were conducted Saturday afternoon at 2:30 o'clock from the Eastside Methodist Church, her pastor, Rev. Theodore F. Roberts, being assisted by Rev. Luther Broom. She is survived by her mother, four brothers and five sisters.

MRS. THEODORE F. ROBERTS.

ETERNAL MONUMENTS

J. F. Rawls

A real man is busy. He is busy with the major problems of life which confront him daily. Time, energy and thought are largely directed to things external rather than internal, and thus the finer and bigger things of life are often neglected.

The great passion and longing of one's soul for the opportunity to express itself in a large and adequate way is frequently stifled by pressure from without.

A man should not be satisfied to merely work, live three-score years and ten, and then pass away. He should not only live day by day his natural life, but his good deeds, his personality, and his influence should be of such a character that they will be cherished in tender memory and stand as an "eternal monument" throughout the years, not because of selfishness, but because of the bigness and generosity of his heart and soul.

In the busy walks of life many an individual faces the problem of the proper use of his money and the conservation of his resources. In these unsettled times, and with changing values, it is difficult to evaluate the

securities that are offered to the public.

Every individual, with small or large means, is thinking that sometime in the future he will create a fund for some religious purpose which shall become an "eternal monument" throughout the years, the income of which shall continue to broadcast the influence and the deeds of the individual who creates such a fund.

The Board of Missions of the Methodist Episcopal Church, South, offers to its membership an investment in the form of an annuity bond, or contract, which provides a regular and stated income during life and becomes an "eternal monument" throughout the ages in sharing the views and hopes of eternal peace with the human race.

The annuity bonds of the Board of Missions are safe, sound and secure—no foreclosure, no default in interest, no contesting of wills and no dissatisfied heirs. For seventy years the Board of Missions has met its annuity interest promptly.

The annuity bonds of the Board of Missions assure a safe and generous income for life. They are a protection against the needs of old age and at the same time provide funds to promote a world-wide and fundamental service—MISSIONS. If so desired, the funds may be named in the memory of the donor or some loved one, thus creating an "eternal monument."

Doctors' Building, Nashville, Tenn.

A FEW CONCRETE ACCOMPLISHMENTS OF THE FEDERAL COUNCIL OF CHURCHES

During the Present Economic Depression

A program for mobilizing the churches throughout the country to assist in unemployment relief was launched early last year, and with the co-operation of the Roman Catholic and Jewish agencies, a National Conference on Permanent Preventives of Unemployment was held in Washington, D. C., for the purpose of arousing public opinion on this subject. An international conference is being held this year in Geneva.

The leadership of the Federal council is now being directed to securing the support of all local churches in carrying out the program of President Hoover's Committee on Unemployment Relief and economic revival.

The Fellowship of Prayer for daily use in the Lenten season, in all denominations, was put into the hands of nearly a million people, and many more were reached through the daily press. A nation-wide program of evangelism has been in progress this year.

A great movement for arousing public opinion in support of the World Disarmament Conference has been launched (1) A popular petition urging substantial reductions in armament has been circulated. (2) A study course on the relation of the Churches to disarmament is being widely used. (3) A program for the annual observance of Armistice Week

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INSURES YOUR INSURANCE
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in the interest of world peace is prepared for pastors throughout the country.

The program for relief of the China famine was brought to the point where a million and a half dollars was forwarded to China by China Famine Relief, launched by the Federal Council, the only American agency which did anything substantial to meet this enormous tragedy.

The third of the great world friendship projects was carried to a successful conclusion. Through this plan, hundreds of thousands of children in our American Sunday schools and Young People's Societies were enlisted in sending "Friendship Treasure Chests" to the Philippines, which, according to observers in the islands, had a remarkable effect in the development of a spirit of goodwill toward America. A fourth project embracing the children of China is now in progress.

A national program for using the radio for religious messages, including the widely appreciated Morning Devotions and the popular Sunday hours of Drs. Cadman, Poling, Fosdick, Goodell and others, is sponsored by the Federal Council of Churches. While the funds for these programs are secured by special contributions apart from its regular budget, the Council itself through its committee on religious radio assumes the responsibility for general policies and oversight.

Annual awards for distinguished achievement by Negroes are made to a group of colored men and women who, in spite of handicaps of race, have made creative contributions in art, music, science and other fields.

Many more illustrations of a similar character will be found in a booklet, "United in Service," which will be mailed free on request.

THE FEDERAL COUNCIL OF CHURCHES,
105 East 22d Street, New York, N. Y.



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
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Capudine
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1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

Theme: "Moving Pictures and Lawlessness."

Project:

Organize for study of movies until for a week or more every show has been seen and marked according to score cards to be had from Literature Headquarters. Watch for a Bill in Congress for control of movies at point of production, and be ready to support it by letters to Congressmen. Do the shows you see make or mar citizenship—Mrs. W. A. Newell.

ECHOES FROM COUNCIL, 1932

Ella Wayne Ormond

In 1878, in Atlanta, Ga., there was born the Woman's Foreign Missionary Society, mother, or grandmother, perhaps, of the Woman's Missionary Council. The 22d annual meeting of the council, March 9-15, in Atlanta, was somewhat of a home-coming and the fifty-fourth birthday of woman's work. Other outstanding dates in the life of the woman's missionary movement are the birth of the Woman's Home Mission Society, in Louisville, Ky., in 1886, and the Woman's Missionary Council, formed by the merging of the two in Asheville, N. C., in 1910.

This year's gathering in Atlanta represented approximately 7,000 auxiliaries, with a membership of 250,000 women, raising one million dollars annually.

St. Mark's Church, the hostess church, was unreservedly at the disposal of the Council. The many lovely courtesies—drives, receptions, flowers, music, luncheons—expressed a hearty welcome.

Wednesday, the first day, was given to committee meetings. In the evening, the opening program was dedicated to the pioneer mothers of the missionary movement and the modern emissaries of world friendship.

Mrs. J. W. Perry, president, in her initial address, "The Woman's Missionary Council—Its Work and Workers," reviewed the history of the movement and defined the larger conceptions of missions which has come as a result of the first timid efforts fifty-four years ago.

"Missionary Opportunities in the New Day," from the viewpoint of foreign and home missionaries, was dis-

cussed by Miss Helen Hodgson, Saltillo, and Miss Mary Floyd, Brevard Institute, Brevard, N. C. They outlined the task of the missionary and deaconess as an important factor in promoting international good-will and friendliness.

"Missionary Service in the New Day," as seen by two Christian nationals, Miss Chi Yi Chen, Shanghai, China, and Miss Felicidad Meridez, Mexico, painted the other side of the picture, speaking from the receiving end of the missionary movement. The Chinese girl stating that "Only Christianity is Strong Enough to Solve China's Problems," the Mexican girl saying that if she had a dozen lives she would gladly give them to tell Mexican youth what she has learned.

Coming as a climax to the program of the opening session, a procession of the nations, under their respective flags, emphasized the supremacy of Jesus Christ as the only hope of the world. Young women of Atlanta represented the nine missions fields where Council is at work—China, Mexico, Brazil, Cuba, Poland, and the United States. As they stood within the chancel rail, with lowered banners, the Christian flag, from its vantage point in the choir loft, fluttered its triumphant message that the banner of the Lord floats high above all nations who serve Him in purity and truth.

The first morning session, opened at 8 o'clock, Thursday, with the Holy Communion administered by Atlanta ministers.

The roll was called, the bar fixed and the report of the recording secretary read. Mrs. J. W. Perry, president, read her message. Her opening words were, "Launch Out! Launch Out! Into the Deep!" This was the command given by the Master to the fishermen. The past year has been with us as the night to the fishermen. "We toiled all night and caught nothing." She spoke of the conditions of the past year that have brought hardships and heartaches. She spoke of the great Ecumenical Conference, of Woman's responsibility in the new day, the missionary for the new day, the financial situation, missionary education, children's work, the fiftieth anniversary of Paine College, the "Room of Remembrance," and spiritual life. The three-day retreat at Scarritt College last September was a hallowed occasion for those who attended. They felt that God would revive His people and give them a new message, one not unlike He gave to the fishermen, "Launch out into the deep."

The vice-president, Mrs. J. C. Handy, said her report was found in Ecclesiastes, 9-10, "Whatsoever thy hand findeth to do, do it with thy might."

Mrs. B. W. Lipscomb, secretary of education and promotion, began her report by saying: "This has been a very unusual year on account of financial uncertainties and because of the steadiness and loyalty with which Southern Methodist women have carried out every item of the program of

missionary cultivation. The past year has demonstrated the efficiency with which the missionary women of the church can carry on in the face of difficulties." She said that if she were an artist and could paint a picture, it would be a moving picture of earnest, active women that would move your heart. Her statistical report showed 13,340 organizations with a combined membership of 307,185 women and children in the United States. In the department of mission and Bible study there is improvement. Mrs. Lipscomb spoke enthusiastically of the new financial plan, or new plan of giving. She feels it is the way we are to conserve the missionary-minded women.

"World friendship is the guiding principle which leads in all our work with children," stated Miss Constance Rumbaugh, secretary of Children's work. A valuable feature in their training is the close connection between their study and giving. Through world friendship there has been "giving and receiving" on both sides.

Miss Haskin, in charge of literature, said she must advertise her wares. She urged more subscribers for the "Missionary Voice," stating that we are 6,060 short of the same time last year.

Mrs. Hume R. Steele, candidate secretary, said her report was one of progress and problems. Two thousand years ago a young man left making tables, ox yokes and doors. Today people all over the world are repeating, "Thou preparest a table before me," "Take my yoke upon you, for my yoke is life," and "I am the door." Young people are answering the call of this same Jesus, but there are many problems—health, youth, inexperience, lack of money. Mrs. Steele presented the class of 32 young women to be consecrated.

"This has been a good year in dealing with the work in our home field," said Mrs. J. W. Downs, secretary of the home department. We have been grieved because of a shortage of funds, but we have been happy because this has given opportunity for a demonstration of the co-operative spirit of the women in the auxiliaries, on the city boards, the deaconesses and other workers. Our 200 deaconesses and 50 employed women, in the field of Christian service have not failed us, but have given of their best.

Miss Esther Case, secretary of the foreign department, in speaking of the work of the missionary world, gave interesting reports from each country. National Christians are co-operating with missionaries in their efforts to carry on the work with greatly reduced budgets. In spite of reduced budgets, political unrest and economic difficulties, she declared the outlook is hopeful—"Depression should be silenced—it is time to go forward." A very touching incident because of Miss Case's failing health occurred when she told the Council why she was so eager to attend the session in Atlanta. She was consecrated by Dr. Lambuth (later Bishop), as a foreign missionary to Mexico at the session of the Woman's Board of Foreign Missions which met in Atlanta in 1894, so Atlanta is the door through which she entered foreign missionary work, and she has served with every president since. She said

she was deeply grateful to our Heavenly Father and the authorities of our church who have determined her appointments and places of service.

Mrs. Ina Davis Fulton, treasurer, said loyalty and sacrifice were the twin watchwords of Southern Methodist women, during the past year. Ninety-two per cent of the pledge was paid in the face of the nation-wide depression. Total receipts for all purposes amounted to \$1,118,437.34.

One of the high points of the Council session was the worship service conducted each day at noon by Dr. Forney Hutchinson, for fourteen years pastor of St. Luke's Methodist Church, Oklahoma City. His subject was "Promoting Spiritual Life."

Saturday was "Home Mission Day." and the missionaries from China, Korea, Japan and Mexico, brought interesting reports from their work and conditions in these countries.

Saturday was "Home Mission Day." The deaconesses presented their phases of the work most interestingly in round table, demonstrations, plays, etc.

Sunday, the Council sermon was preached by Bishop John M. Moore, who took for his text: "Prepare ye the way of the Lord; make straight in the desert a highway for the Lord" (Isa. 40-3). This was a very forceful sermon, showing that wherever the highways of our lives are cleared for God to pass over, work will begin that will transform the earth.

Monday morning's session opened with the report of Scarritt College, given by its president, Dr. J. L. Cunningham. He said when he made his

(Continued on Page 14)



Made specially for BABIES and CHILDREN

Physicians tell us that one condition is nearly always present when a child has a digestive upset, a starting cold or other little ailment. Constipation. The first step towards relief is to rid the body of impure wastes. And for this nothing is better than genuine Castoria! Castoria is a pure vegetable preparation made specially for babies and children. This means it is mild and gentle; that it contains no harsh drugs, no narcotics. Yet it always gets results! You never have to coax children to take Castoria. Real Castoria always bears the name:

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STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of
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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

The Homer Sunday school presented "The Good Shepherd," Sunday School Day Pageant, during the meeting of the Ruston district conference, April 5 and 6. Rev. R. M. Brown thoughtfully provided for this on his program.

The Standard Training School at Lafayette, in which the following schools were invited to participate: New Iberia, Abbeville, Crowley, Indian Bayou, Rayne, and Opelousas, was held April 10-15. The courses and instructors were: Missions Course—Instructor to be supplied. The Church and Its Work—Rev. H. N. Brown. New Testament Survey—Dr. W. W. Drake. Pupil Study—Prof. T. W. DeHaven.

The educational director was Prof. T. W. DeHaven, and Rev. S. A. Seegers was chairman of the board of managers.

Sunday School Day is the one day set apart by our board during the year in which the teaching work of the church is presented to all the people of the local church. The pageant, "The Good Shepherd," has been mailed to every superintendent in our Conference. We hope this pageant will be presented as we believe it carries a splendid message. The offering taken on the occasion of this observance is used in the support of the general program of Christian Education in the Louisiana Conference. It should be sent to Floyd B. James, Box 742, Alexandria, La.

The leaders of young people's work are very much encouraged over the first response of Anniversary Day observance. A large number of the churches have sent in Anniversary Day offerings which are to be used in

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—
Double Chin—Sluggishness
Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts four weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

the promotion of the young people's program in the Louisiana Conference. If March 13 was not a suitable date for Young People's Day observance, another more appropriate day should be selected.

The Young People's Assembly, meeting at Mansfield, June 7-13, will carry a provision in its program for young adults 25 to 30 years, inclusive. It is desired that these young adults participate in this program with the purpose of perfecting plans for a definite work for this splendid group in the local church. Further information concerning this feature of the assembly program may be had by writing Rev. W. H. Giles, Tallulah, La.

Announcements of programs and plans for the Young People's Assembly, June 7-13, and the HI Assembly, June 14-20, are almost completed and ready for mailing. A very attractive poster will be mailed out to the local churches within a few days, carrying information concerning these assemblies. Miss Elizabeth Langford, young people's secretary; Rev. J. B. Grambling, conference superintendent of Young People's Division; Rev. Guy M. Hicks, dean of the assembly; Mr. Charles N. White, president of the Louisiana Young People's Conference, and Miss Anna Pharr Turner, counselor for the HI Assembly, are devoting much of their time to the plans and programs for the assemblies. Advance enrollment for either assembly may be made by enclosing \$2 to Miss Hazel Lea Nowell, Mansfield, La.

The following have made application recently for accreditation as instructors in the standard training courses indicated: Mrs. W. W. Holmes, "Teaching Children"; Rev. W. H. Giles, "Adult Administration"; Prof. T. W. DeHaven, "Pupil Study"; Rev. H. L. Johns, "Building the Program for Seniors and Young People"; Rev. H. N. Brown, "Interpreting Methodist Missions"; Rev. Henry A. Rickey, "Building the Program for Seniors and Young People."

Rev. W. H. Giles, conference director of adult work, writes that Rev. H. B. Hines, district director of adult work for the Monroe district, is making plans to hold adult federation meetings in each division of the Monroe district.

In a statement taken from the write-up of the Memphis Standard Training School, held recently the following was said about Dean R. E. Smith:

"One of the most helpful courses, and certainly the most largely attended course, was that offered by Dr. R. E. Smith on 'Amos and Hosea.' On Monday morning, by special invitation at the close of the training school, Dr. Smith spoke before the Methodist pastors at the Pastors' Association on the 'Liquor Problem.' I

have heard many addresses on the liquor problem, but for sane, clear-cut definition of issues and for sound argument, I believe Dr. Smith's analysis of the problem is the best I have ever heard. He packed more into a half-hour's discussion than many men could learn through years of reading and investigation.

"Memphis Methodist Pastors' Association requested that the studies on the liquor problems be issued in pamphlet form immediately by the Publishing House."

The Seashore Methodist Assembly, June 27-July 8, offers a number of outstanding leaders of our Church as instructors in the following courses: "The Pastor and His Task," Dr. Ed. F. Cook, Macon, Ga.; "The World Mission of the Christian Religion," Dr. Wm. F. Quillian, general secretary of the Board of Christian Education; "Lesson Materials," Rev. O. L. Simpson, editorial department, General Board of Christian Education. Dr. O. E. Goddard, of the General Board of Missions, will give two courses in Missions to be selected. Rev. Claude Orear, executive secretary of the North Alabama Conference, will teach a course in Bible. Bishop Hoyt M. Dobbs is expected to be present for platform addresses.

A. K. McLELLAN.

MISSISSIPPI CONFERENCE

The greatest thing that has happened in our conference program this year has been the series of Adult Federations held the first week in April under the leadership of Dr. D. L. Mumpower. We began the series at Main Street, Biloxi. This meeting gave a fine send-off to the entire series and gave us hope and faith to press on.

Every district director was present at the Federation meeting except one. Each of the directors was in earnest and showed a willingness to serve and render aid where necessary. Each of the meetings planned for further meetings in an effort to get the adults of the Conference behind the entire program of the local church.

We visited Jackson, Forest, Crawford Street Vicksburg, Brookhaven, Broad Street Hattiesburg, Laurel, Richton, Columbia and Meridian Central. These were district and sub-district federations. We had a total attendance of the Conference of 52 preachers, 63 local churches, 118 adult classes represented by 611 persons.

The most gratifying feature of the meeting was the deep interest shown by the workers in these Bible classes and the desire expressed by adult workers to unify their work in the local churches in order to accomplish more and get more of the membership of the church interested in doing the work of the church.

Mrs. W. H. Watkins, the conference director of Adult Work, made this series of federations possible by furnishing the means of travel and giving of her time to rally the workers. We owe to her a debt of gratitude which the workers I trust with express by better and more work accomplished.

All Bible classes are to report to their district directors. These are as follows: Brookhaven, Mr. James Ewing, Wesson, Miss.; Hattiesburg

district, Mr. B. M. Stevens, Richton, Miss.; Jackson district, Mrs. G. C. Swearingin, Jackson, Miss., N. State St.; Meridian district, Mrs. O. B. Kerr, Lauderdale, Miss.; Newton district, Mrs. W. I. Munn, Newton, Miss.; Seashore district, Rev. J. L. Carter, Moss Point, Miss.; Vicksburg district, Mrs. W. H. H. Lewis, Fayette, Miss.

We are grateful for the response given to the Fourth Sunday Missionary offering this month. We had hoped it would be a little larger, but it was a big help to the cause. Our conference is about one-third down the line in the support of this worthy cause. I trust we can support this cause in a most worthy way. God helps us wonderfully when we place our hand in his and follow his leadership.

When you read this, Sunday School Day will have passed. We trust you have had a good observance and that the program will prove exceedingly helpful and inspiring to all.

Do not forget that the Board of Christian Education is asking that we send in an offering of 10 cents per pupil enrolled in our Sunday schools for this cause. Send your offering to the executive secretary.

If you are planning for a Daily Vacation Bible School, we will be glad to give you all the guidance possible. We have the advertisements for the materials needed for the schools this summer.

Pray for the workers and the work.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

• Young People's Assembly

On Monday of this week the program committee of the Young People's Organization of the Conference met and worked out the details of the assembly. The courses have been selected and the instructors secured. Responsible committees are in charge of the various activities of the assembly. Here are a few things to bear in mind:

1. The assembly will be held June 13 to 17, with classes beginning Monday afternoon, the first day.
2. The young people under 16 and over 23 years of age will be expected to attend this assembly.
3. The leading representative young people from every church should be selected. Select those who will be able to bring back to the local church the help received at the assembly.
4. Adult counselors may attend when

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Southern Church Department
METHODIST EPISCOPAL CHURCH, SOUTH
808 Broadway, Nashville, Tenn.

necessary to bring a group of young people, but they will not be permitted to take part in the business meetings of the assembly and to be in the classes with the young people. A class will be provided especially for them.

The program and schedule of the assembly will be published a little later.

Camps for Intermediates

Plans are being made for the holding of at least four Christian Adventure Camps for the young people of ages 12 to 15. These young people will not be permitted to attend the assembly at Grenada College, but we are planning something better for them. Watch out for announcements of these camps a little later.

Vardaman Circuit

The Vardaman circuit made a record last year. This circuit led the entire Aberdeen district in the amount of money sent in on Sunday School Day. Rev. J. V. Stewart, the live and efficient pastor, saw to it that the day was observed in every church on his charge. In some of these churches this was the first time that this had ever been done. Vardaman was one of the first two churches to remit the Sunday School Day offering this year. Watch this circuit lead again this year. May 100 other circuits follow the example of this one. It can be done.

Cokesbury Classes

Are you planning to hold a Cokesbury class on your work this spring or summer? We are very anxious to get these classes lined up. We will be very glad to make it possible for you to have such a class. Let us hear from you.

R. G. LORD.

LOUISIANA YOUNG PEOPLE

At a meeting held in Lafayette, February 14, 1932, an active Young People's Union was organized under the new plan, consisting of Young People's Divisions of Gueydan, Indian Bayou, Crowley, New Iberia, Abbeville, Rayne, and Lafayette.

Miss Sharland Myers, of Rayne, led the devotional, and Miss Elsie Whitman, Lake Charles district secretary, had charge of the business meeting. Twenty-five young people were present at this initial meeting.

The following officers were elected: President, Sharland Myers; vice-president, Jewel Foreman; secretary, Ralph Agate, Jr.; treasurer, Harold Beton; publicity superintendent, Octavia Rickey.

After the election, a talk on "Unions" was given by Rev. S. A. Seegers, of Rayne. Miss Whitman urged the observance of Anniversary Day on March 13, if possible, or at the earliest convenient date. She also stressed the payment of Conference Promotion and Missionary pledges.

The regular meeting of the above Union was held in New Iberia, Sunday, April 3, the March meeting having been called off because of the full program in all local churches. A comparatively large group was in attendance.

After a brief devotional, the officers elected at the February meeting were intalled by the presiding elder, Dr. W. W. Drake. A most interesting missionary program was ably presented by Whitney Hale, of New Iberia,

chairman of Committee on World Friendship and Missions.

An important phase of the business meeting was the selection of a name for the union, the name "Sunshine" finally being decided upon. Miss Elsie Whitman presented plans for a week-end institute, and also talked concerning assemblies. After taking care of other routine business, the meeting adjourned to meet in Abbeville, April 24.—(Reported by Octavia Rickey.

Anniversary Day offerings seem to be coming in rather slowly, according to the report from our treasurer, Harold Riggs, in the April Christian Education Bulletin. The total remitted by April 1 was only \$277.16, as follows: Alexandria district, \$1.27; Baton Rouge district, \$69.35; Lake Charles district, \$39.67; Minden district, \$13.50; Monroe district, \$66.78; New Orleans district, \$22.97; Ruston district, \$53.97; Shreveport district, \$7. Of course, this report is incomplete, as a large number have not yet observed the day, and possibly cannot until in May.

Alexandria district is planning a week-end rally to be held in Lecompte the last week-end in April.

Baton Rouge district is planning an intensive advertising campaign for assemblies. Posters are to be made, and the assembly committee has been appointed to visit the various local churches in the interest of assembly, displaying these interesting posters, illustrated with assembly snapshots.

Shreveport is also planning some original posters to promote assembly in that district. What is your district doing?

MARY SEARLES,

Young People's Div., Pub. Supt., La. Conf.

ATTENTION CHILDREN'S WORKERS, MISSISSIPPI CONF.

Miss Mary Skinner will visit our Conference in a series of institutes to aid the children's work. Miss Skinner is the person in charge of children's work for our church. This will be the one opportunity this year for the children's workers to be helped. Please take note of the place and date of the meeting nearest to you and be there.

Jackson district, May 1, at 2:30 p. m., Galloway Memorial Church, Jackson, Miss.

May 1, 7:30 p. m., Carthage, Miss. Area meeting with Carthage circuit and neighboring churches.

Newton district meeting, Union, Miss., May 2, 10 a. m. to 3 p. m.

Hattiesburg district, Court Street Church, Hattiesburg, Miss., May 4, 10 a. m. to 3 p. m.

May 2, at 7:30 p. m., church meeting at Newton and surrounding churches.

May 3, Bay Springs, Miss., at 2:30 p. m., for the area near Bay Springs.

May 2, at 7:30 p. m., Kingston, Laurel, Miss., for the area.

Hattiesburg district, Court Street Church, Hattiesburg, Miss., May 4, 10 a. m. to 3 p. m.

Seashore district, Lumberton, Miss., May 5, 10 a. m. to 3 p. m., Columbia, Miss., May 5, 7:30 p. m., for the Columbia area.

Brookhaven district, McComb, Miss., Centenary Church, 2:30 p. m., and 7:30 p. m., May 6.

Vicksburg district, Fayette, Miss., 2:30 p. m. May 7.

The district director of children's work will be in charge of these institutes. We are hoping that we will have many of our problems solved and that we will be helped in every way to a larger and more meaningful service to children.

GO TO CHURCH

By Rev. T. R. Holt

Go to church. An earnest gospel message Sunday morning and evening will give you a different and a better view of what life means. Go to church.

* * *

Go to church. "I never got into the habit of going." You should acquire at least one good habit in life. Go to church.

* * *

Go to church. Set a good example, for your daily life is a sermon in action. The world is watching you. Go to church.

* * *

Go to church. Get a blessing, and be a blessing to others by worshipping with them. Go to church.

* * *

Go to church. "The sermons are dry and the whole program seems to

drag." Bud, the church was not built to entertain, but to represent Christ, and give light to the world.

* * *

Go to church. "Too many hypocrites in the church." Well, there is always room for one more. Go to church.

* * *

Go to church. "But there are so few there." So will it be in heaven if everybody were to take that attitude toward Christ and His church. Go to church.

* * *

Go to church. "I will when I get older, and feel the need of it more." You should feel deeply the need of it before you are old. Go to church.

* * *

Go to church. "I haven't time." Has it ever occurred to you that you will have time to die? Go to church.

* * *

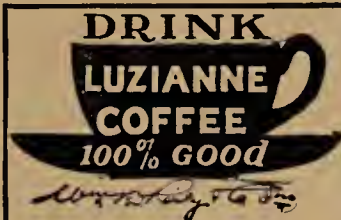
Go to church. You stood at the altar and took a vow that you would go. Does your vow to God mean nothing to you? Go to church.

BE A BOOSTER

Boost your city, your friend,
Boost the club that you attend.
Boost the street on which you're dwelling,
Boost the various goods you're selling.
Boost the people all about you,
They can get along without you;
But success will quickest find them
If they know you are behind them.
Boost for every forward movement,
Boost for every new improvement.
Boost the man for whom you labor,
Boost the stranger and the neighbor.
Cease to be a chronic knocker,
Cease to be a progress blocker,
If you'd make a thing better—
Boost it to the final letter.

—Anon.

A cross-eyed man was arrested for burglary, and, although he was found innocent, he still looks crooked.



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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

first report, ten years ago, the property was valued at \$132,000. The value today is \$500,000.

Mrs. W. A. Newell, superintendent of Christian social relations, told of the wide field this work covers—Christian citizenship, international peace, interracial co-operation, industrial relations and rural developments carrying a new sense of the meaning of social service.

Miss Daisy Davies, chairman of the committee on Spiritual Life and Message, said no auxiliary can do its best without one of these groups and retreats.

Miss Bess Combs, superintendent of the bureau of co-operation, reported better and more efficient organizations, training of leaders, and broader vision of the work to be accomplished. China sent more than three times as much to the conference treasurer as was spent for local work.

The place of next meeting was made a special order of business Monday, Louisville, Ky., and Birmingham, Ala., presented their invitations, Louisville being selected a sthe place of the 1933 meeting.

The week of prayer specials for this year are: Foreign—The erection of a building on the campus of Ewha College, Seoul, Korea, to be called Esther Case, in honor of our secretary of foreign work. Home—McDonnell School at Houma, La.

The outstanding feature of Tuesday was the pledge service. Having

previously given the conference women an opportunity to make their pledges privately, Mrs. Fulton, when she took the platform, said her heart was so heavy she could hardly speak, said she had always said we were in the million dollar class, but the pledge for 1932 had fallen below that, \$980,301, or \$87,699 less than in 1931. There was much discussion about ways and means of raising the pledge, Mrs. Lipscomb leading in prayer for this special purpose.

Evening Services

The music Thursday evening was furnished by the Glee Club of Pains College. These negro boys and girls sang as only negroes can.

The address of the evening was delivered by Dr. Paul U. Kellogg, on "Want in the Midst of Plenty." He brought to the body a sense of their relationships toward the situation which confronts the world today.

Friday evening's address, "Missions and the World Today," was by Dr. Fletcher Brockman, of the Committee for the Promotion of Friendship between America and the Far East. He declared the question of foreign missions has become a world-force upon which depends civilization itself.

"Voices of Youth," spoken from Korea, Japan, and China, by three most attractive nationals: Miss Pak, Korea; Miss Uno, of Japan; Miss Yang, China. They said the youth of their countries extend outstretched arms to welcome missionaries and they look with faith and hope to the youth of Christian America to give them an adequate program of life.

Sunday evening's message was brought by Dr. Luther A. Weigle, dean of the Divinity School, Yale University, "The Coming Revival, or the Return to Christ," his text being: "Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11). He pointed to a return to Christ as the only solution of the economic, political and world ills that beset the world today.

The great climax to the evening service and the Council's crowning glory, was the inspiring consecration service. The scene was shifted to Wesley Memorial Church, because of more room. The beautiful flowers, the lighted cross, in the choir loft, the special music, the presence of Council officers and Bishop Moore, all made a setting most impressive. The procession was led by the thirty-two young women to be consecrated, singing, "Lead On, Oh, King Eternal," followed by the missionaries and deaconesses already in service. The vast audience listened with rapt attention as these eager young girls told of their "call." The class sang a hymn of dedication and were presented by Mrs. Perry, Council president, to Bishop Moore for consecration. The bishop's address to candidates was solemn and tender, reminding them that, like the Master, they are to "minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, and save the sinning." Taking each young girl by the hand he commissioned her to carry the gospel in Jesus' name and in the name of the Church.

After a full, busy day, Tuesday, the Council adjourned with prayer by Mrs. Perry.

JUNALUSKA SCHOOL OF RELIGION

For a number of years Duke University and the General Sunday School Board conducted a six-weeks School of Religion at Lake Junaluska, N. C., during the summer season. Last year the school was continued under the auspices of Duke University and the General Board of Christian Education, with the co-operation of the Board of Missions.

The school has met a real need in the church in that it has provided pastors, Conference officers of Christian education, Professors of Religious Education and Bible in our church colleges, missionaries and others interested in missions, and leaders in the work of local churches, with an opportunity to secure graduate and undergraduate courses in Bible, religious education, Christian doctrine, Missions, and the psychology of religion under outstanding teachers. Being located at Lake Junaluska it enables the student to combine a most enjoyable summer season in the mountains with profitable study and classroom discussion.

Plans have been made for the fifth session of the school. The dates are July 25-September 2, 1932.

Four instructors will be provided by Duke University, one for the General Board of Christian Education and one by the General Board of Missions. The personnel of the faculty is as follows:

Dr. Elbert Russell, Dr. H. Shelton Smith, and Dr. Paul N. Garber, from

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the Duke School of Religion; Dr. W. A. Smart, from Emory University; Dr. A. W. Wasson, from Southern Methodist University.

The following courses will be offered this summer:

The Teachings of Jesus; Old Testament History; The World Task of the Church; American Christianity; The Epistle to the Hebrews, and the General Epistles; The Old Testament Literature; Religious Education and Contemporary Civilization; Development of Methodism; History of Religions.

For further information write to Dr. Paul N. Garber, registrar, School of Religion, Duke University, Durham, N. C., or Rev. John Q. Schisler, secretary, Department of the Local Church, 810 Broadway, Nashville, Tenn.



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—Effie Oliver, Antler, Okla.

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condition of constipation. It builds them up, and is nothing like the strong cathartics that sap their strength and energy.

A coated tongue or bad breath is the signal for a spoonful of Syrup Pepsin. Children take it readily, for it is really delicious in flavor. Taste it! Take Syrup Pepsin yourself, when sluggish or bilious, or you are troubled with sick headaches and no appetite. Take some for several days when run-down, and see how it picks you up.

It is a prescription preparation which every drug store has ready; in big bottles, just ask anywhere for Dr. Caldwell's Syrup Pepsin.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—
In Part

Colfax and Montgomery, at Colfax,
April 24; Q. C., 2 p. m.
Leconte, at Cheneyville, April 24
p. m.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Second Round

Kentwood, Apr. 24, 11 a.m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a.m.
St. Francisville, at New Hope, May 8,
11 a. m.
Jackson, at Ethel, May 8, p.m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May
15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Many and Zwolle, at Zwolle, Apr. 24,
a.m.
Leesville, Apr. 24, p. m.
Acadia, at Iota, May 1.
District Conference meets at Many,
May 5-6.

W. WINANS DRAKE, P. E.

Minden District—Second Round

Standard and Olla, at Grayson, Apr.
24, 11 a.m.; 2:30 p.m.
Rochelle and Selma, at Selma, Apr.
24, p.m.
Campti, at Davis Springs, May 1, 11
a.m.; 2 p.m.
Coushatta, May 1, p.m.
Winnfield, May 8, 11 a.m.; 2 p.m.
Plain Dealing, at Benton, May 15, 11
a.m.; 2:30 p.m.
Minden, May 15, p.m.
District Conference, Apr. 26 and 27,
at Olla.

Opening sermon Tuesday, 10:30 a.
m., followed with Holy Communion.
Connectional men will be heard first
day. Pastors will see that local
preachers report, that quarterly con-
ference journals are in shape and
present for examination, that dele-
gates are informed of date of confer-
ence and urged to attend. Come pray-
ing for a great spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Mer Rouge, April 24, a. m.; Q. C., at
Collinston, 7:30 p. m.
Bonita, at Beekman, April 24, p. m.
Rayville, May 1, a. m.
West Monroe, May 1; Q. C., May 25,
p. m.
Oak Grove, at Kilbourne, May 8.
Waterproof, at St. Joseph, May 15; a.m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Ster-
lington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.

District conference at West Monroe,
May 10, 11. Program announced later.

W. L. DUREN, P. E.

New Orleans Dist.—Second Round

Rayne Memorial, Apr. 24, a. m.; May 3.
Louisiana Ave., Apr. 24, p.m.; May 18.
Franklin, May 1.
Algiers, May 8, a. m.; Apr. 13.
St. Mark's, May 8, p. m.
Donaldsonville, at Reserve, May 15,
a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May
22.

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to having in full to date salaries for
the pastors. Pastors will please give
attention to questions to be called

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at the second quarterly conferences.
The district conference will open
at 11 o'clock on the morning of April
20, at Houma, with a sermon by Rev.
R. L. Armstrong. All those having
matters to be brought before the dis-
trict conference will receive such time
as they need and are invited to be
present on April 21.

W. L. DOSS, JR.

Shreveport Dist.—Second Round

Cedar Grove, April 24, p. m.; Q. C.,
April 20, 7:30 p. m.
District conference, at Mangum Me-
morial, Thursday, April 28, 9 a.m.
Claiborne, May 1, a. m.; Q. C., May
2, 7:30 p. m.
First Church, Shreveport, May 1, p.
m.; Q. C., May 4, 7:30 p. m.
Greenwood and Bethany, at Flournoy,
May 8, a. m.; Q. C., 2 p. m.
Noel Memorial, May 8, p. m.; Q. C.
May 9, 7:30 p. m.
Pelican, at Mitchell, May 15, a. m.;
Q. C., 2 p. m.
Grand Cane, at G. C., May 22, a. m.;
Q. C., 2 p. m.
Logansport, at Lougstreet, May 29,
a. m.; Q. C., 2 p. m.

The above dates are subject to
change, when practicable, to suit the
convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Crystal Springs, April 24, 11 a. m.
and 2 p. m.
Meadville, at Meadville, April 17, 11
a. m. and 2:30 p. m.
Osyka, at Muddy Springs, May 15, 11
a. m. and 2 p. m.
Barlow, at Brandywine, May 21, 11
a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C.
May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30
p. m.
Bayou Pierre, at Pleasant Ridge, June
4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June
5, 3 p. m. and 7:30 p. m.
District Conference will be held at
Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Second Round

Heidelberg, at Vossburg, Apr. 24, 11
a.m., 2 p.m.
Hattiesburg, Main St., Apr. 25, 7:30
p.m.
Sumrall, at Sumrall, Apr. 27, 7:30 p.m.
Eucutta, at New Hope, May 1, 11 a. m.
and 2 p. m.
Petal, May 2, 7:30 p. m.

GRAY'S OINTMENT

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Ellisville, at Moselle, May 4, 11 a. m.
and 2 p. m.
Magee, at Rials Creek, May 8, 11 a.m.,
2 p.m.
Mt. Olive, May 8, 7:30 p. m.
Hattiesburg, Broad St., May 9, 7:30
p. m.
Purvis, at Purvis, May 11, 7:30 p. m.
Bonhomie, at Bonhomie, May 12, 7:30
p. m.
Leakesville, at Leakesville, May 15,
11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a.
m. and 2 p. m.
The district conference will be held
at Ellisville, April 21-22. Please elect
delegates and send their names to
Rev. F. B. Ormond, Ellisville, and to
me. W. A. HAYS, P. E.

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MAY 8-15

BISHOP W. A. CANDLER

Many Methodists have been slow to understand the nature of the Golden Cross Society. Its appeal is most pathetic and potent.

* * *

BISHOP W. F. McMURRY

It would be a happy thing if our people everywhere would get interested in the Golden Cross Society of the Church. Great relief would come to the hospital and great blessings to the people. I cordially commend it. Join the "Golden Cross Society."

* * *

BISHOP H. M. DuBOSE

The Golden Cross should successfully challenge the body of our Methodism from one side of the continent to the other. Our spiritual appeal will be but half-hearted if this call to minister to human sickness is neglected.

* * *

BISHOP EDWIN D. MOUZON

The Methodist Episcopal Church, South, is now committed to a definite program of hospital work. Methodism is definitely connectional. Our hospitals are not local institutions only, but enterprises of the entire Church.

* * *

BISHOP HOYT M. DOBBS

One of the most significant and gratifying movements in the progress of the Church today is the increasing interest in the great hospital program which commends itself to nearly three million Southern Methodists.

We never approach more nearly the method and ministry of the Great Physician than when we are engaged in relieving the sufferings of our fellow-men.

* * *

BISHOP H. A. BOAZ

The Church must minister to both soul and body. Through the Golden Cross an opportunity is given every member to have a part.



THE GOLDEN CROSS AT WORK

The Golden Cross Society is the Methodist Church expressing itself in the ministry of healing. It is auxiliary to the General Hospital Board, and is the method authorized by the General Conference for raising funds for the hospital work of our Church. This is done through an annual Enrollment.

There are, in America, 7,000 hospitals with a bed capacity of 1,000,000. The total value of these hospitals is about \$3,000,000,000, and the total number of hospital patients runs to 12,000,000 each year. These hospitals have helped to reduce American death rate 86 per cent in 30 years.

Twenty-five years ago there was no hospital in our Church. Today the 12 hospitals in our Church are valued at \$16,000,000 or more. They treat approximately 35,000 patients annually.

These hospitals spend annually about \$500,000 in free service.

There are 750 young women training in our hospitals for the ministry of healing.

Our hospitals need endowments; several of them critically need funds to pay off bond issues. Several of them need nurses' homes.

Our tubercular hospital at Tucson, Ariz., is our only connectional hospital.

Enroll in the Ministry of Healing

BISHOP COLLINS DENNY

Our Golden Cross work is greatly needed, and is a most serviceable work. Those ready to help in a true Christian spirit can make no better investment than to join the Golden Cross.

* * *

BISHOP U. V. W. DARLINGTON

The Golden Cross Society of our Church should commend itself to all our people. If they would worthily respond, we should have a most magnificent sum for the prosecution of this most worthy cause.

* * *

BISHOP JOHN M. MOORE

The Golden Cross is an intelligent and reasonable provision for giving systematic and conscientious support to our hospital work. To know its possibilities is to embrace its privileges.

* * *

BISHOP W. N. AINSWORTH

Every man, woman and child in the Church should be enrolled in the Golden Cross movement, thereby taking part in the general obligation that is upon us all to minister to the sick and suffering of the land. Every such participant should realize more of the spirit of Christ.

* * *

BISHOP A. FRANK SMITH

As Christians, we are committed to the ministry of healing; as Methodists, we are committed to the hospital movement, and to the Golden Cross as the means whereby every member in Methodism may give expression to his loyalty to this part of the program of Jesus and Methodism.

* * *

BISHOP ARTHUR J. MOORE

A Christian hospital ministering to suffering humanity in Christ's name is one of the credentials of the Church. It is a wise and effective method of translating the teaching of Christ into practical service.

"I was Sick and ye visited Me"

General Hospital Board

Chas. C. Jarrell, General Secretary

406 Wesley Memorial Building, Atlanta, Georgia

Let The Advocate Campaign Go On Until the Goal Is Reached

Christian Advocate

NEW ORLEANS

Vol. 79—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4022.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 28, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

WHAT IS SPIRITUALITY?

We are serious about this. We want to know just what you mean by spirituality. What are the marks of a spiritual man? How would I be able to pick out one if called upon to select such out of the crowds that pass by?

We ask this question because of the fact that we use a great many words without ever seriously investigating their meaning and connotations and implications. Furthermore, words, by long and familiar usage, seem to lose something of their original content. Then each person tends to endow words with meanings that are suited to his way of thinking. We do not take them to court and have them examined. We do not go to the dictionary and check up on them. Then, too, words, in the course of time, acquire new meanings.

What got me started on this trail is the good criticism that comes from time to time hinting or saying outright that our Advocate is lacking in spiritual significance. If it were more spiritual people would be seeking it out and reading it.

Let all interested ones be assured that no one desires more than the editor that this paper carry spiritual help to the people. He is not convinced, however, that multitudes necessarily will seek it on that account. Not many of us are hungry for spiritual food. Many of us want a sop that will soothe and satisfy our desire for religious ease. Spiritual food suited to our needs would be distasteful to several of us.

But getting back to the subject a little more closely. Just what is spirituality? Is it the practice of saying prayers? Is it a life made up of negations and separation from the life in the midst of which we must spend our days? Is it frequent utterance of religious words? Is it the use of pious phrases? Is it churchliness? Is its symbol a sigh? Is its tone an undertone and its color gray? Does it face all the facts of life fairly and hide its face from no problem? Does it ally itself with every honest effort to remake men and the community? Does it hate duplicity and sham? Is it muscular and brave? Does it have to be taken care of, or does it take care of you? Does it make a man bigger or smaller?

Who was the spiritual man in Jesus' time? What was his definition of spirituality? Did he use the word at all? Just what did he mean by life? He was all the time talking about it. Who was spiritual, the Samaritan or the Levite, in the Jericho road episode? Who was spiritual, the Prodigal or the Elder Brother? the Pharisee or the Publican?

Without any attempt to give a complete answer to the question we may hazard a

suggestion or two. Certainly spirituality does not consist of conformity to certain religious statements or rules. The Pharisees met all those requirements. It certainly is not something that we can put on as a cloak. If so, Dr. Jekyll met the requirements. Surely it is not the ability to quote correctly either the Scriptures or the Creeds, neither is it the intellectual acceptance of these. If so the devils meet the requirements. They believe and tremble. Surely it is not regular attendance at church and prayer meeting, however important this practice may be.

To be spiritual cannot mean less than the following. It may mean vastly more. It certainly means the spirit and attitude of reality. It means sincerity. It means the absence of hypocrisy, cant and superficiality. It means honesty. It means unselfishness. It means loyal and wholehearted commitment to what one feels to be the best. It means the heroic attempt to acquire and express the spirit and practice of Jesus. It means to translate the Sermon on the Mount into modern language and modern action. It means not only private devotion but public service. It means being as religious at your practice as at your prayers. It means allowing the spirit of Jesus to flow into every channel of one's life activities and emotions. When life is so conceived the gift of a cup of cold water in His Name is as important as a sermon delivered on Sunday.

For the Christian church spirituality means escape from the swaddling clothes of organization and institutionalism into the self-sacrificing and pioneering endeavor to bring the spirit of Jesus to apply at the many points of our modern social and community contacts, politically, educationally, economically, ecclesiastically. It means shaking off our present lethargy and paralysis and apology, and reclothing ourselves with the spirit and practice of the prophets, apostles and martyrs.

"THE MAN WITH THE HOE"

Edwin Markham is eighty years old, his birthday having been celebrated April 23. He should be remembered for at least two of his poems, "The Man With the Hoe" and "Lincoln." Along with Sam Walter Foss, Markham celebrated the virtues and doings of the common man. There is something genuinely American about him, and something far more inclusive than that. He is genuinely human.

"The Man With the Hoe" may be allowed to stand for all that multitude who earn their bread by the sweat of their faces and the muscles of their arms; the many who have suffered more or less at

the hands of those who, endowed with superior force or larger funds, felt themselves licensed to exploit those who were not so highly favored.

Edwin Markham spoke his word in behalf of the underprivileged and as Lincoln insisted that no government could stand half slave and half free, he insisted that no country can permanently prosper part slave and part free economically. His is the democratic gospel of sharing both the labor and the rewards of labor.

This poet is to be numbered with those who preached a "social gospel." His name is to be mentioned with that of Jane Addams, Walter Rauschenbusch, Graham Taylor, and other prophets of the New Day.

Read his two poems mentioned above and "A Guard of the Sepulchre."

"Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propped with power,
Make as simple as a flower."

IMPLEMENTING OUR FINDINGS

I have found a new word or two that I feel I just must use on an unsuspecting public. This is my way of making a word a permanent and working member of my vocabulary. This one may be old to you.

Well, I got to thinking about the many meetings of various sorts that I have attended and read about in the past ten or twelve years. Americans are great to hold meetings. There are political meetings, social meetings, church meetings, and meetings. By the way, of the church meetings there are several kinds: associations, conventions, synods, conferences, and the others.

And just as sure as we meet we have speeches, talks, addresses, messages and discussions. A prominent word in our speeches these days is "problem." I already know it. Did you ever hear the like of problems? You just can't have a meeting without several jumping up. There is the industrial problem, the labor problem, the race problem, the social problem. We even get to calling certain groups of people a problem. Why, I've seen them go so far as to call a boy a problem.

In our meetings we get up a number of these problems. Each speaker is a specialist in some one kind of a problem. The whole future hinges upon that problem and its solution. Sidetrack everything else and get at it now. The convention runs on for several days. First thing you know someone will get up and make a motion that a "Committee on Findings" be appointed. Perhaps it has already been appointed.

(Continued on Page 8)

THE HOSPITAL AS A COMMUNITY ASSET

BY REV. CHARLES C. JARRELL, D. D.,
General Secretary of the General Hospital Board

The care of the sick throughout the ages may be taken as the index of human progress.

The hospital idea reached a relatively high stage of development in ancient India, medieval Europe, and in recent times in the United States and elsewhere.

Hospital Antiques

The ancient Hindu books contain laws pertaining to hospitals: "Each village was to construct, under the direction of the health officer, a well ventilated, strong building protected from dust, wind, smoke, noises, and odors."

Money for hospitals was obtained by a tax on every rupee of the gain of the merchants.

Egypt was far behind India in the development of her hospitals. The sick were gathered in the temples and the priests endeavored to treat them through dreams and divine oracles.

So-called hospitals in Greece and Rome were mostly rooms in the temples where dreams and oracles were relied on for direction.

Christian Hospitals

From all this it is seen that the germs of the hospital idea were present among ancient peoples; but the spirit of antiquity toward sickness and misfortune was not one of compassion, and the disposition to minister to human suffering on an extended scale has arisen from the Christian religion.

Medieval Hospitals

In 1198 a great hospital movement was initiated by Pope Innocent III. Under his patronage, Guy of Montpellier built the Santo Spirito Hospital in Rome, which continued in use until few years ago, having been destroyed by fire in 1922. Bishops were told to found hospitals like it so that by the year 1400 every European city of 5,000 inhabitants or more had a hospital modeled after the Santo Spirito. The immense growth of leprosy in the middle ages greatly aided the development and spread of city hospitals. There were 1,900 of these 'leprosaria' in Europe during the 13th Century.

Prominent English hospitals of the medieval period were St. Bartholomew of London ("Old Barts"), founded in 1137, St. Mary's Hospital, founded in 1197, and St. Thomas, founded in 1215.

Famous hospitals were built by the Knights of St. John of Jerusalem, Knights of Malta, Knights of St. Lazarus, and by the Teutonic Knights. In France many of these hospitals were called Hotel Dieu, meaning 'Place for God's Hospitality.' The Hotel Dieu of Paris is the oldest hospital in the world. It was founded in 651 A. D. and today is a modern departmentalized hospital, accommodating over 800 patients.

American Beginnings

The first hospital in the New World was erected by Cortez in the City of Mexico in 1524. The first hospital in what is now the United States was built on Manhattan Island in 1663.

Florence Nightingale and Louis Pasteur worked in different fields, but their lives gave an immense impetus to the hospital movement. Pasteur opened up the fields of disease immunization and disease prevention and pointed the way to the sciences of modern surgery and bacteriology. The result of these medical discoveries led to an impressive hospital Renaissance.

The Hospital Renaissance

This hospital Renaissance, particularly in the United States, is remarkable for the number and size and efficiency of hospitals erected. The movement did not get well under way until the third quarter of the century. In 1875 there were only

661 hospitals in the United States. Today 7,000 American hospitals represent an investment of over \$3,000,000,000, require the scientific attention of 98,000 members of medical staffs, provide over 900,000 hospital beds for an annual patient total of 12,000,000 people, and have an Annual maintenance cost of \$900,000,000. Custodial institutions for nervous and mental disorders use about 40 per cent of the total number of hospital beds. The general hospitals, properly so-called, contain another 40 per cent of the total.

There is another impressive fact about this American hospital Renaissance, which represents a decided departure from the older and European usage. I refer to the extensive use of hospitals by the general public, a decided departure from the older custom of providing hospitals only for those who were homeless or who required isolation from the community.

Very naturally surgery, following Lister's discoveries, took the early honors in this hospital efflorescence. Today the triumphs of internal medicine, the development of the X-ray and other appliances for diagnosis, exploration in the field of metabolism, the study of body chemistry and other fruits of the modern laboratory have made the modern hospital vastly more than the bedroom of an operating pavilion.

The obstetrical development of the modern hospital is another remarkable feature. In cities of over 50,000 population from 20 to 67 per cent of the deliveries are in hospitals. Seven hundred thousand babies, or approximately one out of every three, are born in our hospitals each year. These 700,000 mothers enjoy better obstetrical practice and these 700,000 babies are better born. Infant mortality among babies born in the hospital is much less than for the country as a whole.

The care of the crippled and handicapped child is one of the most appealing of all of our hospital accomplishments. Our larger hospitals are developing their pediatric and orthopedic services and many fine institutions have been built for their use exclusively.

The hospital has widely approved its value to the man in middle life who "looks well" and thinks he is well, but who is developing the minor defects which lead to the slowly progressive and degenerative diseases. Many men in middle life have learned to go to the hospital before becoming seriously ill.

The Community Value of the Hospital

The community value of the hospital is particularly apparent when we consider that more and more the well prepared physician who has taken advanced work will seek the community having the facilities of a modern hospital. If good doctors, well trained nurses, and a high type of medical service are community assets, then is the hospital a community asset, since it contributes to all these. The hospital is no longer an adjunct, but has become the center of the medical service of a community. Since the advantages of a hospital accrue to the entire public, the provision of hospital capital through taxation and voluntary contribution is an equitable procedure.

Hospital a Community Responsibility

It is not generally recognized that the hospital is distinctly a community responsibility inasmuch as "the public health," to use the words of Gladstone, "is the public wealth." The conservation of the public health must inevitably be a community responsibility. The community has obligations to the hospital and the hospital has obligations to the community. These obliga-

tions imply the interchange of sympathy, knowledge and support.

Dr. Abt, of Chicago, has beautifully said: "A hospital is a sanctuary consecrated to the healing of the sick and dedicated to the training of men and women in the art of medicine. Its staff should have a keen sympathy and a genuine love for the work and for the human souls who occupy the sick beds."

Methodism and Healing

For the Church to stand between the advances of medicine on the one hand and the needs of the sick on the other hand, and say, "It means nothing to me," would be unendurable. The victims of infant mortality, the martyrs of maternity, the memories of the healing Jesus would rise to condemn such hard neglect.

The Methodist Episcopal Church, South, recognizes its obligation to relieve human distress in the name of the Lord Jesus, "who went about doing good and healing all manner of diseases."

The Golden Cross Society is the Methodist Church expressing itself in the ministry of healing. It is auxiliary to the General Hospital Board, and is the method authorized by the General Conference for raising funds for the hospital work of our Church. This is done through an annual enrollment.

The number of members enrolled and the amount of money are reported to the quarterly conference, and from the quarterly conference to the Annual Conference. The money is sent to the conference treasurer of the Annual Conference in which the charge is located. (Paragraph 560, Discipline, 1930.)

With the example of Jesus to inspire us, and his express command to impel us, we can and should make it the custom for every man, woman, and child to go home from church on the designated Sunday wearing a Golden Cross button.

This would put the Church to following the example of Him who took neither sword nor sceptre nor throne nor crown, but took a towel and basin of water and washed the Disciples' feet.

The Church which washes the feet of Today will have the heart of Tomorrow.

Jesus said, Go, preach, teach, heal.

CAPITALIZING OUR CALAMITIES

By Clovis G. Chappell, D.D.

Reviewed by Rev. Joseph Fort Newton

Dr. Chappell is one of the most famous and beloved ministers of the Southern Methodist Church. After pastorates in Washington and Memphis, he is now in the service of the First Church of Houston, Texas, where a vast congregation waits upon his ministry. Fifteen volumes of his sermons and addresses have appeared, beginning with his early studies of "Bible Characters," both in the Old and New Testaments, down to his latest book of "Sermons From the Psalms," all of which have been widely read. He is a consummate master of the art of popular preaching; he knows the knack of making the Gospel as fascinating as a romance. In the sermon here reviewed, appropriate to days of stress, he asks and answers the question: Since trouble is so nearly a universal human experience, what are we going to do about it?

"There are three ways of taking our troubles," says Dr. Chappell; "three attitudes we may assume in face of difficulty and calamity. We may

surrender to sorrow and sink under it—that is, let our troubles take us captive. In "Great Expectations" Dickens tells of a woman who was to be married. The guests were gathered, the feast prepared, but the bridegroom did not come. Every clock in the house was stopped at twenty minutes to nine, the hour of her great humiliation and sorrow. The blinds were drawn, and she lived in the dark except for the light of candles. For the life had stopped at the hour of her tragic disappointment. She met her sorrow with unconditional surrender, as so many do. It is the easiest method of all—just to give up, let go, sink into self-pity, and accept defeat; such is the way of weakness.

"Or we may be defiant and fight back, take our bitter pills with bitter spirit, and allow our troubles to make us cynical and hard. But this is only another way of surrender—the way of the strong, while the other is the way of the weak. A man gathers strength by the sufferings of life, but his grim fightings may overdevelop his pugnacity, and make him look upon all weakness with scorn rather than with sympathy. He becomes rocklike, but a rock on which ships are wrecked, not like the shadow of a great rock in a weary land where tired travelers find rest. There are few sadder losses than a lost sorrow—a sorrow that embitters rather than softens.

"No, there is a better, wiser way to take trouble. There are those who refuse to surrender to their sorrows either by turning cowards or becoming callous and hard. Instead, they make capital out of their calamities and change their losses into gain. It is to such souls that the world owes its supreme debt, they are the most useful and winsome men and women we know. As a rule, the most helpful people are those who have had their hearts broken and found healing. Truly, capitalizing our calamities is one of the finest of all arts, mastery of which is more to be coveted than any other skill. How can we acquire the courage and power to make the best of our sorrows and not let them make the worst of us?

"First, we must believe in the possibility of it. Then, we must recognize the value of sorrow, for without trouble, testing, and even tragedy, man would not be of much value. Otherwise, we should live a ghastly, smooth life, dead of soul. But not all sorrows are in accordance with the will of God. Think of saying that a little child who died the other day of partial starvation in this land of overproduction did so by the will of God—it would be sheer mockery and a slander against God! Many ills we suffer are of that kind, due not to Divine providence, but to human improvidence, stupidity, or wickedness. How unjust it is to rail against God for what those who are hostile to God have done. Whether our sorrows come by the will of God or the willfulness of man, our religion, if we know how to use it, will bring us through with honor, and make us the richer for our losses. That is what our religion is for, because it reveals a grace of God equal to all human calamity."—McCall's Magazine.

CIRCUIT RIDERS OF MODERN TIMES

1891 - 1932

By "Nagob"

Our circuit rider was born just before the close of the Civil War in the Parish of East Baton Rouge, State of Louisiana, March, 1865. He grew up in the country and spent all the years from birth to manhood on the farm and in the home of his parents.

In those days when poverty and distress stalked abroad in the land and the fields lay bare and its buildings in ruins, and labor disorganized and refused to work by reason of freedom thrust upon it over night; and the country was overrun by thieves and idlers and busybodies and the old State was seized and governed by the vilest of men. In those days life and property was cheap

and constantly exposed to the depredations of those who went about to kill and to steal and to destroy.

So it came about by reason of labor and industrial conditions of the times, the young and very young were often forced into the ranks of the toilers. So it was with our Circuit Rider. When a child of seven years of age, he found his place in the field as a regular hand, doing such things as young hands could do.

The public schools in those days were far from perfect, and three months was the full term; they were conducted in the summer time, after the crops had been laid by and the children foot-loose; and the school teacher was paid the munificent sum of twenty-five dollars per month. And the school house itself was, more likely than not, not a house at all, but a log cabin of one room, furnished with twelve-inch plank or split-log seats and sometimes backless. But even this rude and unattractive affair with its short term was not always in reach of the boys and girls of that day; this was the case of our Circuit Rider, who, in lieu of these denied opportunities, was tutored at home during odd hours and rainy days; these opportunities while limited in both time and equipment were the best that could be had under prevailing conditions. No, sir, the boys and girls in those days ate no idle bread, nor grew up flabby in body for the lack of exercise. They were both a present and future asset in the economics and outlook of the family.

Well, be that as it may; long hours of labor and toil and manifold privations dampened neither the ardor nor spirit of our growing boy; for the monotony was often broken with prospects and realization of an evening off, to spend in the joy and freedom of the chase for coon, cat or fox and other wild animals that depredated upon the barnyard, or the ripening corn, or the young pigs and lambs; then again perchance it was an afternoon spent in the great forests of those days with dog and gun to return at evening time with a bag of game. At other times it was in company with brothers and neighbor boys they sought and found the old swimming hole in the crystal waters of the quiet river; well, the average boy don't have to be told what that meant, there was there, no remembrance of labor and toil, but joy without alloy; then, too, there was the occasions where, with pole and line and a can of bait he went forth to return at evening with a string of fishes sufficient to feed a family of ten. Now, all of these occasions were times of richest enjoyment and found their climax in the tale that was told, as the boy shouted his triumphs, and boasted his victories and exhibited his trophies.

Among the most enjoyable and happy occasions of those now far-off days, was the monthly recurring preaching hours at the little rudely built church and its great box pulpit; here once a month the whole neighborhood would come together to worship the "Lord of Hosts" and enjoy a social hour. Then there was the quarterly meeting, which usually embraced Saturday and Sunday and was a great occasion in the life and experience of the community. The presiding elder was a great man in those days among the officials of the church, and was highly esteemed for his executive and preaching ability, while the preacher in charge was a man to be reckoned with in the social, civic, moral and spiritual life of the circuit.

Then, besides these regular occasions in the life of the church, there was the season of the annual "Basket Meeting," with preaching morning and afternoon with dinner on the ground between hours; and this for a whole week. Yes, there was the Browns and Bogans, the Hauseys and Finleys, the Loudons and Quines, the Deers and Simmons, the Skoefields and Flemings, the Joors and Morgans, the Smiths and Bovards, the Carpenters and Prynes, the Edwards and Gilmores, the McQuires and Coles, the Hoopers and Fridges, and others whose names are written in heaven. Yes, they were all there, both little and big, old and young.

It was on one of these occasions that our Circuit Rider, then a lad of fifteen years of age, openly confessed our Lord Jesus Christ before men and united with the Methodist Episcopal Church, South, and from that time on was an active member of the church. Fifty-two years have gone since then, and through them all he has sung, "I love thy Church, O, God; the house of thine abode, the church our blessed Redeemer bought with his own precious blood."

In the meantime our lad grew into manhood and left the protection of the parental abode and fared forth into the world to live his own life and seek his own fortune. For seven years he was variously occupied and employed in secular affairs, spending his days in arduous labors and his evening pourings over some book in the light of a coal-oil lamp, and later spent some time at Centenary College, then at Jackson, La.

From childhood up through the years of secular employment he carried with him a definite call to preach the gospel. He was licensed to preach at the Fourth Quarterly Conference of First Church, Baton Rouge, La., November 16, 1891. Rev. J. A. Parker, D.D., pastor, and his license bears the signature of Chas. F. Evans, P. E., New Orleans district, and Homes S. Bodley, secretary, conference. He was admitted on trial in the Louisiana Annual Conference that met at Alexandria, La., December 16, 1891. John C. Keener, bishop, and John T. Sawyer, secretary of conference.

At the conference he was appointed to the Oakley circuit, where for one year he served four churches and five congregations. It was here that he entered "Brushwood College" in pursuit of his theological studies and was received in full connection in the Conference and ordained deacon by Bishop Joseph S. Key, December 14, 1893, at Homer, La., and was ordained elder by Bishop E. R. Hendrix, at Crowley, La., January 6, 1898. On account of the scourge of yellow fever that prevailed, the Louisiana Conference did not meet in 1897. From Oakley he was sent to Cane River, where, for three years, he served four churches and congregations, and from here he was sent to Slaughter to serve one year, four churches and congregations. The next appointment was Grand Cheniere, where for one year he served four churches and five congregations; from here he went to Indian Bayou for one year, serving three churches and congregations; then, at Olla one year with four churches and congregations. He was lifted from Olla and set down at Port Vincent, where he served for one year five churches and congregations. His next move was to Floyd, La.; here he served for three years three churches and five congregations. Then, at Bayou Lachute for three years, with five churches and six congregations. The next year was at Garyville, with one church and congregation. From here he went to White's Chapel for one year with six churches and eight congregations. We next find him at Sicily Island for four years, serving seven churches and eight congregations; from here he went to Winnsboro, where he served three churches and congregations one year. Then at Bernice three months, serving four churches and congregations, and at Winnfield one year and nine months, serving one church and congregation. The next appointment was Jackson, La., for four years, serving while there ten churches and ten congregations. The following year he was at Gonzales, serving five churches and six congregations, and from there Pleasant Hill, where he served one year four churches and five congregations. At Colfax one year, serving three churches and congregations; then, at Gibsland for one year, with three churches and congregations. Following this he was at Columbia four years, with three churches and five congregations and afterwards he served one church three years as a station and two years as a circuit of two points.

Being separated from the source of information, we are not able to give statistical results of these years of labor, these would show many added to the church. During these years his salary has

never been less than \$250, nor more than \$1,800, and during these years of itinerant service in the Louisiana Annual Conference he has served 87 churches, 101 congregations in 28 parishes, conducting 6,929 regular services plus many special services, and besides these has conducted from one to eight protracted meetings each year of five days to two weeks duration. To do this work our Circuit Rider has traveled many, many miles, on foot and horseback, in buggy and wagon, on train and bus, etc. In the meantime our Circuit Rider has been among his brethren as one that serves. These have been years of joyous and happy service and not without profit and fruitfulness to the church he loves and serves. Oh yes, there have been many, and sometimes grievous, disappointments, with hard times, privations and suffering along the way; but these have been the exception and not the rule. Over all God causeth to triumph. To be sure, our Circuit Rider reared a family, but to tell of this would require more time and space than is at our disposal.

Suffice it to say, the subject of our tale still comes on, mindful of the words of promise, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

No work is small that God appoints,
Nor labor lost that is done for him.

JACKSON DISTRICT CONFERENCE

The District Conference of the Jackson District which met in the Benton Methodist Church, April 14 and 15, was indeed a time of spiritual awakening and inspiration to those of us who were able to attend. God gave us weather that was ideal, the cool, bright days when all the world is again breaking forth into full flower kept us reminded that we, too, needed to be breaking out into new manifestations of the glorious life that is ours through the grace of our Savior. The ministers and laymen seemed to radiate a spirit of optimism that indicated that they believe that the winter of spiritual depression has broken down before the attack of the spring of Christianity and that the present dark hour is but that which is about to precede the dawning of a more beautiful day of liberty and power in Him. The spirit created an atmosphere of responsiveness that greatly stimulated all the speakers of the conference and gave them a singular freedom and power in their utterances.

The beautiful little church of Benton and its splendid membership greeted us with smiling hospitality on our arrival there and continued to shower us with tangible expressions of their appreciation of our efforts for the Kingdom of God. The bountiful luncheons served us in the open air behind the church each noon were stimuli of good cheer and fellowship, and were only surpassed by the kindness extended to us in the homes of the people in the evening.

S. F. Harkey preached the opening sermon, stressing our opportunities and obligations as "Ambassadors of Christ." Dr. J. A. Smith spoke in the evening on "The Devil's Short-cuts to Happiness," and having warned us of the dangers of the subtle appeal of short-cuts pointed us to the only road to happiness which is found in Christ Jesus. Van R. Landrum preached the third sermon of the conference on the "Surrendered Will," and the altar service at the close recalled the joyous old camp meeting days of our fathers' times. The laymen and ministers who brought us the usual messages on the routine questions of our Church brought them in an unusual and inspiring way. J. C. Chambers, Dr. D. M. Key, and Dr. G. F. Winfield presented the cause of Christian Education in a comprehensive manner. Dr. J. Reese Lin, of Millsaps College, ably addressed us on "Methodism" in his characteristic manner. Dr. J. Lloyd Decell forcibly represented our most excellent Conference Organ

and commended the splendid service now being rendered by our new editor at such a great personal sacrifice. Jas. W. Sells spoke of the advantages of the Pastors' School to be held at the Seashore Methodist Assembly Grounds and urged us to take advantage of its attractions and inspiration. J. L. Sutton told of the splendid work being done by the Mississippi Children's Home Society. J. L. Neill gave a short, challenging address on the conditions and needs of Missions both in our Conference and in all our Church. J. C. Wood, our energetic District Lay Leader, presented an excellent program, including an address by W. C. Davis on "The Methodist Layman," one by W. H. Bradley on "Christian Stewardship," and one by Dr. J. M. Sullivan on "The Opportunities of the Laymen, and the Importance of Full Collection of the Benevolent Apportionments." H. E. Raley represented the claims of the Golden Cross Enrollment.

The following lay delegates to the Annual Conference were elected: J. M. Sullivan, Jackson; J. C. Wood, Jackson; Mrs. W. H. Watkins, Jackson; Dr. D. M. Key, Jackson; J. M. Forman, Jackson; J. A. Lindsey, Pelahatchie; H. O. Middleton, Mendenhall; J. P. Bennett, Yazoo City; W. C. Davis, Jackson; W. H. Bradley, Jackson; I. O. Brown, Fannin; J. O. Box, Benton; G. P. Cook, Canton; Mrs. J. A. Smith, Jackson; Mrs. W. F. Mahaffey, Braxton; William Hemingway, Jackson, and Mrs. J. H. Fox, Clinton.

George Peter Franklin Munice, Buren Theo Akers, Robert Edward Case, and Floyd Wesley Odom were licensed to preach. Robert S. Young was recommended to the Annual Conference for Admission on Trial. J. A. Smith, J. L. Decell, C. A. Schultz and T. O. Prewitt were elected as the Ad Interim Licensing Committee.

Probably the happiest time of the conference came when M. L. White, in his usual humorous style, objected to the manners and rulings of the presiding elder and asked that Brother Leggett surrender the Chair to G. H. Thompson. J. A. Smith read appropriate resolutions expressing the appreciation of the conference for Brother Leggett's four years of efficient service as presiding elder. Brother Thompson requested two laymen to escort Dr. Leggett to the bar of the conference for arraignment, and Dr. J. L. Decell, on behalf of the ministers and laymen of the district conference, presented Dr. Leggett with a Knights Templar watch charm. Brother Leggett tried to express his feeling of appreciation but was almost overcome with emotion. Someone raised the hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love," and the members of the conference and Brother Leggett engaged in a happy old fashioned Methodist handshaking.

The conference reluctantly adjourned and left Benton to meet at Forest Hill Church next year.

SWEP HARKEY, Sec.

NEWTON DISTRICT ADULT WORKERS MEET

The workers of the Adult Division of the Northern and Western groups of the Newton district met at Forest, April 5, for a two-session conference on plans for the district organization and a study of the legislation pertaining to the adult work.

Mrs. Munn had charge of the morning program and appealed to Rev. Jno. C. Chambers, executive secretary of the conference board of Christian education, to guide the discussion. It was made plain that it would be necessary for the adults to take active part in the organization and execution of the work of that division if it was to accomplish the results desired.

The program assumed the form of an open forum which made possible an exchange of opinion and a sharing of experiences.

Dr. D. L. Mumpower, assistant director of adult work, was the representative of the General Board, who, in his address called special atten-

tion to the activities of the adult class in the local church. The chief ones he named were Worship, Fellowship, Recreation, Evangelism, Church Loyalty, Missionary Education, Christian Service, Parent Education and Home Cooperation, and Leadership Training.

The afternoon session took the form of a round table discussion giving attention to the following phases of the work: The place, function and personnel of the Adult Council; Co-operation with other agencies within the church now at work; Preparation of carefully selected persons to take leadership training for future leadership.

OLEN C. HULL, Sec.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference of the Louisiana Annual Conference has had one of its best sessions which was held at Opelousas, La., April 13 and 14. The spiritual tide rose higher and higher as the conference progressed. There were many who contributed to this success, among them being Rev. J. E. Selfe, pastor-host, who certainly knows how to entertain a conference and to make everybody feel at ease; then, too, the fine poise and wit that characterizes our presiding elder, Dr. Briscoe Carter, had a great deal to do with making this one of the best sessions in history. The preaching was done by Dr. N. E. Joyner, of Alexandria, Rev. B. C. Taylor, Natchitoches and Bishop Hoyt M. Dobbs of Shreveport. We all knew that these brethren were all good preachers but it was the common talk at the conference and after its adjournment that each of these brethren even surpassed anything that we had heard from them before. The conference was brought to tears more than once and set to thinking of bigger living for the Master. Yes, it was a veritable Pentecost to sit and listen to these men of God.

One layman came away from the conference and said that you would not know that there was a depression on to attend such a conference and hear the wonderful reports of the pastors. It goes without saying that the leaders in the Alexandria District are not going to be halted by as little a thing as financial depression. We are working for a Master who is not dependent upon economic conditions. The outlook is good in the Alexandria District.

The speakers that came before our conference, representing the various causes, were all good and each of them brought good messages in spite of the fact that finances are coming in short. Rev. H. N. Brown represented the Board of Missions and brought one of his characteristic uplifting and inspiring messages. Rev. H. W. Rickey represented the Hospital Board, and it goes without saying that it was well done. Dr. W. W. Drake spoke to the conference in the interest of Ministerial Education and Training and his talk was very instructive as well as inspirational. Following his talk, Rev. C. D. Atkinson, District Secretary of Christian Education, took an offering for a district scholarship for a theological student at S.M.U. Rev. R. W. Vaughan brought us a rather startling report of the financial condition at our Orphanage at Ruston and stated that the Easter offering was not more than one-half of the usual amount and that this would not carry through the summer. The presiding elder represented the New Orleans Christian Advocate and stressed the importance of its circulation and urged his pastors to push the subscription list. Rev. J. G. Snelling in representing the Memorial Mercy Home in New Orleans gave some very interesting cases that come under his observation and stressed the need of supporting this institution.

The conference elected as a District Parsonage Board of Trustees, W. D. Wadley, Alexandria; Monroe Brasher, Alexandria; M. R. Ernest, LeCompte; F. D. Hunter, Boyce, and John L. Wrinkle, Pineville.

J. Franklin Schell of Washington was elected to succeed himself as District Lay Leader and E. B. Rogers of Pineville was re-elected as an associate with the election of A. C. Maddox of Natchitoches as the other associate.

Lay delegates to the Annual Conference were elected as follows: W. D. Wadley, Alexandria; Mrs. O. E. Grant, Boyce; J. F. Schell, Washington; H. H. White, Alexandria; Mrs. J. L. Brunson, Natchitoches; Mrs. John Bridges, Pleasant Hill; Mrs. Ben Jackson, Lecompte, and E. B. Rogers, Pineville. The following alternates were elected: T. W. Holloman, Alexandria; R. D. Lamson, Opelousas; Miss Ora Hooper, Rosedale. This is the first time that the secretary remembers that the delegates were so well distributed over the district, from Opelousas in the south to Pleasant Hill in the north and well distributed all the way through.

Opelousas certainly did herself credit in the fine way she entertained the conference. Nothing was left undone that one could desire. The hospitality is unsurpassed. The church was beautifully decorated with an abundance of flowers throughout the conference. Everybody had a good time and wants to go back to Opelousas and stay longer next time.

When the presiding elder asked the usual question, "Where shall the next session of the conference be held?" Pleasant Hill was put in nomination by Sister J. C. Brown, who gave a most cordial invitation to the delegation to meet with them next year. Rev. B. C. Taylor invited the conference to meet in Natchitoches and the vote was taken and Natchitoches was chosen as the next meeting place.

The presiding elder presented Rev. D. B. Boddie, chaplain of U. S. V. Hospital No. 27 of Pineville, to represent that cause and to call attention to the new and growing opportunity there by the large number of families of the ex-service men who have recently moved near the Hospital and built up a large community of several hundred. A chapel is needed in this community, as it is too far away to be served by our church at Pineville, which is the nearest church to them. After his statement of the immediate needs the conference made a liberal offering in cash to be used in this cause.

D. B. BODDIE, Secty.

METHODIST PREACHERS' GROUP CONFERENCE

Northern Group, Meridian District

This meeting was held at Porterville, April 19, 1932. The following members of the group were present: Revs. T. J. O'Neil, presiding elder; T. B. Winstead, H. J. Moore, G. G. Yeager, Rolfe Hunt, J. H. Moore, H. E. Rutledge, L. L. Cowen, J. F. McClellan, W. J. Dawson, and E. W. Wedgeworth, host.

The meeting was called to order at 10 a. m. by the chairman, T. B. Winstead. The devotional service was conducted by G. G. Yeager, who read for his Scripture lesson a portion of the second chapter of Hebrews. He made interesting and profitable comment on the lesson read.

H. J. Moore discussed the topic, "Christian Experience, the Quest for Certainty." Dr. Rolfe Hunt discussed the subject, "The Cultivation of Christian Experience." Rev. J. H. Moore, of Scooba, brought an interesting and helpful sermon on "Jesus in the Midst."

The noon hour service having arrived the group adjourned for luncheon. A bountiful plate luncheon was served at the parsonage by the good ladies of Porterville. The appreciation of the luncheon was shown by a rising vote of thanks and the giving of the Chatauqua salute. The hospitality of the local community and the fellowship of the group was greatly enjoyed by all present.

Rev. R. E. Rutledge conducted the devotional service for the afternoon session, reading for his lesson the 15th Psalm. He commented on the character of a Christian as indicated by the lesson read.

The order for the afternoon was taken up and Rev. L. L. Cowen discussed the program of Christian Education in the local church as authorized by the legislation enacted at the last session of the General Conference. W. J. Dawson discussed "Echoes of the Late Training School" held recently at Central Methodist Church, Meridian. Rev. T. J. O'Neil discussed the topic, "Should the Pastor Collect the Benevolences? If So, How?" The entire program was helpful and profitable and was well rendered.

Scooba was selected as the place for holding the next group meeting, and May 31, the date selected. The meeting adjourned with the benediction by Rev. E. W. Wedgeworth.

W. J. DAWSON, Reporter.

STATEMENT FROM THE GENERAL CONFERENCE COMMISSION ON BENEVOLENCES

At the recent meeting of the General Conference Commission on Benevolences held in Louisville, Ky., April 1, it was decided to rescind the action of last year by which one secretary was appointed to represent at the annual conferences all of the interests involved in the General Conference Commission on Benevolences. Each board will have its own representative and one of these will be designated to meet with the annual conference commission on benevolences.

It was decided further to issue only one piece of literature in addition to the usual textbook. This piece of literature will be general in its nature, and will take the place of all other literature which has been issued heretofore. These steps were taken in the interest of efficiency and economy.

The General Conference Commission on Benevolences is making a special study of a church-wide financial plan to be presented to the next General Conference. This plan will be considered at the next meeting of the commission to be held in Atlanta, at the Piedmont Hotel, Monday, June 27, 9 a. m. This is in harmony with the Discipline, Chapter IX, Paragraph 339. Those who are interested in such a general plan and who have suggestions to lay before the commission are requested to send them in to the chairman, W. G. Cram. It is the desire of the commission to secure all possible information in order that the best plan may be wrought out.

W. G. CRAM, Chairman;
WM. F. QUILLIAM, Secretary.

LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles district conference will open Thursday, May 5, at 10:30 a. m., at Many, La., and remain in session until Friday afternoon, May 6.

W. WINANS DRAKE, P. E.

ABERDEEN DISTRICT CONFERENCE

The Aberdeen district conference will meet at Okolona, Tuesday, May 10, at 9:30 o'clock a. m., closing by 5 o'clock p. m., Wednesday, May 11.

All representatives of church interests are cordially invited and will be given an opportunity before the conference. No formal program will be announced and no special hours set for any item before the conference convenes. Balloting for lay delegates to the Annual Conference will begin on the first day. The editor is specially invited.

The committee on License to Preach, W. R. Lott, W. N. Dodd, R. T. Hollingsworth.

Committee on Recommendations, T. E. Gregory, G. H. Boyles, C. T. Floyd.

T. H. DORSEY, P. E.

SARDIS DISTRICT CONFERENCE

The Sardis district conference will meet at Coldwater, Tuesday, May 17, at 9 a. m.

J. M. BRADLEY, P. E.

THE SCORE BOARD

Subscriptions received from February 1 through April 25.

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	14½
Baton Rouge District	
Previously reported	43
Rev. W. D. Milton, Greensburg	1
Miss A. Puckett (Rev. R. H. Harper), Baton Rouge	2
Rev. A. R. Hoffpauir, Natalbany	1
Total for district	47
Lake Charles District	
Previously reported	30
Rev. E. V. Duplantis, Gueydan	4
Total for district	34
Minden District	
Previously reported	27½
Rev. J. F. Dring, Haughton	3
Rev. J. E. Hearne, Standard	1
Mr. L. F. Pace, Heflin	2
Total for district	33½
Monroe District	
Previously reported	31
Rev. R. P. Benson, West Monro	10
Total for district	41
New Orleans District	
Previously reported	18
Rev. B. F. Rogers, Carrollton Ave., N. O.	2
Rev. B. D. Watson, Slidell	7
Rev. D. W. Poole, McDonoghville	2
Total for district	29
Ruston District	
Previously reported	69½
Rev. A. W. Townsend, Farmerville	2
Rev. R. H. Staples, Marion	4
Total for district	75½
Shreveport District	
Previously reported	10
Miss Lillian M. Nelson, Stonewall	1
Total for district	11
Total Louisiana Conference	285½

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	19
Rev. J. E. Gray, Crystal Springs	1
Total for district	20
Hattiesburg District	
Previously reported	34
Rev. J. D. Ellis, Purvis	1
Rev. A. J. Leggett, Collins	3
Rev. J. H. Jolly, Mt. Olive	4
Total for district	42
Jackson District	
Previously reported	25
Rev. J. A. Smith, Capitol Street, Jackson	1
Rev. J. W. Loudenslager, Fannin	3
Rev. J. E. Johnson, Pelahatchie	3
Total for district	32
Meridian District	
Previously reported	69
Newton District	
Previously reported	29
Rev. I. H. Sells, Carthage	1
Total for district	30
Seashore District	
Previously reported	34
Rev. G. P. McKeown, Pascagoula	1
Total for district	35
Vicksburg District	
Previously reported	13
Miss Virie Fore, Natchez	2
Rev. J. L. Sells, Port Gibson	2
Rev. M. M. Black, Woodville	2
Total for district	19
Total Mississippi Conference	247

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	37½
Rev. R. T. Hollingsworth, Nettleton	1½
Total for district	39
Columbus District	
Previously reported	30
Corinth District	
Previously reported	41
Rev. W. C. McCay, Baldwin	1
Total for district	42
Greenwood District	
Previously reported	9
Rev. J. C. Wasson, Marks	1
Rev. E. C. Driskell, Lambert	2
Total for district	12
Greenville District	
Previously reported	18
Rev. T. M. Bradley, Greenville	1
Rev. H. P. Lewis, Rosedale	3
Total for district	22
Grenada District	
Previously reported	57½
Rev. A. W. Bailey, Sallis	1
Rev. L. M. Lipscomb, Grenada	2
Total for district	60½
Sardis District	
Previously reported	5
Miss Evelyn Bailey, Byhalia	1
Total for district	6
Total North Mississippi Conference	211½
Total three Conferences	744

MERIDIAN DISTRICT CONFERENCE

The 1932 session of the Meridian District Conference was held at Waynesboro, Miss., April 14, 15, 1932. Rev. T. J. O'Neil, presiding elder in the chair. After the devotional service conducted by the presiding elder, Rev. J. F. McClellan was elected secretary, and Rev. W. J. Dawson, assistant secretary. The regular district conference committees provided for by the Discipline were announced, and by order of the conference other committees covering the various interests of the church were announced. No interest of the church was overlooked. The twenty-two pastors of the district were all present and as their respective charges were called, reported on their work for the year which for the most part was hopeful and encouraging. No pessimistic note was heard throughout the conference session.

Revs. J. B. Cain and John C. Chambers represented the interests of the Conference Board of Christian Education. Dr. D. M. Key, president of Millsaps College and Dr. G. F. Winfield, president of Whitworth College represented these institutions. Rev. H. E. Raley represented the Golden Cross. Mrs. J. B. King was elected District Golden Cross Director.

The preaching was well and ably done by Rev. P. M. Caraway, Dr. Rolfe Hunt, and Dr. L. L. Cowen.

Lay delegates to the Annual Conference were elected as follows: D. W. Heidelberg, B. B. Davis, S. J. Creekmore, C. G. Stokes, Mrs. H. M. Ivy, L. P. Brown, C. A. Massey, L. E., Mrs. R. O. Dobson, Mrs. R. E. Rutledge, R. M. Langford, Judge J. D. Fatheree and W. D. Hawkins. Alternate delegates were elected as follows: W. E. Bass, Miss Lillybec Phillips, J. H. Miner and Dr. H. F. Tatum.

Rev. W. B. Alsworth, the pastor, and his committee on entertainment were everything that pastor host and entertainment committee could be desired.

The hospitality of our people at Waynesboro was unsurpassed. The conference adopted by standing vote the usual resolution of thanks. The local newspaper was most gracious and cordial in its report of the conference and its work.

The presiding elder, Rev. T. J. O'Neil presided over the work of the conference in a spirit of brotherliness and fairness to all. He brought forward each item of business. No item of business coming before the conference was rushed through or overlooked.

Quitman, the County seat of Clarke County, was selected as the place for the next session of the conference.

W. J. DAWSON, Ass't Sec.

"TOMMIE OWENS"—1787-1868

By Rev. Henry G. Hawkins

Last Sunday we had preaching and quarterly conference at Rocky Springs, now part of the Hermanville charge, Rev. J. E. J. Ferguson, pastor. The glass souvenir paper weights made some years ago enclose views of the brick church and of Rev. Thomas Owens, the date of the building of the church given as 1837. A splendid sweet-tone bell on a low stand in front bears the lettering, "Cast by G. W. Coffin Co., Buckeye Foundry, Cincinnati, Ohio, 1858."

After a good dinner spread inside the church, as the weather was threatening, we were guided by friends past the fallen down home of Thomas Owens over a quarter of a mile to the beautiful clump of cedars which surround his grave. The marker is a simple obelisk of marble about five feet high, enclosed within what seems to be copper fencing ten by ten feet, apparently in as good condition as when first erected. The only inscriptions are: "Rev. Thomas Owens, Born January 8, 1787, Died July 1, 1868," on one face; and on another face, "Rebecca Owens, Born October 12,

1796, Died May 15, 1871." The environs are unique for rugged scenery and unusual growth of cedars.

Thomas Owens was admitted on trial into the Mississippi Conference at its first session in 1813; and at the first session presided over by a bishop, Pine Ridge, near Natchez, 1816, Jones' History of Methodism in Mississippi says concerning the arrival of Bishop Roberts: "The preachers seemed to feel as though the year of jubilee had come." Tommie Owens, especially, was in ecstasies. For the first time in his earthly existence he had seen a live bishop. The privilege of being introduced to the bishop, and being called by him 'Brother Owens,' he felt was the greatest honor of his life. Bishop Roberts found in Tommy a very interesting and congenial spirit—full of wit and humor, but a reliable and faithful itinerant; and the author witnessed many happy meetings and greetings between them long years after this first introduction."

He figured in many interesting debates and incidents of the early years of Mississippi Methodism, among which might be mentioned the debates concerning the marriage of the undergraduate preachers. For interesting reading turn to chapter 3 of the second volume of Jones' history, giving account of the 1826 Conference held at Washington, Miss., at which time this subject was debated.

He superannuated in 1835, and settled at Rocky Springs. He was one of the trustees of Centenary College in the years about 1840, et seq., when the location was at Clinton, Miss., and Brandon Springs, Miss.

Jones, in giving account of the work in 1814, says: "On Wilkinson circuit Elisha Lott and Thomas Owens had an increase of one hundred thirty-seven white and forty-two colored members," and adds: "Thomas Owens was an extraordinary man from the beginning of his ministry. His literary education was originally very limited. His talents in the pulpit, so far as doctrines, arrangement, carefully laid premises, and logical deductions were concerned, were never above mediocrity; yet there was a charm, a fascination, an attraction, an arousing power in his style, voice and manner, which were extraordinary. He seemed to know as by intuition all the avenues to human hearts and sympathies. We once heard the great and good Dr. Winans say that if the gift could be purchased with money, he knew not how much he would be willing to give in the purchase of such talent as Thomas Owens had for entering directly into the citadel of the human soul and rousing into immediate activity all the sympathies of our common humanity."

Vicksburg, Miss., April 15, 1932.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

That a radical change is taking place in the thinking of Dr. Harry Emerson Fosdick, modernistic preacher and writer, may be seen in his recent utterance, as follows: "In comparison with the hard-headed candor and fearlessness with which the old theology faced with terrific facts of this world our modernism seems soft and lush and sentimental." It is to be sincerely hoped that since he has started thinking in the right direction he will eventually become a champion of the "old theology," which is the only theology in line with the teachings of the Bible.

Speaking of the brook Cherith out of which Elijah drank, the writer of a recent article in the Advocate said: "It is not so stated but entirely possible that God caused the brook to dry up to get Elijah to go about his work, if we permit the mental categories of that time." Question: What were the mental categories of that time? Did the writer mean that the mental categories of that time, though in harmony with the teachings

of Holy Writ, were antithetical to the mental categories of the present?

* * *

Mrs. Mildred Topp, representative from Le-flore county, introduced a bill in the Mississippi Legislature to repeal the statute prohibiting the teaching of the exploded theory of evolution in the state schools. Just another demonstration of the fact that all evolutionists are die-hards.

* * *

Contradicting the wave theory of light, Dr. E. K. Plyler, associate professor of physics at the University of North Carolina, holds that radiation is corpuscular rather than wavelike. There now, another scientific theory—age old—ready for the junk heap of scientific theories! If science is science, why do so-called scientists deal not with theories but facts? I for one refuse to accept the statement of science simply because it is science that speaks—at least not till they are established by convincing evidence.

* * *

Another untimely death has been added to the toll taken by the brutality connected with football. Several weeks after the close of the football season a Meridian, Miss., high school boy died as a result of injuries received in the first game of the season. The total of deaths now stands at 51. The press reports that the rules have recently been changed with the purpose of eliminating the possibility of so many deaths; but will any changes of rules lessen these tragic fatalities? Brutality is inherent in the game, of its very essence. Therefore, lessening the casualties will only deprive the brutal sport of its thrill. Well, we shall see what we shall see.

* * *

According to press reports, the commissioners who are now at work revising the common hymnal of the M. E. Church, and the M. E. Church, South, are leaving out of the hymnal all the old hymns that are "blood-stained," such as "Alas, and 'Did My Saviour Bleed?" and "There Is a Fountain Filled With Blood." I now, as one of the pastors of Southern Methodism, notify the revision commissioners that a hymnal with the atoning blood left out will never be used in any church of which I am now or may become the pastor. With a hymnal of that sort we might as well appoint a commission to arrange terms of unification with Unitarianism.

* * *

It is passing strange that some conference statistical secretaries apparently think they know more about how to make out reports to the Annual Conference than all the other pastors put together, if assuming the authority of changing the figures of the pastors so indicates. Such changing and manipulation of figures has caused an apparent loss of membership of 1,248 in the Meridian district and an apparent loss in the Mississippi Conference greater than in any conference in Southern Methodism.

* * *

The best and most appropriate editorial which has in recent years come under the eye of this writer was the editorial of the editor of the New Orleans Advocate entitled, "America, Come Out of China." That is precisely what should be done, and if the editor could get the ear of all Americans still at home there would be a chorus of "amens" that would shake the nation.

* * *

Now that the public schools have closed and the colleges are nearing the end of the 1931-32 sessions, the writer of these "Pointed Paragraphs" is constrained to say that all our schools, church and state, are devoting entirely too much time to athletics—time that should be given to the study of books, the things for which the teachers are paid. Faithful fathers and mothers who are making many sacrifices to keep their children in school are beginning to demand that there be less athletics and more real work in our schools, and it is to be devoutly hoped that their demands will some day in the near future be heard by the deaf ears of all school authorities.

One day Jesus said to certain Pharisees, "If God were your Father, ye would love me." The record is clear that the Pharisees did not love Jesus. The logical conclusion, therefore, is that God was not their Father. How, then, can he be the Father of all men, as taught by those who preach the universal Fatherhood of God? If God was not the Father of the Pharisees, who, then, was their father? Jesus said: "Ye are of your father the devil." If the devil was their father, how could God be their Father, unless they had a double parentage, which of courses is unthinkable. Therefore, the doctrines of the universal Fatherhood of God and the universal brotherhood of man are not Bible doctrines, but only the conceptions of the minds of men.

An interesting event at Tunda station in the Congo Mission was the baptism recently of a class of 70 probationers, consisting of 25 school boys, 18 women, and 27 workmen. Among this number were eight husbands and wives who were baptized together. They had been on probation for several months and had shown an earnest desire to become Christians. The Rev. E. H. Love, of Tennessee, is in charge of evangelistic work at this station.

The Home Circle

READING THE APPOINTMENTS

A considerable number of papers have in the last two years published an abridged edition of the following poem; but, it is all so good that the whole of it is given to our readers. I cannot read it without tears. O, the time when we shall see Jesus station His preachers in the heavenly world!—Editor of Zion's Herald.

I was sitting in the wing-ship, close beside the altar rail,
When the Bishop came in softly, with a face serene, but pale,
And a silence indistinguishably pathetic in its power,
Such as might have reigned in heaven through that "space of half an hour,"
Rested on the whole assembly as the Bishop rose and said:
"All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things of earth,
In the fellowship of Jesus, with the failings of a man,
The good Bishop asked forbearance—he had done his best to plan
For the glory of his Master, trusting Him to guide his pen
Without prejudice or favor; and the preachers cried "Amen!"

"Beulah Mountains—Henry Singer"—happy people, happy priest,
On the daintiest of the gospel through the changing year to feast:
Not a church trial ever vexed them, all their preachers stay three years,
And depart amid a tempest of the purest kind of tears.

"Troubled Waters—Nathan Peaceful"—how that sainted face grew red!
But his wife stooped down and whispered—what sweet message did she hear?
For he turned with face transfigured as upon some mount of prayer.
Swift as thought in highest action, sorrow passed and gladness came

At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied."
And I thought—You couldn't fill it, Mr. Bishop, if you tried.
For an angel duly transferred to this Conference below
Wouldn't know one-half the wonders that those blessed people know;
They would note some strain of discord though he sang as heaven sings,
And discover some shortcomings in the feathers of his wings.

"Grand Endeavor—Jonas Laggards." Blessed be the Lord! thought I;
They have put that Brother Laggard where he has to work or die,
For the church at Grand Endeavor, with its energy and prayer,
Will transform him to a hero or just drive him to despair.
If his trumpet lacks the vigor of the gospel's charming sound,
They will start a big revival, and forget that he's around.

"Union Furnace—Solon Trimmer"—what a Bishop he must be!
They have got the kind of preacher that will suit them to a T:
Metho-Congo-Baptist—Uni—in one nature, blithe and bland,
Fire or water, hell or heaven, always ready on demand,
"Consecration—Jacob Faithful"—hand in hand the two will go
Through the years before them bringing heavenly life to earth below.

"Greenland Corners—Peter Wholesoul"—but he lost his self-control,
Buttoned up his coat as if he felt a cold wind strike his soul,
Saw the dreary path before him, drew a deep breath, knit his brows,
Then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow—
As the Bishop read the appointments they had filled long years ago,
Tender memories rushed upon them, life revived in heart and brain
Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful"—how the joy shone in his face
At the thought of being pastor for three years in such a place!
"Hard-as-Granite—Ephraim Smasher"—there the stewards sat in a row,
And they didn't want that Smasher, and he didn't want to go.

"Drowsey Hollow—Israel Wakim"—was sent to sow and reap
Where the congregations gather in the interests of sleep,
As they sit on Sabbath morning in their softly cushioned pews
They begin to make arrangements for their regular weekly snooze.
Through the prayer a dimness gathers over every mortal eye;
Through the reading of the Scriptures they begin to droop and sigh;
In the hymn before the sermon, with its music grand and sweet;
They put forth one mighty effort to be seen upon their feet;
Then amidst the sermon, throbbing with the gospel's sweetest sound,

They sink down in deepest slumber and are nodding all around.
But I guess that Brother Wakim, on the first bright Sabbath day,
When he preaches to that people, and is heard a mile away,
Will defy both saint and sinner on a breast to lay a chin
Till he strikes the strain of "lastly," and I'll warrant him to win.
For by all who ever heard him it is confidently said,
If 'twere possible to mortal, he would wake the very dead.

Then a mist came o'er my vision as the Bishop still read on,
And the veil that hides the future, for a moment was withdrawn,
For I saw the world's Redeemer far above the Bishop stand,
On His head a crown of glory, and a long roll in His hand.

Round His throne a countless number of the ransomed, listening, press'd—
He was stationing His preachers in the city of the blest.
Some whose names were most familiar, known and revered by all,
Went down to the smaller mansions back against the city wall.
One who took the poorest churches, miles away from crowds and cars,
Went up to a throne of glory with a crown ablaze with stars.
How angels sang to greet him! how the Master cried, "Well done!"
While the preacher blushed and wondered where he had such glory won.
Some whose speech on earth was simple, with no arguments but tears,
Nothing novel in their sermons for fastidious itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansion and were neighbors to St. Paul.
Soon the Master called a woman, only known here in the strife
By her quiet, gentle nature, though a famous preacher's wife,
Praised and blessed her for the harvests she had garnered in the sky;
But she meekly turned and answering, "'Twas my husband, Lord, not I."
"Yes," the Master said, "his talents were as stars that glow and shine;
But thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise,
There was trembling in her bosom, there was wonder in her eyes.
"I was nothing but a cripple; gleaned in no wide field, my King;
Only sat a silent sufferer 'neath the shadow of Thy wing!"
"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word,"
Said the Master, and the maiden to His side with wonder press'd—
Christ was stationing His preachers in the city of the blest,
And the harp strings of the angels linked their names to sweetest praise
Whom the world had passed unnoticed in the blindness of its ways.
I was still intently gazing on the scene beyond the stars
When I saw the Conference leaving, and I started for the cars.

—Rev. Alfred J. Hough, in Zion's Herald.

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TERMS:

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Editorial

IMPLEMENTING OUR FINDINGS

(Continued from Page 1)

In the good old days there was a committee on "resolutions." The "Committee on Findings" has succeeded this committee, and "Findings" have succeeded "Resolutions." But the pity of the thing is that the "findings" have met with the same disaster as has overtaken the "resolutions." And the resolutions were good resolutions, too.

You know we have been told that the road to hell is paved with good resolutions. Well, if that be true, we may rest assured that we are certainly a long ways from that bad place. It would take an extra long road to put down all that paving. The Government's system of roads is not in it. Perhaps the reason we quit calling them resolutions we completed the paving and are now laying out another road to be paved with good "findings." For the "findings" are good, too.

We have our big meeting, make great speeches, then bring in our "ringing resolutions" and "findings." We authorize the publication of these. This is the climax of a great emotional outburst generated by the meeting. We purchase a copy of the findings, put it on the shelf and go on our way as though we had solved the problems.

Now, here is my word. "Implement." I don't want you to stop with the noun meaning. Get the verb meaning into it. I want to see these great resolutions and findings "implemented." I want to see them carried into effect. When measles breaks out in the country it is not enough to pass resolutions, however good they may be. We must get down and see the Health Officer and do something about it. It is not enough to bring in "findings" on the mosquito problem. We must get some oil and drown that mosquito. It is not enough to bring in "findings" on War, Industry, Race, Religion, and the other problems. We must get up and do something about them. The churches have passed enough resolutions and brought in enough findings to save humanity. It is high time we were doing something about the situation.

One reason the Geneva Conference is making what seems to be such poor headway it is a meeting that must act. Its hoppers are full of resolutions and findings. Even though they may be wise delegates, they have reached the end of resolutions. Those resolutions must be implemented. The world is not going to be satisfied with any "findings." We have already found

enough to work on for a generation. If that conference fails it will fail simply because the nations did not have the courage to act, to implement and put into operation their findings.

PERSONAL AND OTHER NOTES

"Will send you some more shortly," writes Rev. E. S. Lewis, pastor at Corinth, Miss.

Rev. J. E. Stephens, pastor at Lexington, Miss., sends greeting and words of commendation.

Mr. J. C. Wax, of Amory, Miss., sent in a nice list of subscriptions. We are grateful for this work of Brother Wax.

"The work is going well here. Brother Gregory is in high favor with his people and deservedly so," writes Mr. Jno. W. Bell, Verona, Miss.

"I am putting on the Advocate campaign." Rev. F. J. Jones, Washington, Miss. Success to your efforts, Brother Jones.

Rev. W. F. Rogers, of Kilmichael, Miss., has not gone fishing yet. He is getting up his quota of subscribers. A good list has already come in.

Another fine feature of the Brookhaven district conference was the lovely musical number rendered by the Whitworth College Glee Club.

First Church, Baton Rouge, has a junior choir of fifty voices. This choir was a prominent feature of the Sunday School Day program held last Sunday morning.

Rev. E. V. Duplantis, pastor at Gueydan, La., writes a very encouraging letter and encloses some subscriptions. We are counting on you, Duplantis. Drive straight ahead.

A letter from Dr. S. A. Steel has the usual fine metal "steel" ring to it. How we'd like to see him in his "den," or most anywhere so far as that is concerned.

Mrs. C. A. Nesom, Pine Grove, La., renewing her subscription, says that she has been reading the Advocate for many years, and that she enjoys it more than any other paper.

"I have been reading the Advocate for forty years or more. Thank you for the many good things you send me." Mrs. N. H. Heath, Fitler, Miss.

"I am certain that the paper would be in greater demand if we could hear from more laymen all over the country." Dr. W. Y. Millican, Baton Rouge, La.

Rev. L. D. Haughton, Benton, Miss., turns in a list of subscribers. Thank you, Brother Haughton. We hope our visits through the Advocate will help you in your work.

Rev. J. D. Wroten, Water Valley, Miss., already sees some of the silver in the cloud's lining and reports that things are going to open up, and that some more subscriptions will be coming in.

"We are getting on fine. Good congregations, fine Sunday school. We are trying to save our souls and the souls of the people by every means we know to use," writes Rev. L. M. Lipscomb, First Church, Grenada, Miss.

"Wish to congratulate you on the good paper you are giving us, and hope that the people of the two states will rally to your support." Jno. P. Bennett, Yazoo City, Miss. Thank you, Brother Bennett.

"I especially enjoyed the little editorial of this week, 'Grit.'" So says Dr. H. G. Hawkins, presiding elder, Vicksburg District. Do not overlook those very valuable historical articles by Dr. Hawkins. They are rich in interest.

Montrose, Miss., has a preacher who is out looking for Advocate subscriptions. In his good letter we find words like this, "Will try diligently to get them. You are giving us a good Advocate and I appreciate it." Rev. Geo. H. Jones.

The editor thanks Dr. Winfield and his committee on Christian Literature. They brought in a report that put the Advocate right up to the

hearts of the people of the Brookhaven district. They are going out to get their quota.

Rev. B. L. Sutherland is one of the new presiding elders. Well, don't be uneasy about him. We watched him running his district conference. He can do it all right. There was a fine devotional tone and spiritual flavor to the meeting.

Rev. W. T. Phillips is serving his fifth year with the good people of Myrtle, Miss. He says, "We are serving a fine and loyal people. We can guess something of the loyalty of the people when he tells us that other subscriptions and renewals will follow."

Rev. Hilary S. Westbrook reports that his work is making headway. "I shall not let up, but continue to let my voice be heard in soliciting new subscribers." Did you ever know of a Westbrook failing to accomplish the thing he set out to do?

Mrs. R. E. Smith, Shreveport, wrote in to commend the editorial on "dogwoods." Of course, all do not have the artistic taste or the poetic appreciation of Mrs. Smith. Some recall the practical and penal usage of dogwood switches. That tends to spoil the editorial for some.

Rev. W. F. Henderson, Sr., one of our honored superannuates, who is visiting in the home of his son, Dr. Henderson, of New Orleans, the other day slipped and fell, breaking some of his ribs. All his friends will be thinking of him and wishing speedy recovery.

Rev. R. S. Saucier, Brooklyn, Miss., sends in more subscriptions and threatens to send still more. And Brother Saucier assures us of something that we value very much. He is praying for us. We'll just make an exchange at this point.

By the way, in getting Advocate subscribers you are not asking for a contribution. You are giving the people a chance to help themselves. Tell the people about some of the articles, and ask them if they saw certain articles in the Advocate. If the articles are worth reading, tell the people; if they are not, tell us.

With a list of subscribers Rev. T. A. Ferguson, Quitman, Miss., writes, "We hope to send more later and keep up all renewals as they come due." Now, that is what we call the way to handle subscriptions to the Advocate. Thus it becomes a regular part of the business and the life of the church.

Mr. Chas. E. Sprott, Vice-Chairman of the Board of Stewards of Carrollton Avenue Church, New Orleans, and member of the Advocate Committee, is in Baptist Hospital, this city. Brother Sprott is a faithful and valuable member of his church. Let us not forget him in our prayers while he is shut in.

Two of the largest adult Bible classes in North Mississippi Conference are at Amory and West Point. The Nineplus class at Amory and Clisby Bible Class at West Point. For a number of years Mrs. L. Clisby taught and directed the class at West Point and Mrs. C. M. Harrison the large class of men at Amory. After Mrs. Clisby's death Hon. W. G. Roberts has carried the Clisby Bible Class on to a great success and after Mrs. Harrison at Amory had been forced to be relieved of account of illness Hon. J. O. Proude, Jr., has been able to teach the class and hold it to high average of attendance.

Basil Moore, of Amory, Miss., was elected president of the Young Men's Christian Association at Millsaps College, defeating Paul Griffith in the regular election held Wednesday night, April 13, with one of the largest attendances of the year. After the election, Professor H. Conrad Blackwell, advisor for the organization, installed each of the newly-elected officers. In the race for vice-president, Garland Holloman defeated Rabian Lane. Albert Collins was chosen secretary-treasurer, defeating Paul Griffith and Da Heidelberg. The new leaders will take office immediately.—Millsaps Purple and White.

Now that we have in Mississippi as fine a system of colleges as any state where the Methodist Church flourishes it does seem that it behooves the Methodist people to patronize their own schools. One of the vows taken when one joins the Methodist church is that "I will support its Institutions." The very best support a Methodist can give to a church college is to send his boy or girl there to be trained for life. It is to our shame that our Methodist people do not support our schools better by patronizing them. The Millsaps system of Colleges gives every advantage that modern education can offer.

Revival meetings are now being arranged for by the various pastors. Let us all work so that at the close of this conference year there cannot be that calamity cry that the Methodist church is weakening and falling off in membership. The only correction is for every pastor to get his people warm and enthusiastic for the salvation of souls and to work and pray till a great revival comes through the Holy Spirit. If the pastor does not feel that it is best for him to do the preaching then get the best men he can find and pray and work for God's blessing upon his church and community.

Rev. J. J. Brooks, an honored superannate of North Mississippi Conference, lives at Schlater, Miss. He has been preaching sixty years, being the only living charter ministerial member of that Conference. Brother Brooks spent many years of active work in the delta section of the state, having part in the growth of nearly every circuit in that territory. His ministerial life was characterized by a deep affection for the people to whom he ministered and they have responded through the years with respect and love. Even now Brother Brooks loves to attend the conference and talk with the preachers.

"We did not feel very comfortable at the district conference when many of the brethren from very poor, and very small charges, reported the number of new subscriptions to the Advocate and we were unable to report any at all." This ought to be in big capitals. It comes from the bulletin of First Church, Gulfport, Miss. It contains a weighty suggestion or two. This matter of Advocate subscriptions is not a matter of either large or rich churches. Let us know this uncomfortable feeling can be healed. And when it is there is a man down here in New Orleans who has to buy paper and pay workmen who will feel much more comfortable, too. We know you are all going to put on your campaign and get the subscribers.

It is interesting to see that here and there the call to the ministry comes to two in a family or at times more than two; in North Mississippi Conference we have brothers: A. W. Bailey and W. P. Bailey; S. E. Ashmore and S. P. Ashmore; R. O. Brown and S. A. Brown; M. A. Burns and J. B. Burns; O. A. Clark and K. E. Clark; D. H. Crowson and B. E. Crowson; T. E. Gregory and G. C. Gregory; W. W. Jones and W. M. Jones; J. E. Lawhon and L. C. Lawhon; J. T. Lewis and H. P. Lewis; L. P. Wasson and J. C. Wasson; G. A. Baker and W. B. Baker. Father and son there are: S. A. Brown and A. Y. Brown; W. C. Galceran and W. C. Galceran, Jr.; T. L. Oakes and C. L. Oakes; J. W. Raper and A. S. Raper; E. H. Cunningham and W. J. Cunningham.

The service of the sixty-ninth Conclave of the Grand Commandery of Knights Templar of Louisiana was held at First Church, Baton Rouge, on the first Sunday afternoon of April. Dr. R. H. Harper, the pastor, who is Grand Prelate of the Knights Templar of Louisiana, officiated at the service.

A communication from Rev. S. M. Yancy reveals the fact that the Louisiana Conference has failed, during 1930-31 to give any financial support to Mt. Sequopah. He requests that the pastors take an offering for the assembly on First Sunday in May. What are you going to do about it, boys? Brother Yancy needs it.

Rev. J. B. King is up there on the Bucatunna charge in Mississippi. Among the subscriptions recently sent in was that of Miss Lizzie Powe. "She has been a reader of the Advocate all her life. Her father was a subscriber to it from its beginning. And she looks forward to its arrival each week as though it were a member of the family."

"Money is still scarce. We will have more subscribers later." Better read that again. I thought he was going to say, after he said money was scarce, that they couldn't do anything about it, and that very probably there would be no subscriptions. But that is not the way Mr. J. R. Abels, of Ponchatoula, La., puts it, you will notice.

At the request of the board of stewards, Rev. H. A. Gatlin, the pastor, is delivering a series of sermons at the Jefferson Street Church, Natchez, Miss. Large congregations attended the services. Brother Gatlin is putting on his Advo-

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For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

cate campaign following the meeting. So popular were these series, by special request they were continued for another week.

Maybe you have not met him. He is a young layman up here in the Ruston, La., church. He is chairman of the Advocate committee. Mr. J. C. Ritchie. He sent in a list of subscribers last week, one of whom had dropped behind for a year. Mr. Ritchie is just getting started good. If H. L. John's congregation does not read the Advocate it will not be the fault of Brother Ritchie.

Dr. N. G. Guerri, of Artesia, Miss., is one of the loyal laymen of the Columbus district who never misses a conference of his church if he can possibly be present. For many years he has represented his church in every capacity and not only has he given much time and means to the work of the church, but he gave to it his splendid son, Rev. N. D. Guerri, of Rockwood, Tenn.

In order to acquaint the church membership with the purpose and aims of the Board of Christian Education a special service was held Sunday morning in the Tallulah Methodist church in which talks were made by representatives of the Adult, Young People and Children's divisions. J. R. Linton, chairman of the board, presided and the pastor, Rev. W. H. Giles, conducted the devotional.

You cannot always tell about a fellow. And even when you can, sometimes you should not. But we were just going to commend Rev. John C. Chambers, Executive Secretary of the Mississippi Conference Board of Christian Education. He had a good program at the district conference at Wesson, and his speech was not the least thing on that program. He knows how to get up a program and how to put some things in out of his own heart and mind.

Just a word about this Advocate campaign. Some of you fellows will be getting your fishing poles and leaving for the creek first thing we know. You know your father told you that you could go fishing when you got the sprouts cut or the corn hoed. Or maybe it was bean sticks. Anyhow you know that no well ordered household would tolerate fishing until the work was done. Well, those Advocate subscriptions have not come in yet. Get right out and get them. Then we'll all go fishing.

Friends of the family of Mr. Ridgely Mosely, of Lucas, La., will be saddened to learn that Mrs. Mosely and her daughter, Grace, both died on the same day, following a very brief illness. Brother Mosely also was reported as being quite ill at the time. The double funeral was conducted by Dr. T. M. Brownlee, pastor of Noel Memorial Church, Shreveport. The burial was at Stonewall, La., the former home of the Mosleys. Sympathy and prayers go out for these deeply bereaved people of our church.

Here is something that we appreciate. Rev. Jas. W. Gibson, pastor at Weir, Miss., sent in a good list of subscribers, both new and renewal. We have learned that the people are hard put to it financially, not being able to pay fully their pastor. How do you explain the subscriptions? This pastor went out himself and made a personal canvass securing them. We hardly feel worthy of this, but we do trust that the Advocate may prove its worth to this loyal pastor and his people. Brother Gibson did not have to sign his name, "Always a friend to the Advocate."

Dr. Jas. H. Felts is a presiding elder who seems to wish to know just a little more about a preacher's charge than he is likely to give in his regular report. Therefore, he sends a simple questionnaire to his pastors asking that they fill it out and have it in the hands of the secretary of the district conference by noon of the first day. Dr. Felts has not neglected the Advocate. One of his questions is: "How many new subscriptions recently gotten for the New Orleans Christian Advocate?" We hope it will take two or three numerals to fill this on every pastor's list.

The editor with his wife received a hearty reception from the people of Lake Charles, First Church, last Sunday evening. Brother Gunn is getting a good hold on the people and they are responding to his ministry. We had a few happy moments in the homes of A. M. Mayo and Mrs. Gaunt. An interesting feature of the evening's service is a little reception following the church hour. Echoes of the great memorial service to Dr. R. H. Wynn could still be heard. Dr. W. W. Drake delivered the sermon address. A copy of the tablet dedicated to the memory of Dr. Wynn will be found in last week's Advocate.

SOMETHING TO REMEMBER ABOUT THE GROUP INSURANCE

The next quarter begins on May 10, and I trust that all who can do so will remit by that date, or at least sometime during the month of May. The same rate applies, \$4.50 per quarter for each thousand carried. Your promptness in this matter will be appreciated very much. A few have not remitted for the quarter that began February 10, and I will thank these brethren if they will send this amount right away. We are adding several new members to the group on May 10.

W. D. HAWKINS, Treas.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

In the death of R. E. WILBURN the Methodist Church in Lexington, Miss., lost as good a member as it has had in its history. He was for many years a lay member of the Annual Conference. He served with marked efficiency on the conference boards. He was a most valuable member of the district conference. At the time of his death he was district steward and trustee of district property.

Brother Wilburn's greatest usefulness was in his local church. As chairman of board of stewards and board of trustees he constantly cared for the welfare of the church. He taught the Men's Class with ability and devotion. Faithful, loyal, efficient. He loved the church next to his family. Always in his place. Always ready to do his share and often more than his share in carrying on the work of the Kingdom.

To fill up the gap we are fortunate to have still Mrs. Wilburn. There is also Mrs. O. D. Hooker, Mrs. N. B. Hooker and Mrs. Edna Lowe. Three worthy daughters of a noble father and mother.

His pastor,
J. E. STEPHENS.

In God's all wise providence MRS. EVIE SCRUGGS LYLE departed this life March 29. As one prepares for a long journey, so she had made ready for the trip over the "River of Death," to the "Home Land of the Soul." From tender youth she received training at the hands of a consecrated father and mother, in whose home preachers delighted to find the "Prophet's Chamber." During her long and useful life she was a devoted and loyal member of the Methodist Church, and much beloved by her pastors. Surviving members of the family are the daughters, Miss Alta Lyle, Mrs. E. A. Simons and one son, Albert Lyle. Funeral services were held from the home of Mr. and Mrs. E. A. Simons, of Kewanee, Miss., and the loved form carried and laid to rest by the side of loved ones in the cemetery at Lauderdale. None know better than those of the inner circle how her presence of sunshine and good cheer is missed. She was so free-hearted, generous, loyal and loving as to live on in the tenderest memory of all those who knew her best. May loved ones and friends meet her in the "Land that is fairer than day."

H. A. WOOD.

MRS. MISSOURI BASKIN, wife of William H. Griffin, was born December 17, 1852, and departed this life March 9, 1932. All of the beautiful Christ-like life was lived in Houlka and Chickasaw county, Miss. She united with the M. E. Church, South, at an early age and was all her life a devout Christian. None can surpass the type of loyalty she demonstrated year by year for her God and the church, and her friends; she seemed to understand the significance of the parable of Christ because she claimed those for her neighbors who needed

her love and help. She was the embodiment of gentleness and graciousness—she was one greatly beloved, and will be difficult to replace in her church and community. She was preceded to that land beyond the river by her husband in the space of two years. Those to mourn her departure of her family are, P. W. Griffin, a son; three sisters, Mrs. Bettie Baskin Gregory, Mrs. Fanny Baskin Phillips, and Mrs. Allie Baskin Harris; and Mrs. Fannie Baskin, sister-in-law.

In that beautiful drama of love, the instinct of immortality, so eloquently uttered by the death devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence to fate, his beloved Clemanthe asks if they shall not meet again, to which he replies, "I have asked this dreadful question of the hills that look eternal, of the streams that flow forever, of the stars among whose fields of azure my raised spirit hath walked in glory. All were dumb. But while I gaze upon thy face I feel that there is something in the love that mantles through its beauty that cannot wholly perish. We shall meet again."

Her pastor,
W. M. HESTER.

REASONS FOR A DEPARTMENT OF EDUCATION

The education bill before Congress provides for the co-ordination of many of the educational activities already existing in the Federal Government.

Co-ordination of federal educational activities means greater educational efficiency.

The principal duty of the proposed Department of Education would be to carry on scientific studies of school problems.

According to a recent statement by eighty educational leaders, the curricula of the schools today are from twenty-five to thirty years behind the times.

Through scientific research a department of education would help all sections of the country establish modern schools.

Scientific investigation and research are needed to prevent inefficiency and waste in education—our nation's most important enterprise.

Our government has "promotional" departments for agriculture, commerce and labor, which have saved millions of dollars for the farmers and business men. For instance, every dollar expended by the Government in agricultural research has paid a return of approximately \$500.

Industry has found research invaluable. In 1929 the Bell Telephone Laboratories alone spent \$15,000,000 on scientific investigations.

Research is needed to eliminate expensive guesswork in education and to help the schools keep pace with the scientific developments of our age.

Economy and efficiency demand a department of education with a secretary in the President's cabinet.

Forty-eight state investigations of the same educational problems involve needless expense and useless duplication of effort.

Every teacher should know what the

education bill provides and should give it active support.

Those teachers who understand the education bill the best are the ones who work most enthusiastically for its enactment.

Every teacher should know that there is no basis for the charge that a department of education would interfere with local control of our schools.

Control of education by state and local authorities is guaranteed by the Constitution of the United States and safeguarded by the traditional adherence to this policy of school administration.

The Department of Agriculture does not interfere with the farmers; neither would a Department of Education interfere with local school authorities.

A Department of Education would not interfere with private and sectarian schools, but would give them the same services as it would give the public schools.

Thirty-two great national organizations sponsor a Federal Department of Education and thirty-four state superintendents of public instruction endorse this movement.

The United States has 29,000,000 children and over 1,000,000 teachers in its schools.

The sum of \$2,400,000,000 is expended annually for the support of public schools, and our national investment in public school property amounts to \$6,300,000,000.

Federal expenditures for the promotion of education are not keeping pace with those for other purposes. For instance, this year we are spending \$950,000 to eradicate the corn borer. The campaign against the barberry bush is costing the Government more than the Office of Education.

All we can spare for the United States Office of Education this year is \$305,000.

The great number of illiterates in this country emphasizes the need for increased attention to education by the Federal Government.

Uncle Sam ought to use some of his millions to study means of eradicating ignorance and a Secretary of Education in the President's cabinet at Washington ought to have charge of the job.

A National Advisory Committee on Education, composed of fifty-two of the country's foremost educators and laymen, was appointed by the Secretary of the Interior in May, 1929.

The committee, with the aid of 300 collaborators, made a comprehensive study of the relations of the Federal Government to Education.

After two years of research the committee is convinced that public education can best be served by a Federal Department of Education with a Secretary in the President's cabinet.

How does your local newspaper editor stand on the question of a Federal Department of Education?

Has your local teachers' organization studied and endorsed the Education Bill?

Have you brought the Education

Bill to the attention of clubs of which you are a member?

Have you asked your United States Congressman and Senators to support a Federal Department of Education?

The teachers of England personally interview members of Parliament on school questions. Cannot the teachers of America exert similar leadership?

Call on your Congressmen and Senators when they are next at home. Ask them why the Education Bill has not been reported from committee.

Adopt four your slogan: "Wanted—A Cabinet Member for the Youth of America."—Scottish Rite News Bureau.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Kentucky Mountain Towns Drier and Better

Major M. Rey Yarberry, chief of detectives of Louisville, Ky., visited Hazard, in the heart of the mountain coal fields, for the first time in twenty-five years, when he attended a campaign rally there last fall. He noted how buildings had sprung up and bridges had been thrown across the Kentucky River, streets had been paved, and a general air of prosperity had followed the industrial development.

"But the greatest change of all," observed Major Yarberry, "was the lack of drinking among the natives. When I visited Hazard a quarter of a century ago, drinking was common. This was in the heart of the mountains, the noted moonshine country. During my visit there, with the town crowded with mountain people, I did not observe a single mountain man under the influence of drink. The only evidence of liquor that I saw was among visitors from the city."

The veteran detective official remarked that he had observed similar improvement in behavior in other Kentucky mining towns since prohibition. Drinking and industrial development do not go hand in hand.

MISSIONARY BRIEFLETS

Dr. William Smith Hughlett, medical missionary to the Congo, has moved from Wembo Nyama to Tund station, where he has taken entire charge of the laboratory work. He is rendering a splendid service in training the native hospital assistants. Five classes a week are held for training the native hospital assistants. Five classes a week are held for training these hospital boys. They are given lectures in physiology, materia medica, and anatomy and doing laboratory work under the direction of Dr. Hughlett and Dr. W. B. Lewis while practical training in nursing is given by the missionary nurse.

* * *

On the Manhuassu district of Northern Brazil Council, the price of a mulload of brick sugar (brown) is now but 16,000 milreis, or \$1.07. The price of coffee has also fallen proportionately low. This decline in the price of these staples is partly responsible for the hard times now in Brazil.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

Theme: "Moving Pictures and Lawlessness."

Project:

Organize for study of movies until for a week or more every show has been seen and marked according to score cards to be had from Literature Headquarters. Watch for a Bill in Congress for control of movies at point of production, and be ready to support it by letters to Congressmen. Do the shows you see make or mar citizenship—Mrs. W. A. Newell.

LOUISIANA CONFERENCE MEETING

More than two hundred delegates, including many outstanding church women, ministers and laymen, attended the twenty-second annual meeting of the Louisiana Woman's Missionary Society, held in Shreveport, at the First Church, March 29-April 1.

The theme of the meeting, "Fellowship," was emphasized in all reports and addresses.

The president, Mrs. S. M. Collins, of Monroe, presided, and all officers and secretaries were present, Mrs. D. B. Carre, conference secretary, and Mrs. V. G. Hyams, editor of the Louisiana News.

An address by Bishop Hoyt M. Dobbs, of Shreveport, was the feature of the initial program, Tuesday evening, his subject being "The Church of Tomorrow." He said:

"The church is one of the most ancient and honored institutions which have upheld society for many centuries. It is readily seen to be one of the most conserving of all the agencies which have produced the higher and better values of life.

"Large numbers of thoughtful men and women of our country are turning towards the church today," he said. "It is quite natural that they should begin to catalogue their assets—both spiritual and material—as part of the great program of reconstruction which now faces the world.

"The institutions of society are all undergoing the most careful and exacting scrutiny. . . .

"It behooves wise men and women everywhere, therefore, to place a true value upon this organization which now numbers nearly one-third of the human race in its membership, and which touches our human life at birth, at marriage, in illness, and in death, as no other institution or organization does.

"It believes in and teaches and preaches that there is a good God who governs all, and that whosoever rebels against Him must perish. Its sympathies have overlapped all artificial boundaries and geographical lines, and it steadfastly strives to

think of men as a world-wide brotherhood.

"The church of tomorrow will be vitally related to all of spiritual value which has been experienced in the past. True and real progress is something more than mere movement and activity.

"The church of tomorrow will have a deeper inner spiritual life. Men are seeking paths of certainty.

"The church of tomorrow will be both transmissive and creative. 'Chief of all factors in the life of the soul is the Spirit of God.'

"The church of tomorrow will be inspirational and institutional—it will continue to possess an inner spirit and an outward form. It must have a more perfect unity in spirit and purpose.

"The church of tomorrow will continue to proclaim its message not only through words and resolutions, but also through golden deeds. It will have the mystic's hunger for God and the moralist's passion for men in balanced and co-ordinated relations. The church of tomorrow will be based upon the church of today, as the church of today is based upon that of yesterday. History, contemporary life, and the future years must all increasingly combine to re-enforce the hosts of righteousness as they move toward the ultimate triumph of the King of the Kingdom Eternal."

Wednesday's session opened with holy communion administered by Bishop Dobbs, assisted by Dr. H. T. Carley, presiding elder of the Shreveport district.

The business sessions were featured by reports of officers and plans for the new year's work.

Morning's devotionals conducted by Dr. Angie Smith, and the daily quiet hour with Miss Mabel K. Howell, were times of real communion with the Heavenly Father.

Wednesday evening was given to the message, "The Future of Missions," brought by Miss Mabel K. Howell, of Scarritt College, Nashville, Tenn.

"Peace" was the theme of the pageant given by the Gleaners, the young women's circle of First Church, Shreveport, on Thursday evening.

The following officers will serve during this year: Mrs. George Sexton, Jr., president; Mrs. W. H. Martin, vice-president; Mrs. W. H. Ledbetter, conference secretary; Mrs. George S. Brown, recording secretary; Mrs. C. C. Carver, treasurer; Mrs. R. J. Powers, secretary, Young Women's Groups; Mrs. M. B. Queen, superintendent of children's work; Mrs. W. E. Fine, superintendent of literature and publicity; Mrs. L. Clarke, supt. of Christian social relations; Mrs. F. H. Bradshaw, superintendent of Bible and mission study; Mrs. W. E. Woodard, superintendent of supplies; Mrs. J. B. Pollard, superintendent of rural work; editor of Louisiana News not yet named.

The district secretaries are Mrs. O. E. Grant, Alexandria; Mrs. E. W. Chaney, Baton Rouge; Mrs. J. N. Mc-

Donald, Lake Charles; Mrs. B. T. Galaher, Minden; Mrs. D. C. Metcalf, Monroe; Mrs. Annie L. Swan, New Orleans; Mrs. Carolyn Dawson, Ruston; Mrs. H. B. Wren, Shreveport, and Miss Ora Hooper is the rural worker.

Monroe will be hostess to the 1933 meeting.

One of the many courtesies extended the delegates and visitors was a tea at Jubilee Inn, Wednesday afternoon, when Miss Howell and the officers of the conference were the guests of honor and the City Mission Board hostess. Assisting were the presidents of the affiliated missionary societies and Miss Nichols, deaconess, head resident of Jubilee Inn. Great bunches of dogwood and flowering peach made a picture of spring. The tea table was banked with tulips, snapdragons, calendula, among which rose tapers burned in silver candelabra in exquisite effect.

Thursday afternoon's social feature was a tea at the Woman's Department Club.

CONFERENCE NEWS

Louisiana

Zone No. 5 of the New Orleans district, met at the home of Mrs. J. A. Pharr, at Fairview, March 29. The Houma, Morgan City, Franklin, and Baldwin auxiliaries were represented. Mrs. Pharr presided and the theme for the afternoon was "Peace." During the social hour following the meeting the hostess, assisted by other members of the Fairview auxiliary, served hot biscuits, sandwiches and coffee.

Mississippi

Rehoboth Church, Barlow, was recently hostess to the Northern Zone of the Brookhaven district. Crystal Springs, Hazlehurst, Pleasant Valley, Matthew's Chapel, Brandywine and Rehoboth were represented, and the Hazelhurst auxiliary with Mrs. P. D. Sigler, presiding, presented the program. Mrs. L. W. Alford, of McComb, was a welcome visitor and spoke on "Prevention of Lynching in the South." Mrs. C. A. Butterworth, district secretary, was present and made a special plea that auxiliaries get in touch with the "unreached women." Mrs. I. W. Enochs is leader for 1932.

North Mississippi

On March 24, the Grenada auxiliary, Grenada District, entertained with an Octagon coupon tea at the home of Mrs. G. M. Lawrence, the admission charge being ten Octagon coupons, to be used in relieving the indebtedness on the Orphanage at Jackson. The home was beautifully decorated with spring flowers, and an enjoyable program of instrumental and vocal music was presented. Hot tea and sandwiches were served and over two thousand coupons were collected.

The Ruleville auxiliary, Greenwood district, is using the following plan to stimulate interest in its circle. Each circle strives to reach a one hundred per cent standard; members on time, so many points; present, so many points; visitors, Octagon coupons, oral work on programs, etc. At the close of the quarter the circle making the most perfect record is entertained in some special way by the other cir-

cles. This plan not only increases interest, but raises the standard of work.

RISER AND SMITH WIN HONORS WITH BEST SONG FOR CHILDREN

Once in a blue moon a lad of 14 years of age wins honor and distinction in the music world as a composer, but such is the case with Billy O. Smith, the young son of Mr. and Mrs. Robert E. Smith, of Rocky Branch, La., near Farmerville. The song that made Billy Smith's name known is "Wonderful Love," of which he is the author of the words and Dr. Henry G. Riser, evangelistic musician of Ruston, La., is composer of the music. This song won first place among children's songs from the Board of National Gospel Music Critics, which convened in Chicago last week.

Billy Smith is a pupil of Dr. Riser, and by the way one to be proud of. He lives with Dr. Riser, who is personally supervising his musical education. Billy is very talented and shows marked ability for the great future which is in store for him. He is very fortunate in having a teacher like Dr. Riser, who is considered to be one of the best evangelistic musicians on the field. Billy already has four songs to his credit; two of which he is composer of both words and music, and two of which he is author of the words and Dr. Riser is composer of the music.

Billy will be an added feature to Dr. Riser's evangelistic song services this summer, as he will travel with him and assist him in all of his work. Billy never fails to capture an audience that he sings before, and his young sweet voice once heard lifted in song is one never to be forgotten.

Watch for results from this pair of young devoted Gospel musicians. They are planning great things for their work among children and young people and in the music field for this coming summer. The Lord has already wonderfully blessed them and we are sure that many more blessings from Him are in store for them.—National Gospel Music News.

FROM HODGE, LA.

"The Lord hath done great things for us, whereof we are glad." I hardly know how to describe the services we have had at the Hodge church the past two preaching days. On Easter Sunday I was assured that there would be one for baptism and church membership. Instead of one there were six on profession of faith. Yesterday we had thirteen accessions all told. Eight of these were on profession of faith. There have been nineteen accessions the past two preaching days for which we are grateful to God.

I am trying to preach the cardinal doctrines of Methodism and God is blessing my efforts. I still believe in and stress the "altar call." I know of no better way to get a person to repent and accept Jesus Christ than on his knees at an altar of prayer. "Brethren, pray for us."

REV. HARVEY B. HYSELL,

Pastor of Hodge Charge.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

We are hearing of the reduction of salaries and the self-denial of foreign missionaries, and there is no reason that I know that we ought not to think of the same kind and sort of unselfish services by our home workers.

Our Extension Secretary agreed to a salary cut of 50 per cent with as good grace and fine spirit as he agreed to a raise in his salary not long ago. Not only is that so, but he actually got about one-third of his salary last year. We do not know, nor does he know, if we will get enough money from the Conference to pay him in full or not. His faith and courage must be inspiring and helpful to all of us.

It has cheered the hearts of the Board to find many who are eager and willing to serve without pay. It is hoped that the way will be opened for them in a wonderful way.

The district conferences have been well attended. It seems there is very little difference in the groups. All are showing a more optimistic spirit than was anticipated. The Seashore District seemed to be further advanced at this time than last year. This was most encouraging. The Kingdom Extension was behind last year, but most of the reports from all the districts showed improvement.

The laymen's hour at the Newton District conference was very helpful indeed. Brother G. H. Thompson's preaching was very helpful. The good received will abide.

It was our pleasure to hear Bishop Denny at Wesson and at Ellisville. His ministration was greatly enjoyed.

It was a joy to see the improvements at Wesson. The paint and the shrubs brightens up the property very much. The Wesson church made a good report.

It was a real pleasure to go back to Ellisville. Some way, the past 21 years I have had but one invitation to come back to Ellisville. How the trees have grown in 21 years. How the children have grown. Improvements on every hand. The church shows marked signs of progress and many who were the burden bearers in former days are still working and advancing for God.

One happy event was the testimonies of several of the brethren to the worthwhileness of the Sunday School Day programs. These testimonies were not solicited and were all the more appreciated. Any church can have this program. It takes very few people. Adults must do the hard work. Its message will mean much to the spiritual development of your church.

Are you planning to send young people from your church to the Assembly at Brookhaven? Enrollment \$1. Board and room \$5; books from 5c to \$1. A week of wonderful privilege.

What about the observance of the fourth Sunday for Missions? If you

are not in the habit of doing this read the Church School Magazine and expand the helpfulness of your school to helping others away from your own town. Many will have to receive help from some one if they are to ever know God.

The material is out for the Vacation Church Schools. The cost of the materials is very small. You will find very definite and helpful guidance so that those who are using the lessons on Sunday may use this material without any trouble. If your entire church cannot enter the enterprise your class may. It is surely a wonderful opportunity to serve if you will undertake the matter.

I wonder if you appreciate the guidance to good reading the Church School Magazine and the Epworth Highroad is furnishing us? I am sure the editors would appreciate a kind word about any department.

NORTH MISSISSIPPI CONFERENCE

Two standard training classes are being conducted this week in the Aberdeen district. Rev. Melville Johnson is teaching a class at Amory and the writer at Aberdeen. About 75 workers are enrolled in these two classes and over 50 credits will be awarded. There are about 40 in the class at Aberdeen and 35 at Amory.

Aberdeen

The work of the Aberdeen church is moving progressively under the able leadership of the pastor, Rev. W. R. Lott and his workers. The Sunday school is growing normally every week, the attendance last Sunday being the largest of the year. The young people's work is being carried on very effectively through the two Epworth Leagues, which are largely attended and doing excellent work. The local church board of Christian education is well organized and functioning in a fine way. New members are being received into the church weekly and splendid congregations are attending the ministry of the pastor.

Superintendents' Conference

The superintendents' conference held at Fulton last week was a success in every way. There were 25 superintendents and 18 pastors in attendance. The specific problems of the superintendents were listed and the time was given to the discussion of these problems. Definite findings and recommendations were adopted and goals set for the superintendents. This was the first meeting of this kind to be held in the entire church. A similar conference was held at Mt. Sequoyah last summer, but not exactly of this nature. It was the feeling of those in attendance that this type of meeting should be held in every district. Rev. O. W. Moerner, of the General Board, was present and

rendered valuable service. The good people of Fulton, led by the pastor, Rev. W. L. Atkins and the superintendent, Q. E. Mattox, were most generous in their kind and thoughtful hospitality.

Prairie, Strong and Hamilton

It was our pleasure to attend workers' meetings this week at Prairie for the Prairie and Strong churches and at Hamilton for that church. The work of the charge is prospering under the leadership of the pastor, Rev. W. C. Galceran, Jr. The Hamilton church has a Sunday school attendance larger than the total membership of the church. It is housed in an excellent brick building and led by a well trained group of leaders. Fine work is being done in all three of the Sunday schools on this work.

Be sure to send in your Sunday School Day offering. Send it to the Board of Christian Education, Grenada, Miss.

R. G. LORD.

LOUISIANA YOUNG PEOPLE'S DIVISION

Baton Rouge District News

The second annual banquet of the Elizabeth Langford Union was held in the Alvis Hotel Coffee Shoppe in Hammond, Friday night, April 15. The banquet was enjoyed by each one of the eighty-four young people present from Amite, Natalbany, Hammond and Ponchatoula. Collins Lipscomb, president of the Union, was toastmaster, and introduced the speakers of the evening.

The first speaker was Rev. K. W. Dodson, presiding elder of the Baton Rouge district, who spoke on "Love and Its Relation to the Young People."

A duet by Misses Rose Wolf and Bertie McCormack was enthusiastically applauded.

Miss Daisy Wilson, of Natalbany, spoke on the subject, "What's Your Part?" carrying out the theme of the banquet. She urged the young people to choose a definite part in life and that the key to real happiness is service to others.

The next talk, "Who Is Your Pilot?" was given by Miss Ray Streeck, of Hammond, who told of the three human pilots who help to guide us through life—the mother, the school teacher, the minister—and of God, the Master Pilot.

The superintendent of the Young People's Division of the Board of Christian Education of Louisiana, Rev. James B. Grambling, of Mer Rouge, was the last speaker, and spoke on "What's the Set of Your Sails?" He illustrated his points by representing the church as the "Ship of Zion," and its members as passengers on the ship. He said that if you truly wish to be of service to God, you must set your sails toward the Heavenly Port, and with the Master Pilot's help you may enter into the Kingdom of God.

Rev. J. A. McCormack, of Hammond, gave the invocation, and Rev. A. R. Hoffpauir, of Natalbany, pronounced the benediction.

The Banner Epworth League, of Zachary, visited the Blackwater Epworth League, Sunday, April 17, presenting a very good program on the subject, "The Joy of Being Necessary." James Anders is president.

A very instructive as well as inter-

esting program was enjoyed by the Keener Memorial Epworth League, Sunday evening, April 17, when Rev. E. M. Mouser spoke to the young people regarding his work at the State Penitentiary. This address was given by special request on the part of the young folks, in continuation of the program in the Epworth Highroad of April 3, on "Is Our Penal System Christian?" There was a desire to learn more about this important question, and to gain first-hand information. Many things were learned, many of them very encouraging, and a field of service was pointed out.

Did You Know?

That treatment of prisoners at Angola is 50 per cent better than two years ago? Treatment is not sentimental, but fair, as it is found that 85 per cent respond to being fairly treated.

That there are now 3,600 prisoners in the nine camps at Louisiana's state penal farm? That this is around 1,000 more than four years ago, due largely to unemployment and hard times?

That this institution has the best health record of any of its kind in the United States, because of working in the open air, and better conditions?

That some camps have gone as long as four months without a single man having to be punished?

That the most effective form of punishment has been found to be the taking away of privileges, and that the whip very rarely has to be used? That Bible classes have been formed, one of the best and most enthusiastic being at Camp G, the desperadoes' camp?

That many of these classes are taught by some of the prisoners?

That an appeal is being made to our churches all over the Conference for Bibles—not new ones, but for Bibles which perhaps are not needed in homes, where there are a number. These Bibles to be used in the Bible classes, and to be given to men upon leaving, if they request one.

That all are encouraged to attend religious services, but not forced? That 75 per cent to 90 per cent see to enjoy these services?

That over 100 have professed religion in two years?

That in one day a few weeks ago 450 men came up to the altar for prayer?

That your Young People's Division can help with this work by gathering the surplus Bibles from your various homes and sending them to Rev. M. Mouser, Baton Rouge, La.?

Baton Rouge district is, so far, leading the list in the number of church sending in Anniversary Day offerings and in amount of offerings, also. The assembly committee for the district.

THE JUNALUSKA SCHOOL OF RELIGION JULY 25-SEPTEMBER 2, 1932

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Credit given by Duke University on degree. Nationally known speakers, such as R. E. Speer, A. W. Beavan.

Tuition and board very reasonable

For announcement write to

PAUL N. GARBER, Registrar, Duke University, Durham, North Carolina.

reports that Baton Rouge district is going to be very much on the map at both assemblies this year.

Assemblies

The dates (you mustn't forget!) are: Young People's and Young Adult Assembly, June 7-13; Hi-League Assembly, June 14-20. Miss Julia Reid is planning to be at the Young People's Assembly, and will teach a class, which is joyous news for those who know Julia. Rev. D. L. Mumpower, from Nashville, will be at the Young Adult Assembly, as will Mrs. R. E. Smith. These are just a few hints of what is in store for you. So don't fail to be there.

MARY SEARLES,

Pub. Supt. Y. P. Div., La. Conf.

MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY

The council of the Mississippi Conference Young People's Assembly submit the following names of the teachers and courses to be taught at the assembly which is to be held at Whitworth College, in Brookhaven, Miss., June 6-10, 1932. It is now time to be thinking of who your representatives will be and it is urged that each church have at least one delegate as this is to be a great assembly. Any person desiring information concerning the rates, fees, etc., will please write to Miss Grace Lewis at 200 Mable Street, Hattiesburg, Miss., or to Miss Ruth Ware, 200 Broad Street, Hattiesburg, Miss., who are members of the publicity committee.

For those adults who are over 23 years of age and who have to come to bring the younger delegates, two courses: "Bible," "Organization and Program." Courses for young people: Group 1. Enrichment courses, "How To Enjoy the Bible," "Christian Use of Leisure Time," "Life Problems," "Prohibition, Finding the Fact," "Missions, General," "Missions, India."



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriole* came from the Italian *capriola* meaning "a somersault," from Latin *capere* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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Write for Free Booklet, which suggests how you may obtain a command of English through the knowledge of word origins.

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Group 2. "Program and Organization," "The Work of the Departmental Council," "Organizing the Department Worship," "Missions and World Friendship," "Citizenship and Community Service," "Recreation and Personal Development."

Faculty: Miss Ina C. Brown, General Board representative; Rev. J. A. Smith, Rev. J. F. Campbell, Rev. J. L. Neill, Rev. J. B. Cain, Mr. A. L. Gilmore, Dr. J. L. Decell, Rev. Otto Porter, Rev. O. S. Lewis, Rev. B. L. Sutherland, Rev. H. G. Hawkins, Rev. R. H. Clegg, Rev. J. L. Carter, Rev. W. J. Dawson, Mrs. W. H. Watkins, with one to be selected.

We suggest that the young people look over the above courses and talk over with your group which classes you should take to get the most benefit for your organization.

RUTH WARE,

Sec. Miss. Conf. Y. P. Assembly.

THE WORLD SUNDAY SCHOOL CONVENTION

Representative Christian religious leaders, from fifty or more countries around the world will gather in Rio de Janeiro, Brazil, July 23 to 31, 1932, for the Eleventh World Sunday School Convention. This is the first time in history for a world religious meeting to be held south of the equator. This representative gathering will mean great things to the cause of religion in South America and to the cause of friendship and goodwill throughout the world.

Recent information regarding the participation of Sunday School leaders in the United States in the World Sunday School Convention indicates that a large number of those planning to go to South America are combining the attraction of an extensive trip to South America with the features of the convention. These people will sail from New York on June 18, for Valparaiso, the largest seaport on the Pacific coast south of San Francisco, stopping en route at Havana, Cuba; the Panama Canal ports; Buenaventura, Colombia, Calles, port of Lima, capital of Peru. At Valparaiso the passengers will take the Transandean Railway to Santiago, the capital city of Chile, and on across the magnificent Andes and the Pampas of Argentina to the metropolis of Latin America, Buenos Aires. Here ship is again taken for Santos, the world's greatest coffee port, with a stop en route at Montevideo, Uruguay. At Santos the party continues on to the beautiful convention city of Rio de Janeiro, via train through the tropical forest and coffee country. After the convention the party will return by ship to New York, arriving there on August 16.

Sunday school leadeers who find time an important feature are leaving New York on July 9, taking a ship direct to Rio de Janeiro for the dates of the convention, and returning direct to New York on August 16.

Inasmuch as minimum priced steamship space is limited, it is advisable to make application for membership immediately. The Travel Service Bureau, 810 Broadway, Nashville, Tenn., is enrolling the members of the Southern Methodist delegation to the World Sunday School Convention. A communication addressed to them will receive immediate attention,



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VANDERBILT PASTORS' SCHOOL

Dear Mr. Editor: I appreciate the reference in the last issue of the Advocate to those of us who attended the Vanderbilt Pastors' School March 28-April 8.

By the way, I should like to say a few words about the value of this school. I believe this ten days' school afforded one of the greatest opportunities that can come to any pastor. It all depends, however, on what we do about the knowledge obtained. In this school there were 177 students enrolled: 16 denominations represented; 22 states represented; 36 teachers and lecturers representing nine denominations. There were 308 lectures and addresses delivered. In addition to this was the fellowship which was very helpful indeed, together with the opportunity to visit our Publishing House, Scarritt College, and many other places of interest which afford great sources of information.

I understand that the pastors' schools are made possible by private contributions made by men throughout the United States. I certainly hope that such generous men feel a very keen spiritual blessing as a reward for their beneficence. May the Lord help those of us who receive instruction from such schools to pass the blessing on to others.

Allow me to say, by way of postscript, that in my humble judgment your paper has been unusually good lately, and it ought to help us in getting new subscriptions. We appreciate your good work, Mr. Editor. May the Lord bless you.

R. T. HOLLINGSWORTH.

Nettleton, Miss.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

They Knew Too Much

A Columbia, South Carolina, gentleman met a negro youth on the street. "Why, Monroe," he said, "what are you doing back home? I thought you had gone to Chicago." "Yassir, I did, but I come back." "Why was that?" "I didn't like it up dar. Dem folks up dar knows too much for me." "Tell me about it." "Yassir, dey knows all about you. I got on a street car up dar, and I clar dat street car conductor knowd ebrey man's name on dat car aud whar he libbed. And it look lak he didn't want us to ride wid him. We ain't go fur before dat conductor ring de bell and de car stop. And he say, 'Washington!' And Mis Washington he get up and get off. And we run a squar more and de car stop and he say 'Adams!' and Mis Adams he get up and get

off. We ruu aner squar and stop and he say, 'Jefferson!' and Mis Jefferson he get off. And we run aner squar and stop, and he say, 'Monroe.' and I say 'Yassir, dat's me', and I gets off. And I ain go fur befo I see a pocket book lying on de pavement. I pick it up and look a- round an ain no body lookin', and I look in de pocket book and dar was two dollars and sixty-three cents, and I put it in my pocket, and walk on. And I ain't go fur befo I meet a gemmen and he say, 'Is dis Monroe?' And I say, 'Yassir yassir, dat's right.' And he say, 'I'm looking for two sixty-three.' And I run my hand in my pocket and pull it out and say, Yassir, here tis' and give to him.

"Yassir, dem folks up dar know too much for me. So I come back souf to my own white folks."

In Old Kaintuck

I took the night Pullman for Louisville. About day break I heard through the curtain a voice say, "Have you a glass, or will you take it out of the bottle?" Thought I to myself, "We must be in Kentucky, where the corn is full of kernels and the Colonels are full of corn."

The old Kentucky Colonel was in the hospital very sick. His nurse administered with a spoon. "What was that you gave me?" he asked feebly. "That was water," she said. "Oh, yes," he said, "I tasted some of that stuff once before." It was a saucy old preacher whose tongue slipped (I have always wondered if the slip was not on purpose) in giving an enthusiastic toast. "Kentucky," he said, "the land of fair norses aud fast women!"

President McVey, of the University of Kentucky, gave me this one. He said his ueighbor on a mountain journey meeting a native asked how to get to Jim Smith's house. The answer was, "Go down this road about half a mile till you come to a tall chestnut, turn to the right and go up the mountain through the brush until you strike a spring branch, follow that until you get to a corn patch, turn around a rail fence and go west for a quarter of a mile through the laurel until you get to an old pile of sawdust, take a path through a gap until you get to a rhododendron swamp. Then go straight through that swamp south and climb till you come to the top of the ridge. Stop and holler for Jim Smith. And if nobody answers you, by gum you are lost."

Lander College, Greenwood, S. C.

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ENTER WORLD COURT NOW

World Court and Senate

The hardy perennial issue, American adherence to the World Court, was taken out of storage last Wednesday and briefly examined by the Senate foreign relations committee. The merest preliminary investigation uncovered "new complications" whose untangling may keep the committee busy for the rest of the session. The resolution of adherence, embodying the Root protocol, is still exposed to diverse interpretations. One of the committeemen insists that further reservations must be attached to safeguard "American rights."

This particular senator, we believe, opposes adherence on any terms. But his argument impresses a pro-adherence confrere, who proposes that all doubts regarding the meaning and effect of the resolution be cleared away before the committee reports it. The method of clarification, as he outlines it, involves diplomatic correspondence with the other governments holding World Court membership, to ascertain if they "agree that the protocol does not impair or affect the fifth reservation, and that the court cannot, without the consent of the United States, entertain any request for an advisory opinion touching any dispute or question in which the United States has or claims an interest."

This diplomatic correspondence, if the anxious senator's motion therefore is seconded by the committee and the Senate and undertaken by the state department, should consume a good many weeks or months. Pending its completion, the Senate course would hold the matter of American adherence in abeyance—thus automatically shelving it for duration of the present session.

Another method of attaining the same objective—further delay—is proposed by a third committeeman. He suggests that consideration of the whole matter be postponed until the Geneva conference on disarmament completes its work and the American delegates thereto return and report on the prospect of international cooperation and the European state of mind. The Senate has a representative of its own on the Geneva delegation; the motion to await his counsel on the subject of adherence might set the further indefinite delay in the gracious light of a "senatorial courtesy."

Neither of these suggestions was adopted by the committee at Wednesday's sitting. Its members did not consider it advisable, perhaps, to shelve

the question too abruptly. So they invited Secretary of State Stimson to give them his views on the protocol at a later sitting. This gesture toward further consideration probably is intended to pacify those adherence advocates outside Congress who are demanding action. But few or none of these will be so easily deceived in the face of the abundant indications that the Senate—whether or not a majority favors adherence—is as reluctant now as ever it has been in the past to meet the issue and settle it.—New Orleans Times-Picayune.

Time to Act

Friends of the World Court are disturbed by the lukewarmness of Senate advocates of adherence toward the proposal of immediate action in the premises. The prospect of two more years of delay is not appealing. So the movement for an early vote is being pressed, even if, in the opinion of some, it involves the danger of a negative decision.

But the truth is that, with the clarification now made possible by Senator Reed's reservation, few senators would dare to stand out against ratification on terms which imply no conceivable encroachment on the independence of this country in its international relations. Supporters of the World Court have nothing to fear either as to the cause or as to themselves by insisting on a quick disposition of this subject which has been hanging fire for an unconscionably long time.

It would be foolish to discount the strength of some senators who are hostile to the court. Among them is Senator Borah, who is redoubtable, and Senator Johnson, who is clamorous enough. But even these opponents could not defeat the project once it was submitted to the Senate. For the years which have gone by while the Senate was chloroforming adherence have served at least to educate the public on the issue. And the result is that the prevailing sentiment in the nation is certainly not against the court.

It is not difficult to understand why even pro-court senators seem to be lending themselves to a continuance of delay. They dislike doing anything which might be used against them in the campaign they are facing for their seats. That is a perfectly natural attitude on their part. But the mistake they are making is in thinking that their acquiescence in dilatory tactics would not be exploited against them with perhaps greater effectiveness.

Senator Black, of Alabama, is among those who have to make the choice between voting out the proposal or letting it remain in innocuous desuetude. As an important Democratic member of the foreign affairs committee, he is in a position to make his record more admirable than ever in the international field. If he lends his influence to getting Senator Walsh's resolution to the floor of the Senate, he will earn the praises of all informed Alabamians. There is no excuse for a further pigeonholing of this measure. The time for ratification has come, and senators who fail to act accordingly are not consulting the well-being of the nation.—Birmingham (Ala.) Age-Herald.

MAJOR STEAMSHIP LINES CUT ALL FARES 10 TO 50 PER CENT

Reductions in transatlantic passenger rates ranging from 10 to 50 per cent and abolition of the usual summer increase were announced Wednesday by virtually all of the major steamship lines, both foreign and domestic. The cuts brought the rates to the lowest point since 1914.

While the slashes vary in accordance with the class of passage and the grading of the ships, officials agreed the new schedules would show virtually a uniform reduction by all lines.

The new fares apply to such vessels as the Leviathan, Aquitania, Olympic, Belgenland, Homeric, Bremen, Europa, President Harding, and President Roosevelt.

The reductions are greatest in first-class accommodations, scaling down to ten per cent in third-class rates.

With some lines, including the United States, Hamburg-American, and Cunard, the new schedules are effective immediately. With others, such as the White Star, Red Star, and North German Lloyd, they will go into effect April 4.

As J. S. Mahool, passenger traffic manager of the White Star Lines, expressed it, the reductions were made "in keeping with the trend to reduce prices that is prevalent throughout the country." British agencies credited American Lines with initiating the cuts. All lines said they hoped the lower fares would lead to increased bookings for the summer travel, saying the expected volume had failed to materialize.

EVERYTHING THAT YOU NEED

IN ONE BIG STORE

D. H. HOLMES CO.
LIMITED

French Line officials said they looked upon the reductions as an experiment. In the past years, rates have been increased from ten to thirty per cent during May, June and July, when transatlantic traffic is at its peak. The larger percentage reductions are figured on the basis of what the fares would have been had this summer increase been put in effect this year as usual.

Typical of the reductions announced by Cunard was the cut from \$250 to \$200 in the minimum first-class rate for one person on the Aquitania for a one-way trip, and the lowering of the round-trip tourist fare from \$231 summer rate, to \$173, and the third-class round-trip fare from \$145 to \$131.

A sitting room suite for two in the Majestic of the White Star Line is reduced from \$836 to \$496. The lowest first-class rate for the Olympic of the same line will be \$196 instead of \$270, and on the Homeric \$168 instead of \$231.

On the Red Star Line the minimum first-class rate for the Belgenland will be \$150, instead of \$206, on the French Line's Ile de France it will be \$200 instead of \$250, and on that line's Paris \$184 rather than \$230. The French Line ordered a flat 10 per cent cut in third-class rates.

"Don't Speak to Me"... Do You Feel This Way?



Grouchy Irritable Wives!

"DON'T speak to me," she cries. "I'm all upset and want to be alone."

Why is it... as soon as a woman's nerves become excited she hurts the ones she loves?

She has no patience with anybody. Everything seems to make her unhappy... despondent.

No husband can understand the reason why! What has changed her into a silent, moody woman... always grumbling and flying into a rage over a trifle?

Those dreadful headaches and backaches... that bearing-down feeling and fits of dizziness...

these things only a woman knows.

Yet your happiness is threatened. Your husband's patience may end. What are you going to do about it?

A simple, household remedy has helped literally thousands upon thousands of women during these particularly difficult times...

It's Lydia E. Pinkham's Vegetable Compound... and if you are not feeling well you should try it. It strengthens you through its tonic action. Comforts and helps you over these trying times.

Go to your druggist today. Ask him for a bottle of either the liquid or the tablets. Let it help you, too!

NEW! Lydia E. Pinkham's Vegetable Compound Tablet Form

Capudine

best for
HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round—
In Part

Colfax and Montgomery, at Colfax,
April 24; Q. C., 2 p. m.
Lecompte, at Cheneyville, April 24
p. m.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Second Round

Kentwood, Apr. 24, 11 a.m.
Franklinton, Apr. 24, p. m.
Washington, at Angie, May 1, 11 a. m.
Bogalusa, May 1, p. m.
Baker, at Deerford, May 7, 11 a.m.
St. Francisville, at New Hope, May 8,
11 a. m.
Jackson, at Ethel, May 8, p.m.
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May
15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—Second Round

Many and Zwolle, at Zwolle, Apr. 24,
a.m.

Leesville, Apr. 24, p. m.

Acadia, at Iota, May 1.

District Conference meets at Many,
May 5-6.

W. WINANS DRAKE, P. E.

Minden District—Second Round

Standard and Olla, at Grayson, Apr.
24, 11 a.m.; 2:30 p.m.

Rochelle and Selma, at Selma, Apr.
24, p.m.

Campti, at Davis Springs, May 1, 11
a.m.; 2 p.m.

Coushatta, May 1, p.m.

Winnfield, May 8, 11 a.m.; 2 p.m.

Plain Dealing, at Benton, May 15, 11
a.m.; 2:30 p.m.

Minden, May 15, p.m.

District Conference, Apr. 26 and 27,
at Olla.

Opeuing sermon Tuesday, 10:30 a.
m., followed with Holy Communion.

Connectional men will be heard first
day. Pastors will see that local
preachers report, that quarterly con-
ference journals are in shape and
present for examination, that dele-
gates are informed of date of confer-
ence and urged to attend. Come pray-
ing for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

Mer Rouge, April 24, a. m.; Q. C., at
Collinston, 7:30 p. m.

Bonita, at Beekman, April 24, p. m.

Rayville, May 1, a. m.

West Monroe, May 1; Q. C., May 25,
p. m.

Oak Grove, at Kilbourne, May 8.

Waterproof, at St. Joseph, May 15, a.m.

Newellton, May 15, p. m.

Fairbanks and Sterlington, at Ster-
lington, May 22, a. m.

Bastrop, May 22, p. m.

Pioneer, at Floyd, May 29, a. m.

District conference at West Monroe,
May 10, 11. Program announced later.

W. L. DUREN, P. E.

New Orleans Dist.—Second Round

Rayne Memorial, Apr. 24, a. m.; May 3.

Louisiana Ave., Apr. 24, p.m.; May 18.

Franklin, May 1.

Algiers, May 8, a. m.; Apr. 13.

St. Mark's, May 8, p. m.

Donaldsonville, at Reserve, May 15,
a. m.

Second Church, May 15, p. m.; Apr. 27.

St. Martinville, at Peach Island, May
22.

Stewards will please give attention
to having in full to date salaries for
the pastors. Pastors will please give
attention to questions to be called

Ladies' Mesh Hose 12½c Per Pair
Ladies' Rayon Mesh Hose, Slightly Imperfect,
12 pairs \$1.50, Postpaid, Satisfaction Guar-
anteed.

ECONOMY HOSIERY CO.

Asheboro, N. C.

at the second quarterly conferences.

The district conference will open
at 11 o'clock on the morning of April
20, at Houma, with a sermon by Rev.
R. L. Armstrong. All those having
matters to be brought before the dis-
trict conference will receive such time
as they need and are invited to be
present on April 21.

W. L. DOSS, JR.

Shreveport Dist.—Second Round

Cedar Grove, April 24, p. m.; Q. C.,
April 20, 7:30 p. m.

District conference, at Mangum Me-
morial, Thursday, April 28, 9 a.m.

Claiborne, May 1, a. m.; Q. C., May
2, 7:30 p. m.

First Church, Shreveport, May 1, p.
m.; Q. C., May 4, 7:30 p. m.

Greenwood and Bethany, at Flournoy,
May 8, a. m.; Q. C., 2 p. m.

Noel Memorial, May 8, p. m.; Q. C.
May 9, 7:30 p. m.

Pelican, at Mitchell, May 15, a. m.;
Q. C., 2 p. m.

Grand Cane, at G. C., May 22, a. m.;
Q. C., 2 p. m.

Logansport, at Longstreet, May 29,
a. m.; Q. C., 2 p. m.

The above dates are subject to
change, when practicable, to suit the
convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Crystal Springs, April 24, 11 a. m.
and 2 p. m.

Meadville, at Meadville, April 17, 11
a. m. and 2:30 p. m.

Osyka, at Muddy Springs, May 15, 11
a. m. and 2 p. m.

Barlow, at Brandywine, May 21, 11
a. m. and 1:30 p. m.

Tylertown, May 22, 11 a. m.; Q. C.
May 20, 7:30 p. m.

Foxworth, at Hopewell, May 22, 2:30
p. m.

Bayou Pierre, at Pleasant Ridge, June
4, 10:30 a. m.; June 5, 11 a. m.

Gallman, at Old Crystal Springs, June
5, 3 p. m. and 7:30 p. m.

District Conference will be held at
Wesson, April 19 and 20.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Second Round

Heidelberg, at Vossburg, Apr. 24, 11
a.m., 2 p.m.

Hattiesburg, Main St., Apr. 25, 7:30
p.m.

Sumrall, at Sumrall, April 27, 7:30 p.m.

Eucutta, at New Hope, May 1, 11 a. m.
and 2 p. m.

Petal, May 2, 7:30 p. m.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist.

Ellisville, at Moselle, May 4, 11 a. m.
and 2 p. m.

Magee, at Rials Creek, May 8, 11 a.m.,
2 p.m.

Mt. Olive, May 8, 7:30 p. m.

Hattiesburg, Broad St., May 9, 7:30
p. m.

Purvis, at Purvis, May 11, 7:30 p. m.

Bonhomie, at Bonhomie, May 12, 7:30
p. m.

Leakesville, at Leakesville, May 15,
11 a. m. and 2 p. m.

Lucedale, at Lucedale, May 22, 11 a.
m. and 2 p. m.

The district conference will be held
at Ellisville, April 21-22. Please elect
delegates and send their names to
Rev. F. B. Ormond, Ellisville, and to
me.

W. A. HAYS, P. E.

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FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Outlaw Took No Wealth With Him

Presented alone, the liquor business in 1914, the year of its largest volume of output, loomed large. It represented \$771,000,000 of investment; brewers and distillers employed 63,000 men; saloons employed 400,000 men. During the same year, however, American manufacturing industries as a whole represented an investment of \$18,428,000,000 and employed 6,615,000 wage-earners.

Liquor required only \$1 employes for each million dollars invested. All other manufacturing enterprises taken together required 359 wage-earners for each million dollar invested. Many large American industries, such as boots, shoes, food, clothing, iron, steel, lumber, printing, publishing, wool, knit goods, and foundries, employed 506 men for each million dollars invested.

National wealth in 1914 was 192 billion dollars and in 1931, despite the depression, this wealth had grown to 329.7 billion dollars. Outlawing liquor caused no loss.—(Figures supplied by U. S. Census Bureau and National Industrial Conference Board, New York).

IS THE DIGEST POLL AN INDICATOR OF REPEAL?

Wet leaders in both political parties and a goodly portion of the daily press point to the returns in the Literary Digest poll as a positive proof of the growing wetness of the country to such an extent that makes it practically mandatory upon the political conventions to favor a repeal plank, and on Congress to resubmit the Eighteenth Amendment.

If the Digest poll were a correct index of the "inroads made by repeal sentiment" over the country, the dries might well feel more apprehensive than they now do in meditating upon the poll.

The Literary Digest of April 2 reports a total of 3,715,630 votes cast out of 20,000,000 mailed out. This means that only 18 per cent have voted out of the one-sixth of the population to whom ballots were sent.

The last Digest states that "well-informed people, both wet and dry, respect its soundness," referring to the poll. A similar view was expressed as to the 1930 poll.

An analysis of the vote in three representative states, New York, Illinois (both wet), and Iowa, cast in the 1928 presidential and 1930 congressional elections showed the following wet percentages: New York,

49 per cent wet when 52.7 of the adults voted, and 54 per cent wet when 37.1 adults voted, while the 1930 Digest poll promised 62 per cent wet when 13 per cent voting. The 1932 poll shows New York to be slightly more than 85 per cent wet. Illinois in the same election 42 per cent voted wet when 66.1 per cent of the adults voted, and 54 per cent wet when 40.8 adults voted, while the 1930 Digest poll promised 71 per cent wet with 8 per cent voting. The current poll shows Illinois slightly more than 81 per cent wet. In Iowa, in the same elections, 37 per cent voted wet when 66.6 per cent of adults voted, and 39 per cent wet when 35.1 per cent of adults voted, while the Digest poll of 1930 promised 59 per cent wet when 7 per cent of adults voted. Iowa registered wet to date by a little less than 64 per cent.

The clearest fact developed by these independent, non-binding, commercialized wet-dry polls is that the smaller percentage of adults voting the greater relatively is the wet strength shown. The dry strength, conversely, is stronger in proportion when a bigger vote is cast.

In Ohio the Literary Digest poll in 1922 showed Ohio overwhelmingly wet. The same fall Ohio had a popular vote on what might be considered a most innocent modification proposal to permit beer and wine but not saloons, and this was defeated by a vote of 189,000 majority.

A comparison of the Digest poll with the ballots actually cast at elections where the wet-dry issue enters, seems to furnish conclusive evidence that the potential wet votes are cast in straw ballots, while the dries do not participate in meaningless ballots in as great numbers as they do when a definite result is to be accomplished.

In determining the conclusiveness of a poll like that of the Literary Digest, several factors must be taken into consideration. This latest poll does not disclose the source of the lists to whom the ballots were sent, but the former ones were said to be taken from telephone directories, city directories, automobile license lists and the like. All these lists furnish a very negligible part of the woman vote, which is practically fifty per cent of the electorate. Thus the registered "head of the family" alone gets a ballot, as a general rule. On the other hand, it is a known fact that men have received more than one ballot. In numerous church congregations and similar meetings all over the country the question of ballots in such polls has been raised, and very often it has been disclosed by rising or a show of hands that a small percentage of those present in such representative assemblages has received these ballots.—National Prohibition Board of Strategy.

MISSIONARY BRIEFLET

"To arise at daybreak and attend a five or six o'clock early morning prayer service is one of the new things I have met with in Korea," says the Rev. David Weems. Mr. Weems thinks that this early prayer service may be the unique contribution of the Korean church to Christendom. The zeal with which a whole district arises and takes part in these services is surprising," he declares.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

Boyce, May 8, a. m.; Q. C., 2 p. m.
Bunkie, May 8, p. m.
Oakdale, May 15, a. m.; Q. C., 3 p. m.
Elizabeth, May 15, p. m.
Alco, at Shady Grove, ———.
Alex, May 22, p. m.
Natchitoches, May 24, p. m.
Melder, at Fellowship, May 29, 11 a. m.; Q. C., at 2 p. m.
Pineville, May 29, p. m.
Halloway, at Oak Grove, May 30.
BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE

Jackson Dist.—Second Round

Bolton and Raymond, at Bolton, May 1, 11 a. m. and 2 p. m.
Jackson, at Capitol Street, May 1, 7:30 p. m.; May 2, 7:30 p. m.
Vaughan, at Ellison, May 8, 11 a. m. and 2 p. m.
Benton, at Zeiglerville, May 15, 11 a. m. and 2 p. m.
Edwards, at ———, May 18, 11 a. m. and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at ———, May 25, 11 a. m. and 2 p. m.
Harrisville, at ———, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
District conference at Benton, April 14, 9:30 a. m.
J. T. LEGGETT, P. E.

Meridian Dist.—Second Round

DeKalb, at Spring Hill, May 1, 11 a. m.
Vimville, at ———, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.
Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Shiloh, May 1, 11 a. m.; 1:30 p. m.
Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
Philadelphia Station, May 8, 7:30 p. m.
Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

District Conference, at Bay Springs, April 21-22. Opening sermon, Wednesday evening, 7:30. Pastors will please elect delegates, send the names to me and J. W. Thompson, Bay Springs Miss., at least two weeks before the conference convenes, so that my rol will be complete.

Brethren, have your reports read for the committee, using the blanks I have furnished you. See that the local preachers have reports, and requests for renewals if desired. Consult your Discipline. Send me names of all who are members of the district conference.

Let us pray for a great Spiritual revival. We hope to have Bishop Deny with us.

W. M. SULLIVAN, P. E.

Seashore Dist.—Second Round

Americus, at Cross Roads, May 1, 11 a. m.

Moss Point, May 8, 11 a. m.

Kreole, at Kreole, May 8, 7:30 p. m.

Mentorum, at Cox's Chapel, May 14, 11 a. m.; 2:30 p. m.

Brooklyn and Bond, at Bond, May 15, 11 a. m.

Lumberton, May 15, 7:30 p. m.

Coalville, at White Plains, May 22, 11 a. m.

Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.

District Conference will be held at Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

Vicksburg Dist.—Second Round

Nebo, at Blue Hill, May 1, 11 a. m.; 2 p. m.

Fayette, May 1, 7 p. m.

Oak Ridge, at Bovina, May 8, 11 a. m.; 12 m.

Gibson Memorial, Vicksburg, May 8, 7 p. m.; Q. C., May 11, 7 p. m.

Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.

Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.

District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Columbus, First Church, preaching, Apr. 24, a. m.; Q. C., June 15.

West Point, preaching, Apr. 24, p. m.; Q. C., June 19, p. m.

Columbus, Central, May 1, a. m.; Q. C., June 14.

Starkville, May 1, p. m.; Q. C., June 17, p. m.

Louisville, May 8; Q. C., June 26, p. m.

Macon Station, May 22, a. m.

Shuqualak, at Shuqualak, May 22, p. m.

Cedar Bluff, at Siloam, May 29, a. m.

Artesia, at Artesi, May 29, p. m.

Kosciusko Ct., at Williamsville, June 5, a. m.

Kosciusko Station, June 5, p. m.

Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.

Noxapater, at ———, June 19, a. m.

Ackerman, June 26, a. m.

Longview, at Smyrna, July 3, a. m.

Macon Ct., at ———, July 3, p. m.

Ethel, at Chapel Hill, July 8, a. m.

Weir, at Liberty Hill, July 9, a. m.

Sturgis, at Big Creek, July 10, a. m.

Brooksville, at Brooksville, July 10, p. m.

Mashulaville, at Middleton, July 17, a. m.

Chester, at South Union, July 24.

High Point, at ———, July 31, a. m.

Crawford, at ———, July 31, p. m.

District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half tea spoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drug store in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salt—imitations are numerous and you must safeguard your health.

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MAY 5, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

MOTHER

Dear Mother:

We have set you apart a day, all your own. Belated we come with this withered flower in our unworthy hand. Surely all the days are yours. One is not enough. We wear a flower for you today, red if you tarry with us on the hither shore; white if you live in that other land to which the angels have welcomed you. But one flower is not enough for you. All of them are yours, and more beautiful because of you.

We wanted to give you some honor and thus atone for our long neglect. But when we thought about it we found no material sufficiently enduring and no token that spoke enough of our appreciation; but as long as the days come and go and as long as roses bloom and fade, we shall keep this memorial for you.

You will forgive us, Mother, that we have been so slow to celebrate your praise. But how could we know? You were here when we came. Why, we saw your smile before we saw the sun, and we felt your love before we saw the light. We took you for granted. Like the rain, and the cloudships that sail the skyey sea, and the song of birds, and the stars of night, and the marching seasons, and the quiet beauty and strength of the hills, you have always been with us. All life's beauty we have seen through your eyes.

Mother, we are sorry for those children born without mothers, who have gone forth wayfarers on the earth. Those who gave them birth gave them little more. No dreams, no happy heritage of hope, no rainbow arching life's tomorrows. We cannot measure your worth. You are like God. You are without measure and whether you were poor or rich yours was the lap of love and your arms the arms of faith. Those children who were denied this by those who bore them are bereft indeed.

You are more than the mother of our bodies. But we shall not forget the pain and tears with which your tender hands opened the gates of life to us, and how you removed thorns from our feet, and bathed our fevered faces in sickness. You mothered our dreams, our ideals, our hopes. You were the first to stir manhood's holy ambitions. You wrote the prophecies of our future and painted the most beautiful pages in our "memory books." You set for us our standards of womanhood, you symbolized for us true worth. By your unselfishness and cheerful sacrifice for us you have built a home in our hearts forever.

Today we are praying for you wherever you are. We trust this May day may bring to you only the happiest thoughts and that no shadows may fall upon your angel-brow. Though far away your face shall be in our hearts and your hands in blessing upon our heads.

BUSINESS INTEGRITY

Those who have insight see now that our financial debacle was preceded by a moral collapse of far greater and more serious proportions. But we still commit the folly of taking material appearances as evidences of righteousness.

The great "Titanic," sailed forth upon its maiden voyage, the last word in workmanship and safety. In smiling defiance of all the dangers that had threatened seamen of an earlier day she rode away while on her decks was the sound of music, dancing and revelry. Then the mighty hand of the deep seized an ice-dagger and with one thrust impaled the proud mistress of the waves, tucked her away in her briny grave and was too heartless to leave a marker. Since then we have heard no such boasts of shipbuilding and skill of mariner.

In what we called our material prosperity we defied the laws of integrity and the principles of righteousness. Pride forgot all possible falls. As in the time of Noah we mocked at the necessity of the strong undergirdings of honesty and fair dealings with men. Like Belshazzar with his lords we reveled and feasted oblivious of the tomorrows. Then came there forth the fingers of a man's hand writing our doom in sight of all. Suddenly sobered by our fears we rushed out as when the Giant Sampson tumbled the pillars upon the spectators. For it must be remembered that lust for gain and gold is a blind giant that wreaks vengeance upon those who would bind or exploit him.

We made a god of the business man and the church looked to him for counsel. Today we are floundering around the crumbled feet of our god. In a leaderless confusion we grope about seeking someone to guide us.

How we'd like to rub out and start over. How we'd like to find a new way of doing things.

The other day one of the greatest financiers of the world took his own life. He had been held in the highest esteem. His word was law with many. After his death his books were checked over. Now the world stands aghast at the stupendous dishonesty and robbery of this king of finance. For more than five years he had been practicing deceit, forgery and theft in breath-taking figures.

Yes, confidence is gone. Our foundations have slipped. In the minds of the people the wisdom and the integrity of the business man have crumbled.

Is there any wonder that recovery is slow and uncertain, and that we go limping toward the future? On the one hand is what we call the "underworld," with which some would make terms. But there is some feeling of shame with reference to the racketeer. On the other hand we have those who, under the protec-

tion of law and polite society, pillage and rob the people. How can legislators and politicians, governed by this spirit, do anything of value to relieve the situation?

Now is the time for prophet souls to call the people back to the essentials of character that we may liquidate our moral collapse.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

"TRUMPETS AT DAWN"

In one of his sermons Bishop Arthur Moore tells an ancient legend. Lucifer, archangel of light, after his unsuccessful effort to dethrone God, had been cast out of heaven and assigned to his pit in the lower regions prepared for the damned. Here he was spending his days. He was approached by some heavenly visitant and asked what he missed most since his fall from heaven. He replied, "I miss the sound of the trumpets in the morning."

Let your imagination play about that for awhile, will you? It almost brings tears for Lucifer. According to John Milton, who celebrates the fall of Lucifer, it seems that the Angel of Light was interested, while there, in many other things. He was proud, ambitious and greedy. He could hardly lift his eyes from the golden pavements of the heavenly city. His ambition led him to attempt a revolution in heaven, by which, with a third of the angels, he hoped to take the throne of God. He is now cast out and with his infernal cohorts he has to keep his watch in the regions of the lost. Looking longingly toward the heavenly heights, whose delights once were his, what does he miss most in that fair land forever forfeited? "I miss the sound of the trumpets in the morning."

Do we not feel somewhat orphaned these days? Something has gone of the old fervor and happy frenzy of those who go forth in battle for the best. We have asked God for wealth and place and power. They came. But leanness came into our souls. We are cursed with a cowardice that recalls the trumpets at dawn when we went forth in happy forgetfulness of self. The martyrs were those who went out at dawn with the bugle blasts of battle ringing in their ears. A world was to be won for their thorn-crowned Prince.

With the old words we try to conjure up the religious experience of yesterdays. With defeated Saul we seek the witch's house begging her to call up Samuel, and when his shadowy form appears it is but to tell us that our glory is gone because our fidelity has failed. We speak of a revival, yea, an "old-time revival." We attempt to bring about what we saw in another day. We feel the hollowness of a

(Continued on Page 8)

Sidelights on the Trouble in the Orient

BY BISHOP PAUL B. KERN

The 19th Route Army

China may not be "an organized state," but she surely has an organized army. The fight that has been put up by the 19th Route Army, composed mainly of Cantonese soldiers, is one of the most heroic acts of resistance that I have ever witnessed. Attacked daily by heavy guns, raided by aerial bombs and faced by soldiers with superior equipment, for four weeks they refused to yield an inch. These soldiers, many of them mere boys, do not have steel helmets and few large guns. So far as I know this is the first time in modern warfare when an enemy's fleet of airplanes has had complete and unopposed freedom to strafe an opposing line. China has a few airplanes but not enough to put them in the field against the Japanese. In spite of all these handicaps these Chinese soldiers have fought with a gallantry and a determination that is not only a surprise to the Japanese military force, but to the whole world. If China should ever turn to become a military nation with modern equipment she would be well nigh invincible.

Be Patient With China

Many of us have been proud of America's attitude in this Sino-Japanese conflict. While our government has been cautious she has at last made very clear her stand on the integrity of the Open Door policy in the Far East. This program beginning with that superb Christian statesman, John Hay, constitutes China's chief hope for a chance to achieve stability. If her rich territory is to be constantly the prey of predatory Powers seeking territory and trade she can never achieve a national stability and freedom from international strife. China merits censure to be sure, but she also deserves very great sympathy as well. An immense population numbering nearly one-fourth of the human race, sprawling out over a gigantic territory, suddenly thrust into a modern world she has unnumbered difficulties in revising her old methods and taking on the form of a modern state. Someone has characterized this aspect of China in the graphic phrase "China's inarticulate hugeness." To compare her in this respect with Japan is hardly fair. The Japanese people are compact, living in a small area, orderly and militaristic by inheritance and nature, and unified by language, it is quite easy for her to swing into the list of modern nations. China has many dialects. A man from Canton cannot understand a man from Shanghai and the mandarin of Peiping sounds strange to the residents of the Yantsze valley.

There are many encouraging signs of growing solidity and no one who knows Chinese life today intimately shares the pessimism of some outside observers concerning China's future. She has a long way to go, but it is most clearly evident that the China of today is not the China of 1905. Twenty-five years have wrought tremendous changes and given birth to a national spirit which during the next quarter of a century will change the whole aspect of her life.

"Die-Hards"

For the first time in my life I have come up squarely against that attitude of selfishness which seeks personal gain and economic advantage regardless of the consequences to the country in which such benefits are gained. There are many business men in China who do not care one flip for the Chinese, but are solely interested in exploiting their resources and piling up for themselves huge fortunes. They are the kind of people who would keep all Chinese in the class of coolies. They resent the increasing number of

young men and women who insist upon sharing responsibilities and profits in China's economic world. They are not slow to say the missionaries are a nuisance; that they make the Chinese unsatisfied with their old ways and do nothing but cause trouble for the foreigners. Their popular slogan is that "all Chinese Christians are rice Christians." In this present conflict they seem concerned with only one interest, namely the protection of their business. They care nothing for the integrity of China's life or who rules her; the only question is shall we have free access to her raw materials, to her cheap labor and to her lucrative markets? I do not wonder that oftentimes there flames up in this country a bitter resentment against foreigners and I am not surprised if in the heat of resentment lack of discrimination sometimes includes missionaries as well as business folks in this program of anti-



BISHOP PAUL B. KERN

foreign bitterness. The attitude of Secretary Stimson and the American press at this time is a great reinforcement to those of us who are anxious to prove to thoughtful Chinese that there are many of us here not for personal gain but for friendly help and sacrificial service in building the true Chinese nation.

The Hope of Japan

Let no one think that there is not in Japan a group of true Christian men and women who hate this war business as much as we do. It takes courage to speak out in a country where the military mind dominates as it does in Japan. Our own Bishop Akazawa has been among the courageous group of Japanese Christians who have sought a peaceful solution to this conflict. The following cable was sent on February 8 to Geneva: "Secretaries Christian world organizations Geneva urge you use influence convince authorities and public of growing volume moral world opinion against Japan's increasing use military measures our love for Japan and respect for her moral standing in world affairs impels this message." Some day this group will dominate Japan and the military autocracy of today will be driven out of power by an enraged public sentiment waiting to be mobilized in Japan.

Got Their Start With Us

It is interesting to note the increasing part being played in China's life by Christian men. Many of her official and unofficial leaders are followers of Christ, products of our Christian missionary enterprise. Dr. Wellington Koo, recently Foreign Minister and now adviser to the Foreign Department, and Dr. W. W. Yen, the Chinese representative in Geneva, were both students of our old Anglo-Chinese College on Quinsan Road. Later both of them graduated from St. John's University, an Episcopal school here in Shanghai. The heaven works and Christ is not without witness.

The Devil Made War

This experience in Shanghai during the past six weeks simply brings to light again the dark and ugly face of war. It is always the same, whether in France or China. Propaganda and camouflage cannot conceal the leering brutality that it is. If you could have gone with me last Saturday over the devastated, burning areas of Chapei, the Chinese portion of the city of Shanghai, and seen the charred and wrecked mass of ruins that once marked the home of a half-million happy people your imagination could easily fill in the picture. More than 1,000 civilians dead; 800,000 refugees driven from their homes; a property loss, exclusive of war expenditures, amounting to over one hundred million gold dollars—that's war as we have seen it here since January 28.

How piercing and unanswerable are these words of Bishop Brent at the Stockholm Conference when he said, "It is for the Church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine—in short, the declaration of a moratorium of the moral law—cease to be an offense against God and man and become a praiseworthy virtue and a patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force—is incompatible with the mind of Christ and therefore incompatible with His Church?"

The Gospel Still Saves

Once again Dr. and Mrs. Sherwood Eddy have blessed China with an extended visit and vigorous evangelistic campaign. He was heard by 300 audiences in 21 cities of 11 provinces, the numbers hearing him aggregating approximately 200,000 people. Of these several thousand signed cards signifying a willingness to study the Christian way of living. A bit of local color is given in the following brief extract of a report of the meetings in one city: "We have just finished a wonderful week in Foochow. One lawyer, Mr. Gong, organized 800 personal workers. He himself brought 300 friends to the meetings, 50 lawyers coming to the meeting. He has led 42 of his friends to join the Church. Over 11,000 different persons, mostly non-Christian students, attended five series of meetings. There was a total of 354 decisions to enter the Christian life, while 309 enquirers enrolled in special Bible classes to make a study of Christianity." One secret of his power is his fearlessness in denouncing sin not only in private life but also in public life. He flays the corruption of public officials and the indifference of the wealthy to the sufferings of the poor. I gather from a conference with him that he feels that only Christianity can save China from the grim alternatives of Communism on the one hand and of vassalage to Japan on the other. You can begin

to see why our Christian program is needed in China as never before.

Right on the Job to Stay

Some people write me as if we were about to close shop and get out of China. Well, hardly. Nobody over here feels that way. Our work in Shanghai has been interfered with somewhat, but in reality we have had unusual opportunities during the past weeks to render testimony for Christ. The protest of the missionaries against the use of military force has been a strong factor in arousing international indignation. Our Moore Memorial Church has cared for nearly 1,000 refugees, holding two religious services a day. Every Sunday its great auditorium has been packed to standing room. Our missionary workers at McTyeire School have given days and days of service to the big refugee camp, housing 3,000 people, on Nanking Road. These experiences draw us closer to the Chinese heart and open many doors that might otherwise be closed.

Here are some excerpts from letters from missionaries working in interior points. "You will be glad to hear that our work has been going on in a way that makes us thankful. We had the best week of meetings we have had at the holiday season for seven years. We are not expecting or anticipating any trouble," writes Wesley M. Smith from Changshu. "We are busy with our regular work and are now helping with the refugees and wounded soldiers," says John E. Stroud from Kong Hong Institutional Church, Soochow. "Changchow continues to be the same peaceful spot. Our hospital was never busier than this winter," writes Dr. R. M. Paty. Hubert Sone from Soochow writes enthusiastically of the work in his church. Bigger crowds than ever before, more decisions for Christ, larger attendance at Bible classes. "The best year we have ever had" doesn't sound like the word of a despairing missionary who has about decided to quit and go home. Our group out here is staying on the job and asks the Church at home to do the same.

"THE CHINA GROVE CHURCH"

Late of the Mississippi Conference, Tylertown Charge, Brookhaven District

By Rev. James M. Lewis

China Grove Church, as a life-saving station, is no more. The coming of the railroads, the highways, the consolidating of the public schools in towns on the railroads, has sapped the very life out of this once great and glorious church. Ere the Reaper comes to take this scribe to that shore "From whence no traveler has ever yet returned," he wishes to pay his tribute to her glorious past.

In 1809 a man by the name of Ralph Stovall entered the land N. W. ¼ of sec. 24 to 3-K 11 from the Government in what is now known as Marion county. Following him were W. B. Ligon, Ralph Ragan, N. B. Ralford, T. C. S. Barr, M. Jones, L. Lewis, O. Ellis, L. J. Quin, G. W. Bardwell and W. J. Ball. These men cleared lands and built homes around what is now known as China Grove.

Along about this time a Baptist church was organized at this place. But the Baptists didn't seem to succeed so well and so between 1830 and '36 they sold the church and property to the Methodist people. The deed was made to the Methodists, October 4, 1836, and recorded in Book "F," pages 549 and 550, July 20, 1840.

The grand old building now standing there was made out of pure heart-pine; hewed, sawed, and planed by hand. It was begun in 1854 and finished in 1861. I am told that the Rev. Needham B. Ralford, a local preacher, who owned a plantation about a mile west of the church, did most of the work here, in building the church, with his slaves. It is said that the building did not cost more than \$100 in actual money. In the "City of

the Dead" that lies hard by the church you will find the grave of this saint of God who labored so faithfully for the cause of righteousness in those days.

It was at this place that "Uncle Quinne" and "Aunt Patty" kept their membership for many years. They were the parents of H. P. and W. B. Lewis, late of the Mississippi Conference. The old people who remembered them in those early days told me that they were the spiritual backbone of not only that church, but of that whole country. At one time they lived nine miles from China Grove, and often on preaching days they would walk that distance in order to feast with other saints on the Word of life. It was here that my father was gloriously converted and he and Uncle Bryant preached their first sermons. Uncle Bryant was but 16 years old when he preached his maiden sermon. He was so small at the time and the old-fashioned pulpit so high that the people could scarcely see his head behind the pulpit.

There is a Slave-gallery in this church, one of the few of the old relics that remain to this day. There is also a Negro cemetery lying by the side of the white people's cemetery, and they still bury their dead there. Before the Civil War, great and mighty revivals were held in that church—revivals that swept white and black into the Kingdom of God at the same time. The call would first be made for the white sinners to come to the altar for salvation, and when that was over, these grand old preachers would call for the colored mourners. The Communion of the Lord's Supper was given in the same manner. They were all members of the same church, with a "White" roll and a "Colored" roll. Spiritually, they were all one—socially they were not. (The two races have drifted too far from each other, spiritually speaking, since the War).

In 1880 a Camp Ground was established at China Grove Church. It continued for about ten years. Much and lasting good was accomplished during the years of the camp meeting, the spiritual life of the entire church and community was lifted to a higher plane and many people found their way back to God. But it didn't become permanently established, and so during the pastorate of Rev. J. M. Miller it was abandoned.

Many of the preachers of our Conference were converted at the altars of this grand old church. Among them were Revs. Clarence Crossley and B. W. Lewis. They were both converted at the same time, kneeling side by side at the altar. I have heard my brother, who is now in the Glory World, tell the story of that conversion often; it never grew old to him.

China Grove is the "Mother" Church of nearly all the Methodist churches, both colored and white, in that section of the country. The Tylertown, Kokomo and Knoxo churches have drawn nearly all their strength from this church.

It is no wonder that the people were reluctant in giving up this church as a regular preaching place. But with the shifting of the population, the consolidation of public schools in other centers, community interest in the old church began to wane.

When the writer was read out as pastor of the Tylertown station, we found that China Grove had been placed on the charge as an afternoon appointment. We also found a scattered and dissatisfied membership. Now, progress is the natural thing and modern developments are right, but when it comes to religion, one should go slow in removing old land marks. People can change school centers by law and practically force the patronage of these schools; but that method cannot be used with churches without disastrous results. When shifting school centers we do not deal with immortal souls as such. No one's eternal welfare is jeopardized, no one particular denomination or church is endangered. But when it comes to shifting church centers, it is a different story. It is a fact, whether we want to admit it or not, that people do not readily see the need of changing church centers, in order

to keep up with the times. In the case of China Grove, we found that they had not had any preaching services for more than a year, and for several years before had done very little in the Kingdom business. A survey was made and we found a membership of nearly 200, most of whom were not attending church anywhere; scores of children were being brought up without the influence of the church.

After much prayer and fasting, we re-established the monthly preaching service at 11 o'clock, and rallied the membership. The old spiritual fires were revived, great revivals were held again, scores of children and grown people were converted and reclaimed at the altars and joined the church. China Grove took on new life. The stewards collected \$500 a year on the pastor's salary, we collected \$300 a year for the apportionments, and \$200 more for other purposes, making \$1,000 a year for the three years we were pastor on the charge. We feel that it was well worth our efforts to revive and rally old China Grove Church, and while we were condemned by some for making the effort, yet we had the approving smile of our Heavenly Father.

In rallying the church membership we were able to do some constructive work among the members. It was a foregone conclusion that the time would soon come when church services would have to be permanently abandoned at the old church. We were able to point this fact out to the majority of the membership and lead them to see the wisdom of absorbing the membership of the church with other churches. This was finally done with but very little friction under the wise leadership and pastorate of Rev. W. B. Alsworth.

The old church building will stand there for many years to come (barring fires and storms, that might destroy), among the giant oaks, where birds gather to rest and sing and raise their young. Silently the people will take their dead and bury them in the "city of the dead" that lies hard by, and occasionally the older people will gather for an all-day service with dinner on the grounds, and mingle their voices in song and prayer, thanking God for His goodness and love to them.

I am indebted to Brother John Packwood, of Tylertown, Miss., for the historical facts in this article. It was largely through his interest and influence that we were able to save the membership of China Grove and prepare them for future service in other churches. We hope and pray that the spiritual fires which once glowed with such warmth and power during the most of the lifetime of this grand old church will continue to glow in all the churches that have taken over, in any way, the membership of this church.

Educational evangelism is making great strides in these modern days where, especially, city churches are thoroughly organized under the leadership of the General Board of Christian Education; yet with all the good evangelistic work that is being done by our church schools, there are a vast number of people who are unsaved and the church is not reaching them through the church school. Revivals of the intensive kind, a Holy Ghost revival prayed down from heaven, is as badly needed today in every city, village and community as it was just after the Civil War. It was the great revivals of the early '70s that saved the South and the nation from the evil effects of the reconstruction days, and it is going to take a nation-wide revival that will flame all over the world to save us from utter wreck and ruin today. If this revival is not soon forthcoming, then God will have to shorten our days. God grant that a revival will come.

Louise, Miss.

The Wonsan Christian Hospital, of Wonsan, Korea, treats nearly 20,000 patients every year. Dr. E. W. Demaree, of Kentucky, is in charge of this fine mission hospital.

THE BROOKHAVEN DISTRICT CONFERENCE

At 8:30 o'clock Tuesday morning, April 19, 1932, the Brookhaven District Conference was convened in the historic old Wesson Church. Bishop Denny presided over the sessions of the first day, preaching both morning and afternoon to a well-filled house and, by his gracious words and acts, contributing much to the spirituality and good fellowship of the conference.

Under the capable direction and efficient leadership of the presiding elder, Rev. B. L. Sutherland, the business of the sessions was conducted with dispatch and harmony, and through all its deliberations the conference sounded a note of optimism and hope for the future. The devotional periods reflected the deep religious fervor of the members and delegates of the conference.

Visitors attending one or more sessions of the district conference included Rev. M. L. Burton, superannuate, who spoke of some interesting events connected with the history of the Wesson church, mentioning the fact that Bishop Galloway presided over his first district conference as a bishop in that house.

Other visitors were: Brother W. D. Hawkins, Conference Missionary Secretary; Dr. J. G. Snelling, of the Memorial Mercy Home; Mrs. Alma G. Riley, of the Methodist Orphanage; Rev. J. T. Leggett, presiding elder of the Jackson District; Rev. J. L. Decell, pastor of the Galloway Memorial Church, Jackson; Rev. C. A. Schultz, pastor of Grace Church, Jackson; Rev. J. C. Chambers, of the Conference Board of Christian Education; Dr. A. P. Hamilton, of the Millsaps College faculty; Rev. J. B. Cain, pastor at Forest; Rev. H. E. Raley, Conference Director of Golden Cross; Dr. D. B. Raulins, editor of the New Orleans Christian Advocate; Rev. J. W. Sells, Executive Secretary of the Seashore Methodist Assembly; Dr. J. M. Sullivan, Conference Lay Leader; Rev. A. W. Duck, of the Wesson Presbyterian Church, the Whitworth College Glee Club and the Copiah-Lincoln Junior College Quartet.

Brother Nathan Haven was licensed to preach and Rev. B. M. Lawrence was recommended for admission on trial in the Annual Conference.

The conference was most hospitably entertained by the good people of Wesson and our church there. Brother F. L. Applewhite, pastor-host, and his family, endeared themselves to all by the kindness of their ministry to the comfort of the membership of the conference.

The next session of the district conference goes, by unanimous vote, to Tylertown.

J. W. MOORE, Secty.

GREENVILLE DISTRICT CONFERENCE

Everything, including the weather, was in our favor at the district conference which was held in the city of Greenville, April 19-20. It was a very successful conference. The presiding elder, Dr. E. Nash Broyles, had not overlooked any detail which would add to the harmony and efficiency of the conference. His ease, dignity and effectiveness in presiding over the conference, made us almost feel that we were at Annual Conference with one of our bishops presiding.

All the interests of the church were given due consideration. Some time was given to the discussion of missions. Rev. J. D. Wroten was there to represent the annual conference board of Missions. Rev. R. G. Moore, conference missionary secretary, was there and spoke to us in the interest of Missions. Dr. J. G. Snelling, of New Orleans, was there to represent the Memorial Mercy Home, which is supported by the Methodists of Mississippi and Louisiana. We heard Dr. D. M. Key, president of Millsaps College, tell us about the progress which is being made in the unified system of Christian education in Mississippi. The superannuated preachers were well

represented by Rev. A. T. McIlwain. Brother McIlwain is making a splendid leader of this movement in our Conference. Brother Fred McDonnell, superintendent of the Orphanage, was with us and we heard him gladly. The heart of Brother McDonnell is in the work which he is doing and we believe that under his leadership we are going to have one of the best Homes for orphan children that can be found anywhere in Southern Methodism.

Mr. Editor, the Advocate was not forgotten. Our presiding elder asked every preacher how many new subscriptions he had received. It was very gratifying to know that practically every preacher had received some new subscriptions. No one had gotten a very large number of subscriptions, but most of them were doing something about it.

From the reports of the pastors we learned that about seventy-five had been added to the church on profession of faith and seventy-five by certificate, making a total of one hundred-fifty additions to the church. This number will possibly be doubled by the end of the year.

Only three charges in the district failed to report something on the Kingdom Extension offering. These three will take the offering later. About nine hundred dollars has been raised in the district for this cause this year. That is a splendid offering, when you consider our financial conditions. Quite a number of the charges made an emergency offering for Missions in December.

The following laymen were elected as delegates to the annual conference: Judge Percy Bell, J. H. Sherard, S. V. Wall, Mrs. G. B. Taylor, J. H. Johnson, Mrs. H. P. Lewis, Mrs. W. B. Parks, and W. T. Winston. R. E. Davis, Mrs. W. C. Galceran, Sr., Mrs. E. R. Smoot and Mrs. J. J. Baird were elected as alternates.

The conference was very much delighted with the splendid music which was furnished by the Broyles Orchestra. All the Broyles family were members of this orchestra except the elder. Of course you would not expect a presiding elder to be very musical.

A rising vote of thanks was given to the Greenville people for their most generous hospitality. We included in that vote of thanks the pastor-host, Rev. T. M. Bradley. Brother Bradley and his people were untiring in their efforts to make us happy and comfortable. Every delegate felt that he was given the best home in town. As we told the Greenville people goodby, we went away singing in our hearts, "Blest Be the Tie That Binds."

The preaching during the conference was of a very high order. The following brethren preached for us: Revs. J. J. Baird, C. M. Chapman, L. P. Wasson and W. C. Galceran, Sr.

WM. L. ROBINSON, Sec.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference convened at 9 o'clock a. m., April 21, 1932, in Ellisville Methodist Church, Ellisville, Miss., with W. A. Hays, P. E., in the chair. All of the pastors of the district were present, with lay delegates representing a large number of the churches in the district, present also. Broad Street Hattiesburg enjoyed the distinction of having every delegate present at the roll call of the first session.

The first day was given to organizing the conference, hearing reports from different charges through their pastors, and an occasional change in the program by an address from someone representing some cause of a connectional nature. Mr. W. D. Hawkins spoke in interest of our Missionary work; Rev. M. L. Burton, with reference to our Memorial Home in New Orleans; Drs. D. M. Key and G. F. Winfield spoke of the work of Millsaps and Whitworth Colleges, respectively; Rev. J. C. Chambers represented the conference board of Christian education; Rev. H. E. Raley, Golden Cross Society work; Mrs. Alma Riley,

Methodist Orphanage, and Dr. J. M. Sullivan, the lay activities of the church.

Rev. L. L. Roberts preached at 11 o'clock the first day. Bishop Denny, Richmond, Va., arrived during the afternoon and preached at the evening hour and morning hour of the second day.

The second day was spent in hearing reports and resolutions, election of lay delegates to the annual conference, and other items of business. The following laymen were elected delegates to the Annual Conference: W. S. F. Tatum, A. C. Lynd, W. C. Mathis, T. C. Baggett, Herbert Gillis, Ben Stevens, W. A. Holloway, H. V. Waites, H. Ogden, W. H. Livingston, D. W. Slay, T. F. Bailey, and W. U. Corley.

Rev. A. J. Beasley, in a very unique way, placed Eucutta in nomination for holding next session of the conference and it was unanimously accepted.

The conference adopted, with rising vote, resolutions commending the work of Rev. W. A. Hays as presiding elder of the district during this quadrennium, which closes with this conference year. Immediately following the resolutions, Rev. R. H. Clegg, on behalf of the district conference, presented the Rev. Mr. Hays an extension traveling bag; Rev. Mr. Hays responded with appropriate remarks.

The conference was a delightful occasion.

R. H. CLEGG, Sec., Dist. Conf.

SUPERINTENDENTS' AND PASTORS' CONFERENCE

The first superintendents' and pastors' conference in Sunday school work ever held in Southern Methodism, embracing as small a territory as two districts was held in Fulton, Miss., April 14 and 15. This conference was held for the Aberdeen and Corinth districts of the North Mississippi Conference.

The conference was a success from the beginning. All who attended were enthusiastic workers who were anxious to discuss their problems with others. Rev. R. G. Lord and Rev. W. R. Hammontree spared no efforts to arrange a helpful program. Rev. W. L. Atkins, pastor at Fulton, left nothing undone to make the visitors at home.

Dr. O. W. Moerner was the representative from the Central Office at Nashville. Dr. Moerner conducted the round table discussions both days. The following problems were presented by both superintendents and pastors and were discussed during the two days:

1. Need of Teachers.
 - a. Finding enough teachers.
 - b. Better trained teachers.
 - c. Regular attendance on the part of teachers.
 - d. Inefficient teachers—getting rid of misfits.
2. Interferences.
 - a. All-day singings, memorial days.
 - b. Visiting.
 - c. Filling stations, street corners, drug stores.
 - d. Irregularity of attendance.
 - e. Tardiness.
 - f. Winter quarters or summer vacations.
3. Literature.
 - a. Correct use of literature, right kind for each class.
 - b. Lack of sufficient quantity for each class and teachers.
4. Methods of Teaching.
 - a. What method is best?
 - b. How to interest pupils.
 - c. Getting pupils to study lessons.
5. Problems of Change.
 - a. Creating a desire for new and better methods.
6. New Legislation.
7. Worship Services.
 - a. Making them truly worshipful.
8. Relationships.

- a. Superintendent to pastor.
- b. Superintendent to department superintendents.
- c. Superintendents to teachers.
9. Building and Equipment.
 - a. Is it advisable to use public school buildings when churches are inadequate?
 - b. Equipment for better class work.
10. Finances.
11. Reaching the Unreached.
 - a. Getting the adults interested.
 - b. Those who are not now interested.

By far the greater number of attendants were from the Aberdeen district, and they from the territory in which Mr. Hammontree has been working. This was an outstanding testimony of the value of concentrated work in small areas.

It was the desire of all who attended that more meetings of this nature be held.

On the last day the conference passed a motion recommending that such a conference be held in each district next year.

E. M. SHARP, Sec. for the Conf.

LOUISE PRESTON MEMORIAL DAY

"The young people of the Mississippi Conference observed Easter Sunday as Louise Preston Memorial Day in commemoration of her notable services with young people in the Methodist Church before her death.

"Miss Preston, who passed away in Arizona in 1929, was a patient at the sanatorium here from 1923 to 1925, and will be remembered by many readers of The Thermometer.

"The sanatorium is the direct recipient of the memorial fund, receiving thirty-six copies of the New Orleans Christian Advocate each week. These papers are greatly appreciated and enjoyed by the patients at the sanatorium."

The above is taken from The Thermometer, the newspaper published at the Tubercular Hospital at Sanatorium, Miss. We are very much gratified with the response that came in after Easter Sunday for the Louise Preston Memorial Fund. However, the total amount received is less than half the necessary total to send thirty-six copies of the Advocate for one year. If every young peoples group in the Mississippi Conference will take an offering at their evening program on Mother's Day, with the exception of those who have already taken this offering, and send the money to Mr. H. T. Newell, Jr., Millsaps Bldg., Jackson, Miss., or to the writer, it will enable us to continue this ministry of mercy to these patients at Sanatorium. Do not hesitate to send a small offering if that is what you get. The Lord will bless you for it just the same.

J. B. CAIN, Conf. Director,

Forest, Miss. Louise Preston Memorial.

RESOLUTIONS OF APPRECIATION

In view of the fact that the law of our church makes four years the limit of a presiding elder's administration of a district; and

In view of the fact that this law this year ends Dr. W. L. Doss' administration of the New Orleans district; and

Whereas, Dr. Doss has not only ably managed the affairs of the district for the past four years, but has greatly endeared himself to his preachers and people; therefore,

Be it resolved, That we hereby express our very deep appreciation of the life and work of our beloved presiding elder; and

That we assure him of our continued interest in his work; and

That a copy of these resolutions be sent to Dr. Doss, a copy spread upon the minutes of the district conference, and a copy be given to the New Orleans Christian Advocate for publication.

Respectfully submitted,

F. L. WELLS,

D. B. RAULINS, Committee.

1932 MISSISSIPPI CONFERENCE TO MEET IN MERIDIAN

At the session of our Conference held in Columbia, Miss., last November, the place for holding the 1932 session of the Conference was not selected, but the presiding elders were appointed a committee to select a place for holding the Conference. Acting on the authority vested in them the presiding elders have, in response to a very cordial invitation, selected East End Church, Meridian, Miss., as the site for the incoming session of the Conference.

We wish, publicly, to thank the pastor and members of East End Church, for their cordial invitation, and the pastors and members of the other churches in Meridian, for their offer to assist in entertaining the Conference. We take this opportunity to also thank Galloway Memorial Church, Jackson, Miss., for inviting the Conference, but their invitation was offered a day later than the invitation from East End, and they afterward kindly withdrew their invitation in favor of East End.

T. J. O'NEIL, Sec.

BRO. W. A. HAYS APPRECIATED

Whereas, this is the fourth year of service of Rev. W. A. Hays as presiding elder of the Hattiesburg district;

Whereas, the law of our church forbids his

OUR SUBSCRIBERS

Just think, Friends. There are 3000 delinquent subscribers to the Advocate. That is to say, there are this many whose time has expired but whose subscriptions have not been renewed. With this number renewed there would be \$4,500 with which to take care of pressing obligations and carry on the Advocate.

Will you not be the first of these to renew?

return to this district next year as presiding elder;

Therefore, be it resolved by this district conference now in session:

(1) That we express to Brother Hays our appreciation of his service as our leader during the quadrennium; as an executive, we feel he has always been careful to see that the law of the church was kept; as a preacher of the gospel, that he has always held up the Christ as the only way of salvation for men; and as a man among people of the district, he has always shown a brotherly spirit.

(2) That we assure him our desire for him in his new field of labor is that the work of the Kingdom shall go forward under his leadership.

(3) That a copy of these resolutions be spread upon the minutes of this conference, a copy given to Brother Hays, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: R. H. CLEGG,

W. H. LEWIS,

L. L. ROBERTS,

J. D. ELLIS,

A. S. OLIVER,

J. H. JOLLY,

J. B. HOLYFIELD

THE SCORE BOARD

Due to lack of space in this issue and the small number of subscriptions received during the week, we are omitting the Score Board. However, we will list the subscriptions received last week together with those of the current week in our next number of the Advocate.

RESOLUTIONS OF APPRECIATION OF THE WORK AND CHARACTER OF REV. J. T. LEGGETT

Whereas, Rev. J. T. Leggett is this year completing a quadrennium of faithful and efficient work as the presiding elder of the Jackson district of the Mississippi Conference; and

Whereas, his wise and fruitful administration of the work of the district has definitely advanced the interests of the kingdom of God committed to his care and leadership; and

Whereas, the consecrated Christian character and uniformly gracious spirit of this man of God have been a benediction, and his sympathetic co-operation and spiritual counsel have been a helpful and inspiring ministry; therefore be it resolved,

That we the members of the Jackson district conference do hereby record our sincere appreciation of the untiring and productive services of our esteemed brother and leader, Rev. J. T. Leggett, and express to him our affectionate regards and our prayerful desire that he may continue to be used in the active leadership of the Mississippi Conference and the Church of God for many years.

Respectfully submitted,

GEO. THOMPSON,

O. S. LEWIS,

JOSEPH A. SMITH.

The above resolution was adopted by the Jackson district conference in session at Bentonia, Miss., on April 15, 1932.

S. F. HARKEY, Sec.

REPORT OF COMMITTEE ON CHRISTIAN LITERATURE, JACKSON DISTRICT CONFERENCE

As Methodists we have every reason to be proud of our Sunday school literature. Our own Dr. C. A. Bowen is editor-in-chief, and Lanier Hunt, a son of a parsonage home of our Conference, ably assists him in the work. Our literature is second to none and we urge its use in all our church schools.

We express gratification over the capable manner in which our general organ, The Christian Advocate, and our Conference organ, the New Orleans Christian Advocate, are being edited. We congratulate Drs. A. F. Smith and D. B. Raulins upon the high order of their journals. We especially urge our pastors and Christian literature committees to be diligent in increasing the circulation of the New Orleans Christian Advocate. We deeply deplore the fact that too much unwholesome literature is being sold, and that even baneful reading is easily accessible to our youth. The most effective offset to bad literature is to supply good, wholesome reading such as is offered by our Publishing House and through our Advocates.

It is to be regretted that much of our daily press is aiding the wet cause. We are grateful for the daily papers which are supporting the Constitution, and call upon the press to give fair treatment to the 18th Amendment.

Respectfully submitted,

G. H. THOMPSON, Chairman;

MRS. W. H. WATKINS, Sec.

This report was adopted by the Jackson district conference in session at Bentonia, Miss., on April 15, 1932, and the district conference requested the secretary to mail a copy to the New Orleans Christian Advocate, in order that they may have it for publication if they so desire.

S. F. HARKEY, Sec.

HE THAT WINNETH SOULS IS WISE

The day of evangelism will never pass, for is it not written, "This is the day of salvation?" "Now is the accepted time." God gave gifts unto men, "and some evangelists." Every pastor ought to be a soul-winner, if he is a good pastor; much of his effort will be outside of the pulpit.

A letter from Evangelist W. E. Thomas, who is now in Georgetown, La., holding a tent meeting, tells of how greatly blessed of God the meetings are. During the recent evangelistic campaign at Winnfield there were a large number of conversions and the life of God's people was quickened. Brother Thomas mentions as one of his happy and thankful experiences the meeting at Rochelle. Often numbers of persons could not get into the church; there were about sixty conversions there.

In some of these meetings bootleggers and prodigals were coming to the tent showing much interest. Men who have not been to church in twenty years are seen in the crowds. God is using Brother Thomas.

If you need help, the Board of Missions or the Committee on Evangelism will be glad to help you get in touch with Evangelist W. E. Thomas.

J. G. SNELLING,
Pres. Board of Missions.

SAFETY SIGNALS

By Rev. S. J. Davies

Dr. Pierce Cline, Professor of History in Centenary College, gave a beautiful analysis and application of the lesson taught for service by the Master, in washing the disciples' feet. In an easy, old-fashioned Georgia style he slips out some thought that is well worth holding in memory's treasure box. I do not wonder that some of the older churches exalted this incident almost into a sacrament, for the lesson so wonderfully enacted by our Lord teaches the worth, beauty and meaning of all true service. For labor, whether of heart, head or hand, when wrought with honest purpose, ennobles life, builds character and enlarges one's vision of nobler things. The man who said, "I am molding brick to build a cathedral" lifted his trade high above sordid toil in mud and sand. No toil is menial to the man who has the prophet's vision to see a cathedral from the site of a brick kiln. The one who said that man is brother to the clod failed to see the golden harvest of the coming autumn to spring from the clodded field. It is this kind of prophetic vision that lightens toil and makes a working life well worth the living.

Besides this labor is a curlizing force in man's progress and development in social affairs. Savages do but little work—only fashion their weapons, build their miserable huts and follow the same tribal customs throughout many generations. Since then, our present social and civil status that we dignify by the name of civilization was undoubtedly wrought out by labor it must and can be conserved and perpetuated only by the same means. All idlers are really a menace to society. Getting, or trying to get, something for nothing is a curse and blight to modern life, a disintegrating factor in church and state. The disciples needed to be taught something more than strolling over Galilean hills and looking for a temporal kingdom. To the Master and Teacher of all life and all men, for all the ages glorified labor with a towel and basin of water.

Peter caught the meaning and the lesson in saying, "not my feet only but my hands and my head." "Blessed indeed is the man who has found his work; let him no other blessedness," says Carlyle, the stalwart old Scotch toiler.

* * *

Ich dien—I send, motto of the prince of Wales, taken from the crest of a king slain on the battlefield of Crecy, and adopted as his own by the

Black Prince, heir apparent at the time to the English throne. And the oath administered to British rulers, on assuming the crown, by the Archbishop of Canterbury, is one of serving his people. So he that is greatest among you is servant of all. Science and religion alike proclaim service. God works, Nature works, nothing is really static, motionless, in all the wide range of creation's vast field. Matter is not inert, it is energy according to the dictum of the wise ones. Even a reptile, basking beneath the potent rays of a summer sun, is gathering energy to pursue its prey. Protons, electrons, invisible particles that compose molecules of matter whirl in mad abandon in orbits about nuclei as centers. The laziest mortal ever known cannot be absolutely at rest, he moves toward his destiny by forces beyond his control. But it is only the willing worker that finds joy in his work. Perhaps it may be because he is in accord with all nature and realizes the reward of successful accomplishment.

Well, whatever you may think of all this, I think it is well worth the thinking, and I shall, by the grace of Him who gave life and being to working men and calls them to share with Him the honors and rewards of all honest toil, endeavor to keep somewhat busy at the appointed task until the sunset of the closing day.

628 King's Highway, Shreveport, La.

THE FINE ART OF STARTING

A Message to Young Preachers

By Dr. S. A. Steel

This is a message to young men, particularly young preachers, on the fine art of starting. It is of the highest importance to start right. It is one of the privileges, if not duties, of old men to give advice to young men. Old men have experience, and experience is our wisest teacher. Happy is the young man who is willing to listen to the advice of old men! Every old man who looks back over his life sees that he made many mistakes which he would avoid if he could live it all over again; and some of these mistakes were made by ignoring the advice of older men. I laugh sometimes when I think of myself as an old man, but when I attempt to get up from my chair and lumbago gives me a sudden twist, I am reminded that 83 is a long time to live, and that old age is no joke, even though your teeth may be sound, and your hearing good, and you are able to read without glasses, as is my case. At any rate, I am old enough to give young preachers some wholesome advice. Let me tell my experience; you can best learn the lesson from that.

The un-Civil War deprived me of the opportunity of early education. When I should have been at school I was dodging Yankee pickets and smuggling medicine and clothing through the Yankee lines at Memphis for Forrest's men, doing my bit to help the Confederacy. When the war ceased, several years of hard work on the farm kept me at home and away from school. I had an unusually good home, and was taught by my parents; but when you go to the field as soon as it is light enough to run the furrow straight, and plow all day till dark, with a brief intermission at noon for dinner, you feel more like going to bed than monkeying with books. The best thing my home teaching gave me was an insatiable thirst for knowledge. Finally the chance came to go to school. After a few months at Andrew College in Trenton, Tenn., I went to Emory and Henry College in Virginia. I had been there only a few months when my friends about Abingdon and Emory persuaded me to let them nominate me for the chaplaincy of the University of Virginia. I knew nothing about the position. In college I was strung all the way from "Prep. Math." to Senior English and had a tough time with the Ablative Ease. But my friends said it was an opportunity I ought not to miss, so I consented, and was elected.

In those days the University of Virginia had a chaplain elected alternately every two years from the Episcopal, Baptist, Presbyterian, and Methodist churches. The chaplains had uniformly been men of ability and high culture. My immediate predecessor was the Rev. T. D. Witherspoon, D.D., a Princeton man, and an eloquent preacher. Some time after my election I received a letter from Dr. Witherspoon congratulating me, and saying that he wanted to leave for Europe a week before the university commencement. He suggested that I attend the commencement, and said it would give me a good opportunity to look over the field and get in touch with my work there. The professors at Emory and Henry advised me to go; so I went to the commencement at the university. You see I was a local preacher, and my own boss, paddling my own canoe, and the bishops had nothing to do with me, except to pat me on the shoulder and say go ahead, which some of them did.

When I reached the university and saw what I was up against, I was simply appalled. I was scared from my head to my heels. It is certain that if I had known what the job was I never would have consented to attempt it. It was not my fault, but I was a first-class greenhorn. You needn't tell everybody, but the truth is I had never heard of the eminent men whose pastor I had consented to become. Fresh from the wilderness, how could I know them! But there I was, and twice every Sunday, and at the midweek service, I had to see in the pews before me B. L. Gildersleeve, the great Greek scholar; and John B. Minor, learned both in the law and the Bible; and Francis H. Smith, the distinguished scientist; and Noah K. Davis, the metaphysician, and other equally eminent scholars. I was ready to resign the position, take to my heels, and skip back to the green vales around Emory.

But just at that crisis, in the providence of God, I met a man who started me right. I had never heard of Dr. John A. Broadus, the eminent Baptist minister. I was being entertained in the home of Dr. Smith. Dr. Broadus was a brother-in-law of Mrs. Smith, and, of course, when he came to the commencement, was at home at Dr. Smith's, and we were put to room together. His delightful personality soon completely captivated me, and I opened my heart to him. I told him that I had ignorantly allowed my friends to put me in a position for which I was totally unfitted, and asked him to advise me how I could get out of it. There was no man better fitted to advise me than Dr. Broadus. He had himself been chaplain, and had taught in the university, and knew all about it. I told him that it seemed to me to be inexcusable presumption for me, barely out of my teens, inexperienced, and still an undergraduate at college, to attempt to preach to such men as Dr. Smith, and the rest of the faculty. He was very kind, said he knew exactly how I felt. He advised me to keep what I had told him to myself, and toned up my wavering courage by saying that if the Lord had sent me there, he would be with me, and spoke of Moses and Jeremiah, who both tried to get out of the work the Lord appointed them to do. Then he said what was the vital thing in the whole case: "These men spend every day in the week in their lecture rooms. When they go to church Sunday they want to hear about Jesus. If you will tell them about Jesus, you will find they are the easiest people to preach to that you ever stood before." I took his advice and found what he said was true, and had a delightful pastorate. Once or twice I made a detour, but soon got back on the highway. I was studying the Pentateuch, and one evening discoursed on Aaron, emphasizing the symbolical significance of his raiment. I saw Thomas Nelson Page smile, and some of the professors glance at each other now and then. Usually Gildersleeve, Smith, Davis, Peters and I, left the chapel together, as we all lived on the west side of the lawn. That evening as we left the chapel, Dr. Peters remarked: "I am glad you left Aaron his shirt." I began to be

uneasy. "Yes," said Gildersleeve, "and the chapel was none too warm." I was glad it was dark; but I took the hint, and resolved that if I ever brought out Aaron again I would put his clothes on, instead of taking them off. But I have never pestered him since. They ran me high about Aaron. When the next time for a Methodist chaplain came around I was pastor of the First Methodist Church in Memphis and up to my eyes in the enterprise of a new church building. I received a letter from Wm. E. Peters, a staunch Presbyterian, asking me to let him nominate me for the position, saying he could promise me a unanimous vote. I had to decline; but I felt that it meant I had made no mistake in taking the advice of Dr. Broadus, and talking about Jesus. And this is my message to young preachers: Talk about Jesus. Those Greeks expressed the universal hunger of humanity, "Sir, we would see Jesus!"

THEY ALMOST HAD ME FOOLED

By U. B. Wise

Being an easy mark, like many others, I have been a favorite target for the arrows from the bows of the special pleaders of the liquor camp. For a while they have kept me dodging their shots and wincing under their blows. But it always seemed to me that on the right side of the liquor question would be found the religious, moral and social groups, and so I find all these groups in favor of prohibition. The wets almost had me fooled, however, before I caught on to the crookedness of their darts and learned how to hurl them back into their faces.

Among other things, I found out that, for the most part, their arguments are very flimsy and would not stand under a "close-up" scrutiny. I also learned that the opponents of prohibition are generally grouped under the following classes:

1. Those who, in some way or other, profit by the manufacture, transportation and sale of booze.
2. Those who have the unfortunate habit of drink, many of whom are determined to have their drink, law or no law,—and, at whatever cost.
3. The so-called "upper-crust" of society—embracing the "idle rich."
4. The cheap politician, who, for the sake of political pie, would help wreck the Constitution of the United States.
5. The venal wet press, which, for the sake of getting liquor advertising, are willing to prostitute their rights of free speech.
6. The unnaturalized foreign population—mostly in the big cities of the Atlantic and Pacific seaboard and of the Gulf Coast and in the big inland cities. It is said there are 7,000,000 of these, 5,000,000 of whom have been here five years and longer, but refuse to become American citizens, but who demand the repeal of prohibition. Commissioner of Immigration, Doak, says 400,000 of these are known communists, and 10,000 of them in Louisiana, so press note says.
7. The large group of wine-growers of Europe, who say they have millions to spend in discrediting prohibition—so they can sell their wine in the United States.
8. The picture show, which caters to the low and immoral. The film producers seem to think they cannot possibly make a picture without some one or more drinking scenes, and making sinister "flings" at prohibition.

The wets almost had me fooled when they kept saying the whole nation has turned against prohibition. But when I read the testimony of the President of the Association Against the Prohibition Amendment, and also the testimony of the Chairman of their Board of Directors given before the Lobby Investigating Committee of the United States Senate, I learned that most of the noise against the 18th Amendment was being

instigated by seven multi-millionaires who were giving fabulous sums of money to create most of this noise. I also learned from this same source that, at that time, there was a deliberate conspiracy to break down observance of the law and to hinder, as much as possible, the enforcement of this law. Now these gentlemen want the rest of us to regard them as good citizens.

The wets almost had me fooled. Don't let them fool you.

MISSIONARY BRIEFLETS

During the year 1931 people in the Congo flocked to the churches as never before. The evangelistic workers from Minga station reached fifty-five out-villages during the year and at least 30,000 souls heard the gospel.

The Kong Hong Institutional Church, Soochow, China, is enterprising a new project—an orphans' home. This church has funds in hand to take care of thirty orphans. It is proposed that each circuit in the Soochow district have the privilege of sending one child. All children will be given a lower primary education and taught a trade. The church intends to keep this project entirely in its own hands. The Rev. R. T. Henry has for a number of years been superintendent of institutional features at Kong Hong Church, and the Rev. John E. Stroud has recently been appointed to this church.

The Home Circle

MY DOG

Say, feller, 'jever see my dog?
Well, come over here an' set on this log;
I'll tell you all the things he duz,
He's jes' th' smartest dog there ever wuz.

He kin get th' cows from th' pasture lot,
He's as much sense as boys has got;
He keeps the chickens out uv th' yard,
An' out uv th' barn, and runs 'em hard.

He chases th' cats an' makes 'em run,
O my, but he's jes' th' mostest fun,
'Till ma says, "Make 'im stop." An' I sez, "Rats!
Gee, my dog's worth mor'n a million cats."

He kin jes' play ball as good as boys,
An' do jes' ever'thing one enjoys,
Hide and seek and blackman, too,
That's some uv th' things my dog kin do.

He kin swim jes' like a big gray rat,
An' bring out a stick as quick as scat,
You throw in th' pond to see what he'll do,
An' bring it right straight back to you.

He kin set up straight, jump through a hoop,
An' kin even walk a rope,
I jes' am tellin' things 'at's true,
He duz all tricks circus dogs kin do.

He's not so purty, nor clean—but 'nen,
He jes' knows mor'n most eny men.
And he feels so sorry when I am bad,
He's jes' the best friend a boy ever had.

He catches rabbits and brings 'em to me,
An' kills the snakes and 'nen—O gee,
I cud tell you things till the sun come up,
Say, when you git time, come see my pup!

—I. M., in Methodist Protestant.

THE LITTLE GRAY KITTY

Once there was a little gray kitty. That is, he was all gray except his blue eyes and white teeth and pink tongue and one white foot and a white

star on his chest and a big black smudge across his nose.

He had a mother and three brothers and sisters, and he lived with some people named Black. But it looked as if he wasn't going to live there much longer, for Mrs. Black had said that she simply could not keep five cats.

So Marion chose the dark tiger kitty, and Mildred wanted the lighter tiger one, and Marjorie took the one with the four white feet. That left just the little gray kitty and the mother cat. Grandma said she'd take the mother cat out to the farm, because the mice were trying to eat up all the chickens' corn.

"No one wants old smudge nose," said Mildred, and she pushed the little gray kitty with her foot. It was just a gentle push, but it hurt him, for he did so want some one to love him.

"Never mind," said the mother kitty. "Some day you'll find some one who won't care because you're not pretty. You're the best singer of all, and you're the only one who takes an interest in chasing mice."

Just then Grandma Black picked up the mother cat and started for the farm, the girls took their kittens and went into the house, and the little gray kitten was left all alone.

So he started out in search of some one who would love him. He walked until his little gray legs ached. Then he sat down on a lawn and thought. What could he do? He was tired and oh, so sad! You know, it's very saddening indeed not to have any one want you. He began to cry softly "Me-ow; me-ow." And when he heard how very sad he sounded he cried just a little harder, "Me-ow; me-ow," until finally he was crying just as hard as a little handful of gray fur can cry.

Just then a voice, "Poor kitty! What's the matter?" It was a little girl, and she was on the porch.

"Me-ow," answered the little gray kitty. "I'm lonesome and tired, and nobody wants me." And he brushed along the little girl's fingers.

"How soft you are!" she said, and rubbed her cheek against his soft fur. "I love you, you little ball of velvet!"

And because the little gray kitty was so glad to know that some one loved him, he sang his very prettiest song, and you remember his mother had said he had a lovely voice.

When the little girl's mother came he was ready to run away. But she smoothed his fur and said, "He is a very nice kitty, Dottie, darling. I'll give him some milk. Maybe he's hungry."

She brought a little blue bowl full of delicious cool milk. How good it did taste to the little gray kitty!

Just then something funny and gray slid across the corner of the porch. Was it a mouse? The little gray kitty wasn't sure, but he didn't wait to find out. Leaving his nice bowl of milk he ran across the porch and pounced on the moving gray object. It crumpled into a thousand pieces. You see, it was only a dead leaf!

But Dottie's mother didn't laugh. "He's going to be a mouser," she said. "We'll keep him."

Just as soon as all the milk was gone he went back to the little girl.

"He's so soft and velvety, mother," she cried, "and he's so happy he sings like a little steam engine. What does he look like?"

For the little girl was blind—she couldn't see at all. She could only feel the kitten's soft fur and hear his happy singing.

The mother said, "He's gray, darling, with a white star on his chest, and one white foot, a little pink tongue, white teeth, and beautiful blue eyes."

Did you notice that she didn't say one word about his smudge nose? So the little gray kitty curled up in a velvety ball, closed his eyes, and went to sleep. And he never was sad again.

Dottie loved him because he was so happy, and Dottie's mother loved him because he chased mice. And that was much nicer than being loved just because he was pretty, oh, ever so much nicer.—Elizabeth Flynn, in The Mayflower.

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

"TRUMPETS AT DAWN"

(Continued from Page 1)

vocabulary from which has gone the blood of life leaving it all puny and pale. We crave new life and fresh vigor.

Listen! Don't you hear the trumpets calling, trumpets at the dawn of a greater day? To Micah the trumpets called and the note was, "The just shall live by faith." They called to Paul and that was the note. They called to Martin Luther and that is what they said. They called to Wesley, and that was what the trumpets said. And is not that what the morning trumpets are saying today?

The just shall live by faith. With faith we unwrap the grave-clothes of the yesterdays. With faith we silence the pygmy voices of the multitude of things. With faith we arm ourselves for the tearing down of the strongholds of materialism, cynicism, defeat and despair; and for taking the heights toward which the Son of God is steadily leading in this overwhelming today.

Listen for the trumpets and follow where they call.

REV. J. W. DORMAN PASSES

Rev. J. W. Dorman, a much-loved superannuate residing at Water Valley, Miss., died Monday, April 25. Brother Dorman was formerly a member of the Publishing Committee of the Advocate.

A fuller account of this good life will appear later.

PERSONAL AND OTHER NOTES

The address of Rev. J. T. McVey, one of our superannuates, is Hattiesburg, Miss., R. F. D. 4.

From Micah's question, "What doth the Lord require," Bishop Denny preached a great sermon at the Brookhaven District Conference.

"What I expect of God," and "What God Expects of Me," were sermon subjects used recently by Rev. Claude K. Smith, pastor at Crowley, La.

Rev. M. E. Scott, pastor at Pickens, Miss., did not forget the Advocate. A good list came in from his place last week.

"More will follow later," writes Brother J. F. Dring, Houghton, La., with a list of subscriptions. Thank you, Brother Dring.

From Woodville, Miss., Rev. M. M. Black sends some subscriptions and says there will be more later.

Some improvements on the interior of the parsonage at Indianola are being made now. Rev. C. A. Parks is the new pastor there.

The Methodists of Louisiana welcome the good news that the College of Bishops have selected the city of Shreveport for their next meeting.

Mr. Jno. H. Carter, superintendent of the Carrollton Avenue, New Orleans, Sunday school, made a pleasant call to this office recently. He was talking about our training work.

Just before going to press, the following telegram was received: "J. F. Patterson died May 2nd at the home of his daughter, Mrs. Seth Orndorff. Buried in El Paso."—F. M. Freeman.

"You are sending us a good paper, and I enjoy reading it. I have read it almost all my life and would be lost without it," says Mrs. S. S. Foster of Mantee, Miss.

Sunday School Day was observed at our church at Marks, Miss., on April 25. The program was intended to show why some people do not attend Sunday school.

Rev. B. D. Watson, Slidell, La., sent in a large list of renewals recently. By the way, do you know that there are about 3000 delinquent subscribers? Let's get them renewed.

Rev. W. H. Saunders, Picayune, Miss., tells us that Rev. Otto Porter, presiding elder, will do the preaching in his protracted meeting, and that W. F. Munday will lead the singing.

Good words come from Dr. V. C. Curtis, presiding elder of the Columbus District. Dr. Curtis is a friend of the Advocate of long standing. We bank on him.

We are happy to note that finer material occupies the space recently allotted to cigarette advertisements in The Purple and White, student publication of Millsaps College.

Mrs. Jno. A. Hardin, Librarian of Centenary College, attended the meeting of the American Library Association which met last week in the city of New Orleans. It is reported that there were 1,200 delegates at this great meeting.

One of the great features of the Ruston District Conference was the sermon by Bishop Dobbs on "The Meaning of the Lord's Supper." How can we any more neglect this great opportunity of our worship?

"A canvass will be made in May in the interest of the New Orleans Christian Advocate," is a statement from the bulletin of our First Church at Greenwood, Miss. Rev. A. T. McIlwain is the pastor. He will do what he says.

We hope that every pastor will read the large display on page 16 of this issue of the Advocate. Then, if you have not already done so, we trust that you will give this important matter your immediate attention.

Brother Pastor, did you receive the list of delinquent subscribers on your charge recently mailed you by the officers of the Publishing Committee? We are anxiously awaiting the results of your efforts. Again we thank you.

A good letter from Rev. A. J. Leggett, pastor at Collins, Miss., encloses a list of subscribers and the assurance that he will do his best to reach his quota. We thank Brother Leggett for his good words of appreciation and cooperation.

Words of congratulation and good cheer come from Miss Lillie Mae Nelson at Stonewall, La. Lillie Mae is one of our Mansfield College girls and is among the best of this generation. Thank you, Lillie Mae.

We wish to thank the many who have spoken so highly of the Advocate. We want to make our visits to you better all the time. Send us news items and suggestions. It is our paper. Let us try to improve it all the time.

Word reaches our office that Rev. W. H. Heath, pastor of the Kosciusko Circuit, North Mississippi Conference, is making remarkable progress in

his work despite the poor financial condition of the community.

"We hope to send in many more subscriptions before the year is over," says Rev. A. W. Townsend, Farmerville, La. Bro. Townsend, with his wife, will spend the first week of May with relatives in Huntington, W. Va.

The Christian Culture Institute of the New Orleans churches has just closed, sixty-five credits being granted. The Institute was most happy throughout. Such a group of young people gives us a big claim on the future.

"We are kept quite busy, preaching five sermons a week as well as trying to do the full work of a pastor, and carry out the program of our great church," writes Rev. A. R. Hoffpauir, Natchitoches, La. Bro. Hoffpauir has plenty to do. He will not bother the fish much.

Rev. R. H. Staples, Marion, La., who wrote us some time back that he was going to make a personal canvass of his charge in the interest of the Advocate, keeps on sending in subscriptions. I'll tell you, a fellow like that keeps the wheels turning.

Louisiana and Mississippi Methodists will rejoice to learn that Bishops Dobbs and Denny have been reassigned to their same fields of labor by the College of Bishops in their recent session. The Advocate joins with thousands of others in a hearty welcome.

Miss Yuki Hinata, member of First Church, New Orleans, senior in Whitworth College, recently assisted Miss Edwina Colmer in a recital given at Lampton Auditorium. Miss Hinata is reported to have been at her best in the vocal numbers she rendered.

An enthusiastic Methodist Mass Meeting was held at First Church, New Orleans, Sunday evening, April 24. Dr. T. D. Ellis, General Secretary of the Board of Church Extension, delivered the principal address. New interest in the mission enterprises of the city was mobilized.

All the North Mississippi Conference grieves at the loss of Mr. R. E. Wilburn, of Lexington, Miss. He was such a valuable layman. The Conferences were seasons of great joy to him. "A great man has fallen this day in Israel." The Advocate extends sincere sympathy to all his loved ones.

Dr. E. H. Cunningham, presiding elder of the Grenada District, not only invited but urged the editor to come to his District Conference which was held at Oxford. Sorry we could not make it. Dr. Cunningham said, "The Grenada District is solidly behind the Advocate." If you know Dr. Cunningham you know what that means.

"I have been reading the Advocate about 50 years. My father was a subscriber as far back as I can remember, and I have been a subscriber for 36 years. I am always glad to get it. We appreciate the good paper you are giving us." That is from Mr. J. A. Lindsey, Pelahatchie, Miss. We thank you, Brother Lindsey.

"I was a subscriber to the Advocate before I came to Oklahoma twelve years ago. I had it follow me here and have not missed a number during the years I have been in Oklahoma. That tells a very simple story of what I think of the New Orleans Advocate." Mrs. A. W. Gorman, 432 South 13th Street, Muskogee, Okla.

The General Conference of the Methodist Episcopal Church is meeting this month in Atlantic City. Be on the lookout for news items regarding it. Your daily paper no doubt will carry them. Bishop Arthur J. Moore is our Fraternal Delegate to our sister Methodism. May he strengthen the ties that bind.

"At the request of the Stewards the pastor did the preaching in the revival services here at Mt. Olive," writes Rev. J. H. Jolly. Five were received on profession of faith and ten have been received by letter since Conference. Brother Jolly and his family have been happily received by the good people of this charge.

"You are giving us an excellent paper. When

we have succeeded in shaking off the flood waters, we shall do more for the Advocate," writes Dr. W. N. Duncan, presiding elder of the Greenwood District. We regret that we could not attend the District Conference to which Dr. Duncan extended a most cordial invitation.

Mrs. R. P. Benson, West Monroe, La., has just sent in a good list of subscriptions. By the way, West Monroe was one of those towns that got "all wet" during the high water too. We congratulate them and trust that the Advocate may help them to keep up "the old spirit" and drive through to the better days ahead.

Perhaps you did not notice that on March 3, Bishop Lane, founder of Lane College, Jackson, Tenn., and the only surviving member of the group which organized the Colored Methodist Episcopal Church shortly after the Civil War, celebrated his 98th birthday. Bishop Lane received greetings and gifts not only from the colored but from numbers of his white friends.

"The Church in a Changing World" was the subject of a sermon preached by Rev. Edward T. Small, retiring pastor of First Christian Church, Gulfport, Miss., in our church at Gulfport recently. Bro. Small, who is a graduate of Emory University, and whose wife is a graduate of Mansfield College and Scarritt, goes to the First Christian Church, Macon, Ga.

Rev. B. H. Andrews and his good people at Houma, La., made a high score in their entertainment of the New Orleans District Conference. Special features were a supper on the campus of the MacDonnell School and a dinner at the new fire station of the city with a splendid speech by the Mayor. The Mayor said that the crime record of the city was such that the jail had proven unnecessary.

From Rev. J. S. Henley, Jonesboro, La., we received a copy of the Christian Education Program given at his place on the last day of April. Unlike "all Gaul" the program was divided into four parts: The New Plan, Teacher Training Week, Sunday School Evangelism, and Special Days. All church workers of the Ruston District were expected to be present. We hope to have some report of it.

Miss Clara Chalmers, serving our Foreign Missionary Board as President of Irene Toland College, Matanzas, Cuba, broke a blood vessel while exercising in the gymnasium recently. While her condition is not considered serious, she has been suffering considerably as a result of the accident. Miss Chalmers is the daughter of Mr. and Mrs. Chas O. Chalmers, and a sister of the manager of the Advocate.

Rev. W. C. McCay, Baldwin, Miss., reports a great revival under the leadership of Rev. W. A. Swift of Jackson, Tenn., who did the preaching. Rev. A. P. Stephens of Kosciusko led the singing and conducted the young people's work. Numbers were converted with thirty additions to our church, several going to other churches. As usual no church can prosper alone. All are benefited.

On April 8 Dr. Dice R. Anderson was inaugurated President of Wesleyan College, Macon, Ga. Wesleyan was the first college in the world to confer a degree upon a woman. This claim does not seem to be disputed any longer. The inauguration was a most interesting and colorful occasion there being delegates from the leading colleges and universities of the country. Dr. Anderson succeeds Dr. Wm. F. Quillian, who, at the late General Conference, became General Secretary of the Board of Christian Education.

Rev. E. M. Sharp, pastor at Iuka, Miss., gives a glowing account of the meeting of pastors and superintendents recently held at Fulton. Rev. D. W. Moerner of the Nashville office was present and rendered valiant service on the program. Revs. R. G. Lord and W. R. Hammontree planned the conference, the first of its kind in our church outside of the one held at Mt. Sequoyah. Seems that there ought to be something fine in a meet-

ing like that. Maybe you had better go back and read again the account of the meeting.

James Arthur Mayo, son of Seaman Mayo, valuable layman of our Lake Charles church; grandson of A. M. Mayo, superintendent of the Sunday school at Lake Charles, showed a hereditary concern for the church by becoming a member of the Cradle Roll, at the age of two minutes, thus beating his brother Seaman A.'s record by eleven minutes and Howard Robert's by about twenty-eight minutes. Thus we see that each new Mayo shows more interest in the church. And that is saying a great deal. We congratulate the parents, grand parents, and the church.

Hon. L. G. Fant has been superintendent of the Sunday school at Holly Springs for more than twenty years, and during that time he has directed the church in having an excellent Sunday school in every way. It was one of the pioneer churches in introducing graded instruction and worship. Its children's division has for years ranked one of the best in the Conference. Some

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For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE.**

of the active workers there in that Sunday school are Mrs. L. G. Fant, Miss Margaret Leach, Mrs. B. D. Hammond, Mr. C. H. Curd, Mrs. Fort Daniels and others just as interested.

"I have been a subscriber for more than thirty years. I love the Advocate and do not know how I will be able to get along without it. However, I am forced to ask you to discontinue sending the paper for awhile as I just haven't the money to pay for it." This is just one of many such letters received by us from time to time. We are unable to carry these good people indefinitely, and are therefore requesting our readers who care to divert a part of their tithes toward sending the Advocate to these loyal but poor Methodists, to send their checks to the manager and he will apply same to this special fund.

Three years ago a handsome new church was built at the new town of New Hamilton, Miss., on the highway between Columbus and Aberdeen. The church was added to the Prairie and Strongs charge and given services. That church is now one of the best small churches in North Mississippi Conference. This is due to the active pastor, Rev. W. C. Galceran, Jr., and to Rev. W. R. Hammontree, Rural Extension Secretary of the Board of Christian Education. The leaders of this growing church have taken advantage of training

courses and try in every way to do what the church asks them to do.

Three score and ten and one. The other night the preachers of New Orleans gave Rev. W. F. Henderson, Sr., who is spending a few weeks with his son, Dr. Henderson of Touro Infirmary, a little surprise. On the evening of his seventy-first birthday, all unannounced, they gathered to see him, bringing flowers. You will recall that Brother Henderson recently had a fall breaking several of his ribs. When the editor called after the party he was up and erect as ever. His spirit seemed to be, "What are a few broken ribs if a fellow's friends do not forget him?"

Right dab up at top center in Louisiana Woman's Missionary News we find these words addressed to the new officers: "Louisiana Conference pledges her heart and hand—loving heart and helping hand—to Mesdames Sexton, Ledbetter, Fine, Queen, Clark, Woodward, and Metcalf, as they come all anew into the high places of leadership of the Conference. As, together, we start on the New Conference Year in the service of the King, may our footsteps never lose the pathway of that Blessed Leader who said, 'Follow Me.'" Two names up there indicate the quality of all of them, Fine and Queen. We congratulate our Missionary Women.

Prof. Richard N. Price, for more than thirty years superintendent of the Batesville high school and a Sunday school teacher and member of the quarterly conference of the Batesville Methodist Church, died, following a brief illness of pneumonia, and was buried on Commencement Day, April 26. Funeral services were held in the Methodist church, which was decorated with class and school colors for the baccalaureate sermon. The young men of the graduating class acted as pallbearers. Rev. George H. Boyles, a former student and close personal friend, had charge of the services. Mr. Price was the son of a Methodist preacher and cousin of Dr. W. P. Buhrman, pastor of our church at Tupelo, Miss. Interment was in the Batesville Cemetery.

If every subscriber would turn to page one just after reading this and refer to the address label, they could immediately determine whether or not they are numbered among the more than 3000 subscribers whose subscriptions to the Advocate have expired. Now, if you find that you are one of this number, won't you forward us immediately your check or money order for \$1.50 to cover your renewal? It means that for less than three cents a week your Church paper will continue its weekly visits to your home for another year. It means further, that the business manager could meet a number of pressing obligations besides being in position to carry on during the dull summer months just ahead. May we depend upon you to do this now? Thank you.

Greenville Church deserves the banner for courage and achievements, for during this depression and right after the most disastrous flood in the history of the city the church has planned, built and is now using a splendid new educational building. Is that duplicated anywhere in the Church? That fine congregation has spread out over that commodious building and now classes of every kind have come in from the nearby houses and stores and gathered for a great progressive church life. Greenville is a city of fifteen thousand souls, so it seems that we should have a large church membership of fifteen hundred or more. The reason has been that we had such poor equipment, but now our church will grow to its legitimate proportion of the population. The Minutes report that we have 728 in our church there. Rev. T. M. Bradley is the pastor who has performed the miracle in building.

HOWARD HALEY
EVANGELISTIC SINGER AND
CHORAL DIRECTOR
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West Point, Miss.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SALLIE JENKINS ROBINSON was born in Kemper County, Miss., February 10, 1854, and departed this life February 20, 1932, at the family home, near Shilo Camp Grounds, in Rankin County, Miss. She was married to I. R. Robinson, to which union were born five sons and five daughters. Three sons, Richmon, Willie and Chappell, and one stepson, Eddie, preceded her to the great waiting room. She leaves two step-daughters, five daughters, two sons, a number of grandchildren and a host of friends. She united with the Methodist Episcopal Church, South, in childhood, and was a devout Christian. She loved her church and was always interested in her pastor. She was a faithful wife, kind mother and good neighbor. It was my privilege to visit Sister Robinson in her last illness. She seemed to be perfectly resigned to the will of Him whom she had learned to love and trust. As is the case with all good mothers, her children rise up and call her blessed. "She hath done what she could," and has fallen asleep in Christ. So weep not dear friends as those who have no hope, for, "Those who sleep in Jesus will God bring with him."

M. R. JONES.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

Baalzebub the God of Flies

That was the name under which the Ekronites in Philistia worshiped him. Whether it was the worship of admiration or more likely of fear to win protection from the swarms of pestiferous insects in that hot country, the ancients seem again to have stolen our best thoughts. With

modern growth of insect study, the Egyptian plague of flies takes on new terrors. No wonder the Hebrews dubbed the god of flies the prince of the devils. Baldheaded men in warm weather and citizens trying for an early morning nap with an energetic fly attending strictly to business, will have no trouble in concluding that the creatures are devil possessed. Blessed be the inventor of screens!

What are we coming to with the insects anyway? It is a question as to which will win in the war, the insect or the man.

Here's the rat and the flea his guest spreading the bubonic plague. And one mosquito or mosquitoes ("The female of the species is more deadly than the male") giving us yellow fever and another malaria. A young friend of mine, a government expert, claims to have caught a gnat, Simulium by name, red handed with the pellagra goods in his knapsack.

But Baalzebub's chief work today is carried on by the common house fly. We used to know him as a useful scavenger or a harmless nuisance whose enthusiastic familiarity bred both contempt and profanity. But sanitary science today calls him the devil's own, as much to be dreaded as a tiger or a cobra in the house. His name is "the typhoid fly"—a fruitful carrier of that vile and dreadful disease. Cholera, tuberculosis, anthrax, diphtheria, ophthalmia, smallpox and other choice wares are on his feet. He can carry six and a half million germs on his person at a time, dropping them at every step. A lady fly laying 120 eggs at a time may have a progeny at the end of the season of sextillions. Capt. Marryatt's tender hearted hero, who used to catch one of these stellites of Baalzebub, and carrying him to the window say, "Go, little fly; the world is large enough for both of us," would seize a swatter today instead. When we see a fly today we must "Stop! Look! Listen!" Flies murder infants in their cradles, shorten the average of human life and cost us millions in human lives and billions in money. They never travel far and when present there is a breeding place not far away. We "desire a league offensive and defensive" against Baalzebub and "summon all forward looking men" to the standard. And this space is cheerfully contributed to the destruction of this dipterousbrachycerous musca domestica. A bas with him. Spring is here. Let's clean up. Saul slew his thousands and David his ten thousands, but we can slay a possible sextillion every time we drop the guillotine or trip hammer on a female disciple of Baalzebub. It's her life or ours.

Strength to your arm these fair spring days, and cheer to your heart. In the world war between man the the insects, I am betting on the brain of a man against that of a bug—boll weevils and termites to the contrary notwithstanding.

Lander College, Greenwood, S. C.

EIGHTEENTH AMENDMENT AIDS

Offsetting the claims that national organizations generally are opposing prohibition, the W. C. T. U. presents a summary of prohibition results from the National Congress of Parents and

Teachers. That great nation-wide group knows the home, the school and the child; and while wet propaganda has been putting forward the American Bar Association and the American Legion, the Parent-Teacher organization reaffirmed its stand for prohibition and enforcement of the prohibition laws.

The Parent-Teacher Congress thus summarized what the 18th Amendment has helped America to achieve:

1. The removal of the open saloon which encouraged vice and gambling and degraded politics.

2. The reduction of the amount of consumption of alcoholic beverages by seventy per cent within a remarkably short time.

3. The elimination of liquor advertising which appealed to the crudest and lowest emotions to create new victims of the drinking habit.

4. The protection of children and their mothers from the neglect and brutality of drinking fathers.

5. An increase in savings that has given the common man and woman in America the highest economic and social position enjoyed anywhere in the world.

6. The most efficient industry to be found anywhere because of the reliability and loyalty of sober working men and women.

7. The reduction of many forms of vice and crime until cities are safer for law observing citizens today than they have ever been.

8. The moderation of "automobile" and "postwar" crime which would have created terrible conditions in a country with 25 million autos were liquor not outlawed.

9. The development of all types of schools so that millions of young people have a richer educational opportunity. High school enrollment alone in the United States increased from two million to five million since 1920—the most remarkable advance in the history of civilization.

10. The foundation for a future rich in promise and opportunity for home life, for education, for government, for labor, for industry, and for the realization of religion.

REVIVAL AT CLARKSDALE

Dear Editor: At the invitation of the congregation of Clarksdale Methodist Church, through their pastor, Brother L. P. Wasson, it became my privilege to assist in the great revival meeting just closed. I came, I saw, and was blessed. Who could not be blessed seeing the great crowds who came at every meeting for two weeks, through rain and shine, to hear the splendid choir of some fifty voices, augmented by the music of two pianos and the organ, which played a great part in the spiritual singing by the congregation and the choir. But the best part was the fearless preaching of Brother Wasson, pastor of Clarksdale's congenial congregation. One would have thought it was "Billy Sunday," or "Gypsy Smith," pouring out the gospel truths, but it was their own pastor. And how the truth of the gospel sank in the hearts of the people. Surely such preaching will leave a lasting mark on the spiritual welfare of Clarksdale, for not only came the Methodists, but members of all con-

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808 Broadway, Nashville, Tennessee

gregations came and participated in the heavenly feast. They were found everywhere, in the choir as well as in the audience. The pastors of the various churches were much in evidence and assisted in making the meeting the success it became.

On the last Sunday of the meeting some twenty-four stood before the altar and were accepted, either by profession of faith or by letter. How glad I was to have some part on this meeting and in my humble way sang the gospel truths to the good folks of Clarksdale. Perhaps of all people, I was most blessed and came away a better man for being with Brother Wasson and his good people.

VAN EGMOND.

Vicksburg, April 20, 1932.



*Mother cried and
Daddy worried*

*I was such a skinny tot
The doctor brought some
Eagle Brand*

Gee! I've gained a lot!

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REV. J. H. SHUMAKER, General Agent Southern Church Department

METHODIST EPISCOPAL CHURCH, SOUTH 808 Broadway, Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

MAY, 1932

Theme:

"What Prohibition Has Done for
Home Mission Communities."

Projects:

1. If you have a Wesley House in your city or near by, interview the workers concerning effects of the prohibition law in their community.

2. Study the effects in your own community.

A BIG CONTEST IS ON

Will Your Society Participate?

Every society that enters in this contest will begin June 1 by finding the average age of its membership. This may be done by having each member write her age (no name) on a slip of paper and drop it into a box at the May meeting. If the society works in circles, these figures may be secured in circle meetings. It will be necessary to secure through the mail or by some other method the age of those members who are not at these meetings in May.

By June 1 report the average age to the district secretary. The contest will close January 1, 1933. The average age at that date will be calculated and reported to the district secretary with the fourth quarter's report. In the interval between June and January, an intensive effort shall be made to secure new members giving much emphasis to young women.

The "Guest Month," in June, will be the occasion for beginning this effort, but it should be continued throughout the year.

The winners in the contest in each district and conference and at the Council will be given special distinction.

"Increase the Life Expectancy of Your Missionary Society by Decreasing the Average Age of Its Membership."

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drugstore—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

MISSISSIPPI W. M. S. CONFERENCE

Theme: "Methodism and World Need."

The twenty-first annual session of the Woman's Missionary Society of the Mississippi Conference, convened in Galloway Memorial Church, Jackson, April 5-8, 1932. There were about two hundred and fifty delegates and a number of prominent visitors present.

The spirit of the conference was optimistic, but earnest; the keynote was the expressed determination to be faithful, even under the pressure of unfavorable circumstances, and look to God in constant prayer for spiritual victory.

Tuesday Evening

Tuesday evening's session opened with devotionals conducted by Dr. J. L. Decell, pastor of the hostess church, and the speaker of the evening was Mrs. Ina Davis Fulton, of Nashville, council treasurer. She told of the work our women are doing both in the homeland and the foreign fields. Later in the conference she spoke on "The New Financial Plan" with round table discussion.

"Modernizing Young Mrs. Patton," a most interesting pageant, was presented by the Young Women's Circles of Galloway Memorial Church.

Following the benediction a social hour was enjoyed in the church parlors, where interesting exhibits from our nine mission fields were displayed, and fruit punch was served by the hostess auxiliary.

Wednesday

Holy communion, administered by Rev. J. T. Leggett, presiding elder of the Jackson district, assisted by the visiting ministers, opened Wednesday's session.

Immediately following this service, Mrs. Gordon Patton conducted the Memorial Roll Call.

Mrs. T. B. Cottrell, of Fayette, conference president, presided with dignity and dispatched the business of the session with ease and ability. In her message she stressed the thought that success in our work depends on our being willing to say: "Have Thine Own Way Lord."

The feature of the afternoon was the graphic "Report of the Ecumenical Conference" given by Dr. J. Loyd Decell.

Following the afternoon session the doors of the Orphanage were thrown open and the delegates and visitors were privileged to go through our home and enjoy a cup of tea and sandwiches. The receiving line was composed of the conference officers, Mrs. Ina Davis Fulton, council guest; Mrs. Mike Conner, wife of the Governor of Mississippi, and Mrs. I. E. Cobb, president of Galloway Memorial Auxiliary.

At the evening service "The Benefits of Prohibition," by Mrs. A. F. Watkins, and "Plans for the Eradication of Lynching," by Mrs. L. W. Alford, were ably presented.

Thursday

One of the most interesting features of the conference was the unique presentation of a missionary broadcast from "Radio Station W. M. S.," the nation's station which sends light over the world, broadcasting from Jackson, Miss., Miss Ella Wayne Ormond, corresponding secretary, announcing. Miss Ormond said: "This has been a year of wonderful activity on the part of the leaders and members of our great organization and we can come to its close with our hearts full of joy. Council, Conference, district, zone and auxiliary meetings have brought much information and inspiration to the great hosts of women who have participated in and attended them. That this work is being used of God for advancing His kingdom is plain to all who have ears to hear the tidings from all around the world where our missionaries are at work and that all of you may get these cheering tidings, we are having them broadcasted with the prayer that the gratitude which you feel may cause your loving service, earnest prayer and generous gifts to be multiplied many fold.

Weather Forecast: Weather for this sections, fair with rising temperature in the Mississippi Conference, due to local showers of blessing, a result of increased warmth of Woman's Missionary Societies. From April 1 to January 1, decided warmth in heart regions. Membership campaign falls within this period. Conditions are now favorable for large increase in attendance upon missionary meetings and a great ingathering of members and money. Any drop in the missionary temperature can be traced to lack of information and coldness and indifference on part of membership. Brisk missionary fires should be kindled at this time, using as fuel especially prepared literature and current issues of the Missionary Voice. Important Warning: Keep missionary fires burning at white heat—add mission study and daily Bible reading to scatter the clouds of doubt. Practice tithing to bring about rainbow of promise."

After a vocal solo by Mrs. Joseph A. Smith, the announcer introduced Mesdames C. A. Butterworth, S. E. Shannon and W. F. Mahaffey, secretaries respectively of the Brookhaven, Hattiesburg and Jackson district, who told of the work in their districts.

At this point those "listening in" were asked to join those in the studio in singing "From All the Dark Places." Telegrams of congratulations and appreciation were received and read.

Mesdames H. M. Ivy, J. W. Abney, R. E. Johnson and W. T. Hegman were announced and told of the work of the Meridian, Newton, Seashore and Vicksburg districts.

A summary of the work, by the announcer, brought to a close the broadcast, but this interesting group will be on the air again in April, 1933.

A most informative message, "Southern Women and Children in Industry," was brought by Mrs. J. Morgan Stevens, Thursday afternoon.

The evening session was given to Mr. and Mrs. H. DeGosserie, returned missionaries from Africa, who augmented their address with stereoptican pictures, and our community center workers, Misses Sallie Ells,

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For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

Susie Mitchell, (Biloxi), and Annie Trawick (Meridian), told of their work.

Other Features

The noonday quiet hour theme, "Inspiration from the Cross," conducted by Rev. Joseph A. Smith, pastor of Capitol Street Church, Jackson, was the spiritual high point of the meeting.

Exquisite music was furnished by the choirs of Galloway Memorial and Capitol Street churches.

In her message, Mrs. Alma G. Riley, assistant manager of the Orphanage, stated that the campaign for Octagon coupons had netted \$13,000, and urged renewed interest. Meadville, with eleven members, led the conference, having collected 40,000 coupons. Mrs. Galloway, of Jackson, leads in the individual class with 50,000.

A fixed date was set for the annual meetings—the first Tuesday in April.

It was only necessary to elect two new officers. Mrs. Homer Frizelle, of

(Continued on Page 14.)



BABY FRETFUL, RESTLESS? Look to this cause

When your baby fusses, tosses and seems unable to sleep restfully, look for one common cause, doctors say. Constipation. To get rid quickly of the accumulated wastes which cause restlessness and discomfort, give a cleansing dose of Castoria. Castoria, you know, is made specially for children's delicate needs. It is a pure vegetable preparation; contains no harsh drugs, no narcotics. It is so mild and gentle you can give it to a young infant to relieve colic. Yet it is as effective for older children. Castoria's regulative help will bring relaxed comfort and restful sleep to your baby. Keep a bottle on hand. Genuine Castoria always has the name:

Chas. H. Fletcher.

CASTORIA

CHILDREN CRY FOR IT

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

Dr. H. T. Carley, presiding elder of the Shreveport district, has been invited to write the lesson interpretations for the Church School Magazine for the first six months of 1933.

* * *

Rev. J. S. Henley, Ruston district secretary of Christian education, carried through a splendid program at Jonesboro on April 30, where the following features were discussed: "Organizing for Christian Education," "District Leadership Training Work Week," "Sunday School Evangelism," and "Special Day."

Rev. H. B. Hysell led a thirty-minute devotional, using as his subject "The Meaning and Place of Christian Education as leading to Christian Education." The presiding elder, pastors and all local church leaders of the district were invited to attend.

* * *

Sunday School Day offerings have begun to reach the treasurer, and we wish to express our appreciation to those who have remitted so promptly. Reports have come to us of a large number who have already observed and will remit their offerings. The



"LYDIA E. PINKHAM'S Vegetable Compound is worth its weight in gold. I took it at the change. My mother told me how wonderful it was and you should see the result.

"Everyone takes me to be ten years younger than I am. I have good color and feel fine all the time. I recommend this medicine to any woman that I hear complaining." Mrs. D. H. Page, 637 Court St., San Bernardino, Cal.

Lydia E. Pinkham's
VEGETABLE COMPOUND

Conference board of Christian education urges every Sunday school to observe Sunday School Day with a program and send the offering to Mr. Floyd B. James, Box 742, Alexandria, La.

Rev. H. L. Johns, our pastor at Ruston, reports an excellent meeting of children's workers of the Ruston district. Sixty-five were present. Mrs. R. R. Branton, conference director of children's work, was the principal speaker.

The first Young People's Training Conference to be held in the Louisiana Conference came to a close Friday night, April 22, at the First Methodist Church in Shreveport. The instructors and courses were as follows:

Miss Sadie Mai Wilson, "Missionary Education of Young People's Division."

Mrs. R. E. Smith, "Worship in the Young People's Division."

Rev. H. W. Williams, "Program and Organization."

* * *

The eleventh annual Christian culture of the New Orleans Young People's Union held its first session Sunday afternoon, April 24, at Rayue Memorial Church, with Dr. W. W. Holmes as the principal speaker. Rev. Martin Hebert is the dean of the institute, and the instructors and courses are as follows:

Rev. James B. Grambling, "Recreation and Personal Development."

Miss Nettie Stroup, "Missions and World Friendship."

Rev. D. B. Raulins, "Citizenship and Community Service."

Mrs. J. T. Harris, "Worship."

Mr. Alfred Hanson is the president of the union, and Miss Iris McGarr is district secretary.

* * *

Beginning Sunday, May 1, a series of institutes will be held in the French Mission field, with Miss Lucy Foreman, of our General Board of Christian Education, as the principal speaker.

Valuable information concerning the assemblies at Mansfield will soon be in the hands of our pastors and leaders of young people. The Young People's Assembly will include all young people 16-23 years, inclusive; the young adult Assembly those 24-30, and the Hi Assembly ages 12-15. Each local church should have representatives in each of these assemblies.

* * *

The Lafayette training school was held April 10-15. The schools participating were: Lafayette, Crowley, New Iberia, and Rayne. The courses and instructors were:

"The Methodist Church and Its Work," Rev. H. N. Brown.

"New Testament Survey," Dr. W. W. Drake.

"Organizing for Christian Education," Rev. A. K. McLellan.

Prof. T. W. DeHaven was education-

al director, and Rev. S. A. Seegers chairman of the board of managers.

A. K. McLELLAN.

April 29, 1932.

MISSISSIPPI CONFERENCE NOTES

Fourth Sunday was spent at Lumberton. Brother McCormick is leading in a splendid work. The enrollment of the Sunday school is increasing and the attendance on church is growing. More are joining the church than are moving away, and with the closing of the mill many are moving.

It was a pleasure to meet with these workers and talk over their situation. They show signs of progress and growth. We feel that this year will mark mile-post indeed in their development. Willing hands and hearts can and always do accomplish wonders. It is always a treat to be among these lovely people.

Utica was the last district conference. Ample and adequate preparation was made for the conference. Many were kept away on account of a great flooding rain and sickness. One car was in a wreck and some of the delegates shaken up considerably. I only had the privilege of being present at one meal. It was a delightful repast and showed the interest of the entire community in the undertaking. Utica has one of the prettiest auditoriums we have at all, and when their building is complete the Conference will be proud. Brother Castles is taking well with his people and enjoying the lovely parsonage.

Thursday we had the pleasure of being with the First Church, Laurel, people. They are celebrating the 50th anniversary of the founding of the church and invited the old and former pastors back to preach. I qualify as both. I was glad to renew old friendships and make new ones. I was also glad of an opportunity just to preach. It was a real blessed occasion to me and I regretted more than a little that I was unable to stay with them through the entire effort. These people have undertaken a great task and I believe that some way God will make it possible for them to pay and also to use to the utmost this wonderful plant. Brother Ferguson is doing the best work of his life here.

When these lines were written we had deposited for receipts from Sunday School Day less than one hundred dollars. By the efforts of friends of the Board we have deposited a little more than four hundred dollars. We are thankful to our friends for this great lift. If this continues your Board will come to the end of the year without owing a penny and will be able to do some of the extension work that is so greatly needed in our Conference.

Every report coming in brings good words about Sunday School Day programs. We appreciate the fact that the program has given satisfaction and that it is proving a blessing to the churches.

Mr. Hull, the Extension Secretary, has accomplished a wonderful work in our Conference. His efforts have been untiring and he has gone in spite of conditions and God has blessed him and his leadership. We do not have a more heroic and capable worker in his field. He is leading the way in the matter of self-sacrifice. His salary



WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

is so small it is actually pitiful, yet he pushes the battle right on in face of all without complaint or murmur. I wish you could see the helpless hands held out for help that he sees—baby hands with their dimples, pleading for a light and a way; the hands of youth so restless and so eager, the hands knotted with toil and worn with use, eager restless hands, pleading and imploring for aid. If we could all see as he sees and answer as he does there would be a wonderful story of the redemption to tell of our territory. The church would lead and dominate for God and for blessing and the pall of hopelessness would lift and joy would reign and peace abound.

I would like in these notes to bear testimony to the great preaching at the district conferences. Our very own preachers can preach. No one need be ashamed of our preaching. The district conference messages are an actual test. May we be careful to always have the Christian message as we had it preached to us at the district conferences.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Greenwood Price Memorial

On last Sunday it was our pleasure to visit the Price Memorial Church in Greenwood. This congregation is one of the young organizations of our Conference and has done a fine piece of work. The water covered the part of the city served by this church and the work has been greatly handicapped this year. Yet we found this small congregation carrying on loyally under the leadership of the pastor, Rev. B. F. Bullard. The Sunday school is increasing in attendance and the congregations at the preaching hour are getting better. No doubt this fine group of people will soon be going as strong as they were before the water came. The Sunday school and the young people's organization, and the Woman's Missionary Society are doing good work.

District Conference

Two district conferences have been visited this week. On Tuesday we were present for one day's session of the Greenwood district at Tchula. The presiding elder, Rev. W. N. Duncan, is leading this great district in a most successful way. About three-fourths of this district has been effected by high water during this year. The wa-

THE JUNALUSKA SCHOOL OF RELIGION

JULY 25-SEPTEMBER 2, 1932

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Credit given by Duke University on degrees. Nationally known speakers, such as Robert E. Speer, A. W. Beavan.

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PAUL N. GARBER, Registrar, Duke University, Durham, North Carolina.

ter is gone and the people are going forward with the work of the church. The reports were fine. The brethren seem to be attending to every interest of the church.

Wednesday we attended the Grenada district conference at Oxford. This conference was largely attended and every evidence was shown of progress in the work of the district. The presiding elder, Rev. E. H. Cunningham, is serving his fourth year on the district and he is pressing hard every interest of the church and there are good signs of a most successful year before this district.

At both of these districts the different phases of Christian education were presented.

A Questionnaire

Recently there was sent to every pastor a questionnaire to be filled out and returned to our office. It is hoped that you will do this as soon as possible. If you have had success in some phase of your work write it up for us and send it in. We want to be able to pass it on to others who need help. By the exchange of methods of work that have succeeded we can help one another very much. It is for this reason that you should answer this questionnaire.

Very Important Meetings

The week following May 8 we will hold a series of institutes for the workers of the Children's Division of the local church. The date and places are as follows:

May 8, Indianola, 2 p. m.; May 9, Cleveland, 2 p. m.; May 10, Clarksdale, 2 p. m.; May 11, Greenwood, 2 p. m.; May 12, Grenada, 2 p. m. The meeting will be the most important for the workers of the children's division that will be held in our conference this year. We are not so fortunate as to have a children's worker in our Conference to give special help to these workers. Miss Mary Skinner,

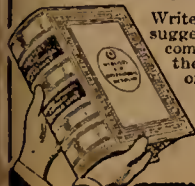


A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capere* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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Springfield, Mass.

director of the children's work of the General Board of Christian Education, will be with us for these institutes. She is one of the most capable persons in our church. She will be able to render invaluable help to the workers who meet her in these meetings. Be sure and attend the one most convenient for you.

Sunday School Day Reports

Up to date, 29 Sunday schools have remitted an offering for Sunday School Day. This is doing fine. Many more have observed the day and will soon remit the offering. Many others are planning for the day in the near future. Just remember that an offering from every one of the 400 Sunday schools in our Conference will enable our Board to do much needed work that otherwise will be left undone.

Pray for us and for the work.

R. G. LORD.

PROVISION FOR YOUNG ADULTS IN PROGRAM

Young People's Assembly, Mansfield, June 7-13; Registration To Be Limited

Through the co-operative efforts of Miss Elizabeth Langford and other conference leaders of Young People's Work and Rev. W. H. Giles, conference director of adult work, provision for young adults, ages 24-30, was made for this group during the session of the Young People's Assembly at Mansfield, June 7-13.

This group will identify themselves with all activities of the young people's assembly with the exception of class work and business meetings, which will be held in the Mansfield Methodist Church adjoining the campus.

Two outstanding instructors are to lead the classes of this group in the following courses:

"A Study of Adult Life," Dr. D. L. Mumpower, associate director of adult work, General Board of Christian Education, Nashville, Tenn.

"The Home in Society," Mrs. R. E. Smith, Superintendent of Young People's Division, First Methodist Church, Shreveport, La.

These two splendid instructors need no introduction as they have always been identified with the young life of the church.

Accommodations will be provided to a limited number in the college dormitory or on the campus with the same rates as for the Young People's Assembly. Registration, \$2; board, \$9.

Let us urge each pastor and superintendent to select a representative from this group in each local church at once, as of necessity, registration must be limited.

The attached registration blank should be filled out and with a remittance of \$2 sent immediately to Miss Hazel Lea Nowell, Mansfield, La. All requests for information should be addressed to the Rev. W. H. Giles, Tallulah, La.

To Miss Hazel Lea Nowell,
Mansfield, La.

Date.....

Check course for enrollment:



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

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- () Christian Education of Adults—Dr. D. L. Mumpower.
- () The Home in Society—Mrs. R. E. Smith.

\$2 Registration Fee enclosed.

Name

Address

Church

Position in Church.....

METHODIST YOUNG PEOPLE'S ASSEMBLY, JUNE 6 TO 10, WORTH COLLEGE, BROOKHAVEN, MISS.

The theme for the Assembly this year is, "All for Christ." The one passage of scripture that would present this phrase in all its meaning would be the Sermon on the Mount. I feel that all who are coming and all who are interested in those who come should read this wonderful passage and seek to pray that each person going to the Assembly would be indeed and in truth all for Christ.

It is hoped that the recreational program this year will be up to the high standards of former years and many new features will be learned to be used at home. Many group plays will be enjoyed.

We are seeking to enlist as many churches as possible to send a young person representing them to the Assembly. We ought to reach many of the churches of the Conference through this effort.

No outing will bring quite so good returns as the Assembly. This appeal is for two things: First, your prayers for the Assembly and the success of its program; second, that you begin now to encourage your young people to come.

J. W. LEGGETT.

LOUISIANA CONFERENCE CHILDREN'S DIVISION NEWS

By Mrs. R. R. Branton, Director

Our hearts were made glad because of the interest shown in the district meetings that were held recently in the Ruston and Monroe districts. The Ruston meeting was held in the afternoon with an attendance of more than seventy-five. The majority of the discussion was concerned with the duties of the advisory committee on children's work in the local church, and with the matter of children's worship. The number of pastors present in this meeting would indicate that in the Ruston district we have pastors who are taking seriously the work with and for children in their churches. The presiding elder, Brother Brown, and his wife did much toward making the meeting a success. A committee was appointed to nominate a district director for children's work to be elect-

ed at the next meeting of the district board of Christian education. Watch the column of the Advocate for the announcement of the name of this person.

* * *

Mrs. J. A. Reid, district director of children's work in the Monroe district, found her invitation to attend the all-day meeting, accepted by more than sixty-five people when the session opened on Saturday morning. When sixty-five busy people will leave their work on Saturday for the day and will come together for a discussion of needs of children in their churches who will dare to say that a new day is not dawning for the children of the Monroe district? In this meeting also the presiding elder and his wife were present to encourage and help. The spirit throughout the day was fine. It would have been impossible because of lack of time to have discussed half the questions raised, in an adequate fashion. Books and pamphlets that had been arranged for display created quite an interest. We hope to hold meetings similar to these in each of the districts sometime during the year.

* * *

The materials available for use in vacation church schools this year are the most interesting yet. Mrs. C. W. Kent, who has taught in our Conference a number of times has given us an unusually fine unit for primary children, called "Children of One Father." Mrs. H. D. Guerrant, who is known throughout the Church for her work with beginner children, has made a real contribution in her unit for beginners in "Homes." Either of these may be ordered from Lamar and Whitmore for the price of fifty cents. Primary workers should also order the envelope of materials that comes with the teachers' book. This envelope is also priced at fifty cents and contains pictures and other valuable helps for making the unit a success. Order your vacation school materials now. To delay means to have a school conducted in a slipshod fashion, and work for children merits long and careful preparation.

* * *

Mrs. D. B. Boddie has been elected district director of children's work in the Alexandria district. She will have on hand materials that will be helpful to workers in local churches and will welcome letters concerning problems that workers are meeting.

* * *

Teachers and pastors who desire
(Continued on Last Page)



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patheogue, N. Y.

A SHUT-IN PRAISES THE LORD

Dear Editor: This morning, April 21, when my paper was brought to my bed, I opened it and, as always, turned to the woman's page first. And there don't you know I found Miss Ella Wayne Ormand's Echoes from Council. Already having attended the council held in Nashville, Tenn., celebrating fifty years of organized woman's work made me enjoy her speech the more and, you know, first thing I knew I was actually saying, Praise the Lord. Just ask my cook.

I enjoyed the Echoes so much. And then from there I always hunt the personals because I find names of our dearly beloved ministers, whom I have once been associated with and listened to and enjoyed their messages. Please just let me mention a few of their names precious to me, H. A. Wood, C. M. Crossley, Otto Porter, S. F. Harkey, J. L. Neil, P. D. Hardin, Jack Davis, and others, some I have learned of their work through our broadcasting station, N. O. C. A.

Editorials are fine and enjoyed and the Home Circle page. Now, Dear Editor, this is from a shut-in since January 17, 1930. I enjoy your paper so much and read each article. Here's hoping for the quota to be reached.

MRS. R. S. WALTERS.

Magee, Miss.

WOMAN'S MISSIONARY SOCIETY

(Continued From Page 11.)

Vaughan, was elected secretary of Young Women's Circles, and Mrs. H. McMullen, of Newton, superintendent of publicity.

Read carefully your May Bulletin of Missionary News.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE

Dear Co-laborers: I am sure we regret having to make a change in the secretary of the Young Women's Circles. I appreciate the honor of being elected to take Mrs. Clark's place, since she felt she could not serve again this year, and with your help and prayers, I shall do the very best I can, although I am sure I cannot take her place.

Do we realize the importance of enlisting the young women in the Missionary work, and are we training them to take our places in the adult auxiliaries? The young women of today are the leaders of tomorrow, and we must help prepare them for this work.

I am going to ask each president to make a special effort to enlist every young woman within her territory, and if the number justifies, organize them into a circle of their own, but if only a few, enroll them in the adult auxiliary. Newly organized circles may use literature prepared especially for them for one year; after that they use adult literature. Their finances are the same as the adults, and is reported through the adult society as an integral part. They may have their meetings at any time—if necessary at night and have a social hour.

During the membership campaign in June, please report to me the number of young women who join. Let us "Increase the life expectancy of the Woman's Missionary Society, by decreasing age of members."

I am at your service, and shall be glad to send literature or give any further information I can.

MRS. HOMER E. FRIZELL.

Vaughan, Miss.

CONFERENCE NEWS

Mississippi

Twenty-seven members attended the business and social meeting of the Court Street auxiliary, Hattiesburg, held recently at the home of Mrs. J. W. Dorris. Because of the illness of the president, Mrs. T. C. Spence, the program was in charge of Mrs. W. A. Bilbo. The study was "Latin America," and reports during the business session showed unusual activity. Dainty refreshments were served.

North Mississippi

The Harmony Auxiliary, Corinth district, was hostess to the zone meeting recently. The chairman, Mrs. W. A. Hodges, presided and delegates from Iuka, Pleasant Hill, Harmony, Snowdown, Tishomingo, Belmont and Burnsville, gave splendid reports of work being done. The feature speaker was Mrs. Lockman, of Corinth, whose subject was: "Christian Education." Mrs. J. S. Clark, district secretary, gave important information concerning our work. A picnic lunch was enjoyed at noon.

Greenville District Meeting

At Cleveland, April 15, 1932, the Woman's Missionary Societies of Boyle and Cleveland were hostesses to the district conference. One hundred twenty-nine guests registered, twenty-four of the twenty-seven auxiliaries sent delegates and was one of the largest meetings ever held in the district.

The devotional hours were times of spiritual refreshment and uplift. The pastors of the respective hostess societies, Rev. Melville Johnson and Rev. H. R. McKee, opened the morning and afternoon sessions. Mrs. M. H. Alford, of Duncan, led the quiet hour at noon. Mrs. R. P. Neblett, of Batesville, conducted the consecration service at the close of the meeting.

The reports of the auxiliaries were of vital interest as each gave the outstanding feature of their year's work. This exchange of plans and activities proved helpful to all groups. The report of the district secretary showed that this district led the Conference in Mission and Bible study, and the reporting of same, in number of Voice subscriptions and in finances.



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Church Workers, Ministers Wanted to explain and sell this new Bible in their spare time to their friends. Liberal commissions. Write for special offer BUXTON-WESTERMAN CO., Inc. 31 W. Elm St., Chicago, Ill.

District goals were discussed by Mrs. G. A. Brown, of Hollandale, urging that each auxiliary have a Spiritual Life Group, Mission and Bible classes, children's organization, Guest Meeting in June, Week of Prayer, presentation of stewardship and pay all finances in full.

Hon. Edwin M. Yerger, of Clarksdale, gave a splendid address on Christian Citizenship.

Mrs. R. H. B. Gladney forcefully presented the claims and merits of the Missionary Voice, to be known from now on as the World Outlook. Mrs. Alm Riley spoke to the conference on the campaign for Octagon soap coupons, urging that we continue this work which has netted the Orphanage \$13,000.

Five conference officers were guests at the meeting: Mrs. B. P. Brooks, vice-president; Mrs. R. P. Neblett, secretary; Mrs. E. T. Clark, of the Orphanage Board; Mrs. B. W. Hinchcliffe, supt. of children's work, and Mrs. J. Holloman, secretary of Greenwood district. They made a distinct

contribution to the conference in leading the session's meetings for presidents, children's work, zone leaders, finances and corresponding secretaries, as well as addressing the body. Mrs. Hinchcliffe emphasized anew the opportunity and responsibility of the adults for the children's religious education and missionary training. Mrs. Neblett brought the council message, explaining the new phases of work for 1932. The cultivation of the spiritual life of the individual was urged through the Spiritual Life Group in each auxiliary. "We cannot go further until we go deeper," said Mrs. Neblett.

A delightful social hour was enjoyed at noon when luncheon was served at the Women's Club building.

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AT REASONABLE PRICES
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Where Does She Get Her "Pep?"



SHE doesn't look 'seventy. Nor feel that old. The woman who stimulates her organs can have energy that women half her age will envy!

At middle-age your vital organs begin to slow down. You may not be sick, simply sluggish. But why endure a condition of half-health when there's a stimulant that will stir a stagnant system to new life and energy in a week's time?

This remarkable stimulant is perfectly harmless. It is, in fact, a family doctor's prescription. So, if you're tired of trying every patent medicine that comes along, tell the druggist you want a bottle of Dr. Caldwell's syrup pepsin. Take a bit of this delicious syrup every day or so, until you know by the

way you feel that your lazy liver is again active, and your bowels are poison-free.

Men, women, and children who are run-down, who tire easily, get bilious spells or have frequent headaches, are soon straightened out when they get this prescriptive preparation of pure pepsin, active senna, and fresh laxative herbs. (Syrup pepsin is all the help the bowels need, and you do not form the very bad habit of always taking cathartics.)

Keep a bottle of Dr. Caldwell's syrup pepsin in the house, and take a stimulating spoonful every now and then. It is all that a great many people ever take to keep strong and vigorous, and absolutely free from constipation.



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.

10¢ and 35¢ at dealers.

"HAVE FAITH! GO FORWARD"

Thomas A. Edison, one of the world's greatest men, after 84 years of a full and energetic life, gave to the world's largest audience over the radio last June, what proved to be his final public utterance. His words make a most powerful sermon.

The message was spoken at a time when banks were continuing to go to the wall, when unemployment was steadily increasing, when sales of all kinds were being held and many stores were cutting prices to the limit, with little or no profit. Pessimistic statements were the rule.

What should such a man say at such a time? Here are his words:

"My message to you is to be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!"—The Christian Advocate.

MISSIONARY BRIEFLETS

A Buddhist chief of police in Korea, anxious about a group of people who had been driven out of their homes by devastating floods and had gone off into an unsettled mountainous sector to start a new colony, asked a Methodist preacher to go and preach the gospel to these people, saying that the Christian message was the one thing that could hold these poor people together and keep up their hopes and spirits. What a testimony to Christianity!

QUARTERLY CONFERENCES**LOUISIANA CONFERENCE**

Baton Rouge Dist.—Second Round
Baker, at Deerford, May 7, 11 a.m.
St. Francisville, at New Hope, May 8, 11 a.m.
Jackson, at Ethel, May 8, p.m.
Gonzales, at Antioch, May 15, 11 a.m.
Keener Memorial, Baton Rouge, May 15, p.m.
Walker, May 22, 11 a.m.
Denham Springs, May 22, p.m.
K. W. DODSON, P. E.

Lake Charles Dist.—Second Round
District Conference meets at Many, May 5-6.
W. WINANS DRAKE, P. E.

Minden District—Second Round
Winnfield, May 8, 11 a.m.; 2 p.m.
Plain Dealing, at Benton, May 15, 11 a.m.; 2:30 p.m.
Minden, May 15, p.m.
District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a.m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round
West Monroe, May 1; Q. C., May 25, p.m.
Oak Grove, at Kilbourne, May 8.

Waterproof, at St. Joseph, May 15, a.m.
Newellton, May 15, p.m.
Fairbanks and Sterlington, at Sterlington, May 22, a.m.
Bastrop, May 22, p.m.
Pioneer, at Floyd, May 29, a.m.
District conference at West Monroe, May 10, 11. Program announced later.
W. L. DUREN, P. E.

New Orleans Dist.—Second Round
Louisiana Ave., Apr. 24, p.m.; May 18, Franklin, May 1.
Algiers, May 8, a.m.; Apr. 13, St. Mark's, May 8, p.m.
Donaldsonville, at Reserve, May 15, a.m.
Second Church, May 15, p.m.; Apr. 27, St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Shreveport Dist.—Second Round
Greenwood and Bethany, at Flournoy May 8, a.m.; Q. C., 2 p.m.
Noel Memorial, May 8, p.m.; Q. C. May 9, 7:30 p.m.
Pelican, at Mitchell, May 15, a.m.; Q. C., 2 p.m.
Grand Cane, at G. C., May 22, a.m.; Q. C., 2 p.m.
Logansport, at Longstreet, May 29, a.m.; Q. C., 2 p.m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Osyka, at Muddy Springs, May 15, 11 a.m. and 2 p.m.
Barlow, at Brandywine, May 21, 11 a.m. and 1:30 p.m.
Tylertown, May 22, 11 a.m.; Q. C. May 20, 7:30 p.m.
Foxworth, at Hopewell, May 22, 2:30 p.m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a.m.; June 5, 11 a.m.
Gallman, at Old Crystal Springs, June 5, 3 p.m. and 7:30 p.m.
District Conference will be held at Wesson, April 19 and 20.
B. L. SUTHERLAND, P. E.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

Hattiesburg Dist.—Second Round
Magee, at Rials Creek, May 8, 11 a.m., 2 p.m.
Mt. Olive, May 8, 7:30 p.m.
Hattiesburg, Broad St., May 9, 7:30 p.m.
Purvis, at Purvis, May 11, 7:30 p.m.
Bonhomie, at Bonhomie, May 12, 7:30 p.m.
Leakesville, at Leakesville, May 15, 11 a.m. and 2 p.m.
Lucedale, at Lucedale, May 22, 11 a.m. and 2 p.m.
The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.
W. A. HAYS, P. E.

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SEND ORDERS TO

New Orleans Christian Advocate

512 CAMP ST. NEW ORLEANS, LA.

THOUSANDS, THROUGH THEIR CONFERENCES, SPOKE THE PROMISES BELOW. WILL THEY TURN BACK NOW?

LOUISIANA CONFERENCE

"... We recommend that the month of March be given to an extensive campaign for subscriptions to the Advocate under the plans and leadership of the Advocate force."

MISSISSIPPI CONFERENCE

"... The New Orleans Christian Advocate, our Conference organ, is our immediate pressing responsibility. ... We recommend that the Conference pledge itself to undertake to secure twelve hundred new subscriptions and the renewal of all the present subscribers, which amounts to about three thousand. This will mean that each charge should increase the subscription list by one-third;

"The new subscriptions to be secured are apportioned to the districts as follows: Brookhaven, 200; Jackson, 200; Meridian, 200; Newton, 200; Hattiesburg, 150; Seashore, 175; Vicksburg, 150;

"That the month of March be designated as Advocate Month and that a personal canvass be made in every church for renewals of subscriptions and for new subscriptions as mentioned above;

"That the pastor, lay leader, president of the W. M. S. and president of the Epworth League or Young People's Division be constituted the committee to do this work;

"That the presiding elder call for a report of this committee at each quarterly conference until this work has been accomplished in each charge. ..."

NORTH MISSISSIPPI CONFERENCE

"The New Orleans Christian Advocate, our own Conference organ, ranks with the best of the Conference organs of our Church. ...

"We approve the request of the Publishing Committee that the month of March, or as near that time as practicable, be observed as 'Advocate Month' in which time

a special canvass is to be made for new subscriptions and renewing the old. That the time will give the pastors who serve more than one congregation an opportunity to present it to each church."

THE PLAN

1. That the month of March, or as near that time as is practical, be designated as "New Orleans Christian Advocate Month."

2. That during the month, the earlier part preferred, a canvass of the entire membership of every church in the Louisiana, Mississippi and North Mississippi Conferences, be made, either by the pastor, or a special committee selected by the pastor, in an effort to secure renewals of present subscriptions and to secure new subscribers.

3. Where there are more than one church on a charge, a week be given for this purpose in each church on the charge.

4. The subscription price is \$1.50 per year in advance, and cash must accompany each list.

March and April have come and gone. The Goal has not been reached. There remains only the month of May in which to complete the canvass. Let every Pastor comply with the Resolutions adopted by his Conference

ADVOCATE THE ADVOCATE!

HONOR MISS WINFIELD

Pre-Nuptial Shower for Popular Member of Whitworth Faculty

In honor of the charming June bride to be, Miss Ruth Winfield, the faculty and Fine Arts department of Whitworth were charmingly entertained Tuesday afternoon in Miss Mutton's studio, which had been converted into a lovely garden.

In this attractive setting, flower, fairies and nymphs were seen, and a program in keeping was presented. Miss Yuki Hinata sang "I Look Into Your Garden," Miss Frances Enochs appeared in "The Dance of a Water Nymph"; Edwina Colmer gave a read-

I'm Going to DONATE \$500.00 CASH As an Absolute Gift

This \$500.00 will be divided among THREE women's circles, societies, auxiliaries, or other women's organizations.

Do you desire one of these gifts for your organization?

Do you believe that a few of your friends and neighbors would be interested in your showing them how they can make smoked, sooty, soiled painted walls of the average room look like new for only 35c per room? (We pay you liberally for this service, in addition to any gift).

If your answer is "yes," write for details and enclose 10c coin or stamps, for postage and packing of small sample of BASOL, our sensational PATENTED product, or better still, send \$1.00 for enough to clean the walls of three rooms. Address: BASOL, Box 311, Greenville, S. C.

ing "Morning Glories." The "Dance of the Rose" was given by Miss Minnie Sells. "Floral Romance" in music and pantomime was given by Elise Chamberlain and Helen Hopkins. Frances Freiler, as Cupid shot an arrow into the heart of the honoree, Miss Ruth Winfield, and led her to the throne.

Here gifts were brought, a shower of exquisite household linens, dainty and practical, a delight to the heart of any home lover.

After all had been duly inspected and admired, an elegant wedding cake was cut and served with coffee. Good wishes were spoken to the fair girl so loved on the campus, and good-byes to the hostesses of the delightful party, Misses Mutton and Davis.—Lincoln County Times.

LOUISIANA CONFERENCE CHILDREN'S DIVISION NEWS

(Continued From Page 13.)

guide books for the various classes and departments in their churches will do well to have in hand the programs of work. These are published by our General Board of Christian Education for each of the departments in the large church and for the small church the program of work called "Elementary Work in the Small Church," will contain valuable information. Suggestions concerning worship programs, proper grouping, making use of the class session and all other phases of work are to be found in these programs of work. They should be read

and studied diligently by every teacher in the church school. The price of each of them is ten cents and they may be secured by writing Miss Nannie White, Box 742, Alexandria, La.

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

Vimville, at —, May 8, 11 a. m.
Pachuta, at McGown, May 15, 11 a. m.
Porterville, at Porterville, May 22, 11 a. m.
Seventh Ave., at Wesley, May 22, 7:30 p. m.
District Conference at Waynesboro, Apr. 12-13.

Let delegates be properly elected, and their names furnished to Rev. W. B. Alsworth, Waynesboro, Miss., and to me.
T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Philadelphia Ct., at Mars Hill, May 8, 11 a. m.; 1:30 p. m.
Philadelphia Station, May 8, 7:30 p. m.
Raleigh, at Unity, May 15, 11 a. m.; 7:30 p. m.
Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

W. M. SULLIVAN, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Tupelo, May 1.
Okolona, May 1-2.
Aberdeen, May 14-15.
Amory, May 15-16.
Pontotoc, May 28-29.
Houston, May 29-30.
Fulton, at Friendship, June 4-5.

Prairie and Strongs, at Hamilton June 7.

Amory Ct., at Grady's Chapel, June 8
Greenwood Springs, at Friendship June 10.

Houlka, at Van Vleet, June 11-12.
Buena Vista, at Ebeneza, June 12-13.
Woodland, at Foster's Chapel, June 14
Shannon, at Pleasant Grove, June 15
Verona, at Palmetto, June 16.
Algoma, at Troy, June 17.
Vardaman, at George's Chapel, June 18.

Nettleton, at Shiloh, June 21.
Smithville, at New Bethel, June 22.
Tremont, at Asbury, June 23.
Pittsboro, at Raper's Chapel, June 24 and 26.

Randolph, at Washington, June 27.
Tocopola, at Midway, June 28.
Salem and Friendship, at Liberty Hill June 29.

Calhoun City, July 18.
Derma, at Bethlehem, July 19.
Bellefontaine, at Spring Hill, July 20
Eupora, at Lagrange, July 21.
Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4024.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MAY 12, 1932.

C. MILTON CHALMERS, Manager.

AN APPEAL FROM THE BISHOPS

The appeal of your general superintendents at the beginning of the year regarding the alarming condition of the various benevolences needs reiteration with added emphasis now. Plainly we face a crisis. The grim reality of it ought to arouse every church in our wide connection.

The cause of Christ is at stake at home and abroad. We cannot desert the brave men and women whom we have sent to the ends of the earth. Most of them are helpless without our help. Neither can we leave in black despair the millions whom they have begun to lead and who look to us for light. The one indispensable thing in this distracted age is the work the Church is set to do. Many things can be done without, but not the Church. Unless larger resources are brought to the treasury, work of the most basic importance must come to a halt.

The gravity of the situation has not been relieved, but we come to you now with encouragement and hope. We think we see light and the way out. There is unmistakable evidence of a fresh sense of responsibility on the part of our pastors. This is our real hope. The law of the Church makes them responsible for the presentation of these sacred causes in every congregation. No budget arrangement of local officials can exempt the pastor from his obligation to see that the whole Church is confronted with the claims of the kingdom, as represented in our general benevolences. From all over the Church come reports of an awakened pastoral responsibility and an active purpose to see it through. A conquering army moves together. The goal is achieved by every man in his place doing his part. The seven thousand pastors in Southern Methodism—no slacking anywhere—can see this thing through and turn threatened disaster into triumph of faith and co-operation.

In these days of depression everybody ought to make unusual sacrifices to see that the Church abates nothing of its essential program of Missions, Education, Church Extension and ministry

to the sick and helpless. Nearly everywhere is somebody that can stand in the breach and have the high privilege of saving the day. And let nobody take advantage of a day of depression to withhold that which belongs to God! Covetousness that covers itself under the misfortunes of other people touches the depths of depravity. For any man to talk hard times, just because for many people they are hard, and yet keep on living good times, while the kingdom of God is in want, is to become indifferent to the highest obligations. In the midst of want that invokes our sympathy, there are many who have not gone very far in laying aside the extravagancies of life.

The Commission on Benevolences is joining hands with us and with all our presiding elders and pastors and officials in a concerted movement to meet our responsibility. Let every presiding elder devise a way to help every pastor reach every member in every church! We want the roll call to have a unanimous response this year from 15 bishops, 350 presiding elders, 7,000 pastors, and 2,650,000 members of the Church, and the regular collections to have right of way everywhere. The Commission will give fresh and accurate information in a concise bulletin every month for the remainder of the year for the information of the Church.

God and His kingdom must be put first. The maintenance of the Lord's work in America and throughout the world-parish of the sons of Wesley is the sure way of recovery for our own and the other distressed peoples of these unhappy times. Let all our people turn their feet anew unto the testimonies of the Lord and make haste and delay not to keep His commandments! Thus will the Lord of Hosts establish our goings and our feet shall stand in an even place.

THE COLLEGE OF BISHOPS.

John M. Moore, Secretary.

W. N. Ainsworth,

Sam R. Hay, Committee.

REV. ROBERT HENRY WYNN, D. D.

BY REV. W. W. DRAKE, D. D.

Robert Henry Wynn was born at Waterproof, La., February 23, 1871. His father, Rev. John F. Wynn, who was for more than fifty years a member of the Louisiana Conference, was a man of unusual saintliness and consecration; and his mother, Mrs. Pauline Gorton Wynn, was a fit companion of his labors, being characterized by a similar spirit of whole-hearted devotion. The home life was centered in a simple faith that made the presence of God a reality, and loyalty to Him the controlling ideal in all things.

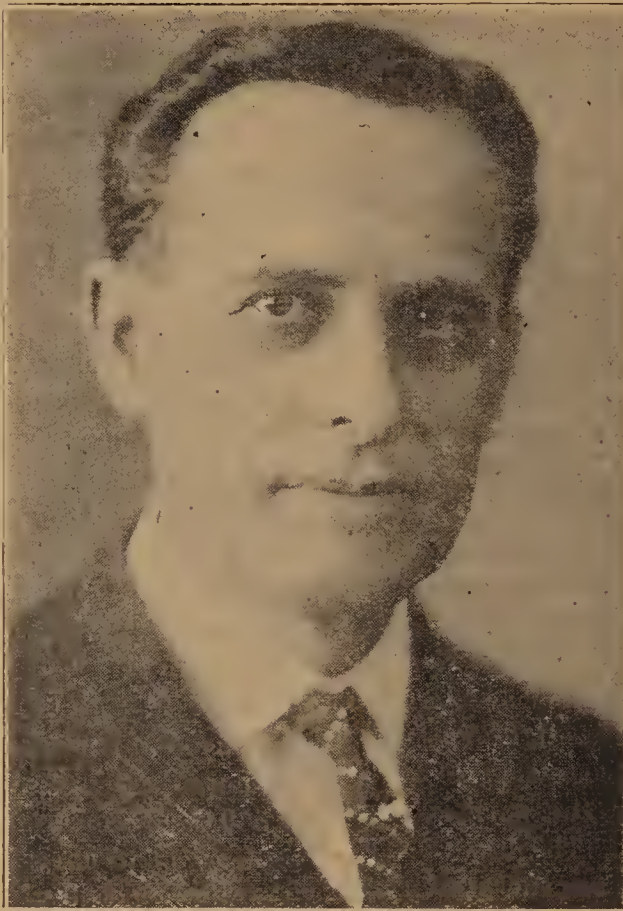
Under the Christian nurture of such a home, it was natural that at a very early age Robert learned to think of himself as a child of God. So normal was the development of his religious life, that although he could never point to any particular moment when he was converted, the simple piety of his early childhood was evident, and at five years of age, he united with the church upon his own initiative and with a simple definiteness of purpose that could not be doubted.

At thirteen years of age, he entered the preparatory department of Centenary College, then located at Jackson, La. Here, during five years of his student life, the influence of a Christian college developed and strengthened the convictions and qualities that had been inspired in the home.

He graduated in 1889, not only with credit in his scholastic work, but generally beloved and honored by faculty and students, and prominent in the religious activities of the college. For the succeeding two years, he was employed to teach in the preparatory department of the college, and during this period, was licensed to preach. The following session, 1891-2 he spent as a student in the theological department at Vanderbilt University, where, under the leadership of Dean Tillet, Dr. Gross Alexander and their co-workers, he was inducted into the study of theology with a zeal that made him for the remainder of his life a thoughtful student and preacher.

In December, 1892, at Lake Charles, La., he was admitted on trial into the Louisiana Conference, and stationed at Parker Chapel, since renamed Parker Memorial Church, in the city of New Orleans. Here began his active ministry of nearly forty years, characterized from the very beginning by careful pastoral fidelity and sympathetic ministry, which everywhere won for him the love and confidence of all classes. At the end of three years, he was moved to Algiers, the section of New Orleans across the Mississippi river, where he served with great acceptability for four years. During this period, on October 27, 1897, he was happily married to Miss Alma Sawtelle, of New Orleans, whose cheerful faith and untiring service in co-operation with every phase of his work, greatly strengthened and enlarged his ministry. From Algiers, he was moved in 1899 to Louisiana Avenue Church, where he served three years. At the end of this period of ten years of continuous service as pastor in New Orleans, with the increasing calls and exacting demands of the city pastorate, he was considerably depleted in health, and was sent to what was thought to be a more salubrious location in the hills of North Louisiana. He began auspiciously his pastorate at Homer, but before the end of his first year, in September, 1903, he was moved to Ruston, La., to fill a vacancy due to the transfer of Rev. H. R. Singleton to St. Louis. He served out, in this college town, the full pastoral limit of nearly four years, succeeding while there in paying off a heavy debt upon the newly erected church, and leaving behind the love of a devoted people. The following two years, he was pastor at Minden, and in 1909-10-11, he served Monroe.

At the close of this period, he was appointed presiding elder of the Lafayette district, which he served for a year and a half, being called in the summer of 1913, in a critical emergency, to assume the presidency of Centenary College. This old and honored institution had been moved some years before to Shreveport, La., and was in the midst of a struggle to establish itself in its new home. He occupied this position for six years, during which period came the World War with its derangement of social and financial conditions. The circumstances made it practically impossible to establish completely the struggling college under these conditions. But in these trying years Dr. Wynn did succeed in establishing the institution in the confidence of the community, maintaining its financial credit and its educational standards. It is safe to say that



REV. R. H. WYNN, D. D.

whatever larger success may have come to the college under later administrations, would have been impossible but for the untiring labor and prodigious sacrifices of Dr. Wynn's administration, for which the Louisiana Conference owes to him a debt of everlasting gratitude.

On his resignation from the Centenary presidency, he served a second pastorate of two years at Ruston. For the four years, 1921-4, he served the Shreveport District.

Perhaps the crowning work of his life was his five-year pastorate in Lake Charles, 1925-29, where, in addition to the faithful and acceptable discharge of ordinary pastoral duties, he led a movement that resulted in the erection of a beautiful and complete church building at a cost of approximately \$150,000, thus leaving a monument of his constructive ministry.

At the close of 1929 he was sent for a second time to Minden, where his second year had scarcely begun when painful and ominous symptoms developed which finally culminated in a brain tumor of unusual size. The tumor was successfully removed, but after several months of apparent improvement, the trouble returned, and at 1:15 p. m., on Christmas day, 1931, from

the Methodist Hospital, in Houston, Tex., his weary spirit passed into the Father's House above in time to join in the heavenly chorus, "Glory to God in the highest."

In these last months of intense suffering his Christian faith was manifest in a beautiful patience that was a new revelation even to his friends. Everything that could be accomplished by the untiring devotion of his family and a multitude of friends, as well as by the finest medical skill to be found was unavailing, and his pain and suffering were exchanged for eternal rest.

His mortal remains were laid away at Minden, La., on December 26, 1931, in the presence of a great throng of his congregation and a multitude of sorrowing friends from every section of the state. The services were impressively conducted by his presiding elder, Rev. W. R. Harvell, assisted by Rev. W. W. Holmes, D.D., who gave a beautiful tribute of love and appreciation, and by Drs. George S. Sexton, A. S. Lutz, R. E. Smith and Revs. H. L. Johns and R. W. Vaughan; while a great company of his other ministerial brethren participated silently in the service.

Perhaps the most characteristic note of Dr. Wynn's life was the transparent simplicity and purity of his character. Like Barnabas, "He was a good man and full of the Holy Ghost." Everywhere he won the complete confidence of all who knew him. A gentleman in one of his latest pastorates said with evident conviction, "Dr. Wynn came nearer being a saint than any man I ever knew." This simplicity of character expressed itself in a conscientiousness that permeated every phase of his life; not only in matters of personal conduct, but in the discharge of every detail of duty. He might have said with St. Paul, "I exercise myself, to have always a conscience void of offense toward God and toward men." This conscientious carefulness is illustrated in the systematic way in which he did his work. Every sermon he preached was duly recorded, and the last sermon found in these records reveals the quality of his thinking—number 4,224—is entered under the title, "God's View of Foreigners," based on the story of Jonah.

Equally evident was the gentle loving heart that was interested in everybody and that quickly won for him the hearts of children, and made him a valued friend of all sorts of people. Even in the last months of suffering his mind and heart were reaching out in prayer and personal counsel for the spiritual help of his people.

This conscientious devotion to Christ and his service was the inspiration of an all-round pastoral efficiency that is all too rare. In the pulpit he was a careful expositor, bringing messages of comfort and spiritual inspiration. As a pastor, he carried out with unusual care the daily duties of his high office, ministering to the sick and sorrowing with a sympathy that left cheer and inspiration behind it; and on some occasions spending long hours in the cell of the condemned criminal, trying to give comfort and hope.

Strangely commingled with his kindness of heart, was a quiet unblustering courage, which was not quenched by any difficulty of danger in the path of duty. The accomplishment of the crowning visible achievement of his ministry—the building of the great church in Lake Charles—was not due to any unusual gift for brilliant campaigns of money-raising, but rather to the steadfast, unassuming readiness to undertake and carry through, any duty laid upon him. His unfaltering fidelity in leading what often seemed a forlorn hope at Centenary College was an expression of the same humble courage inspired by a vital faith and undergirded by prayer.

In difficult and delicate administrative problems, which called for combined sympathy and courage in dealing with personal relations, his transparent kindness of heart, mingled with quiet, unfaltering courage, in the path of duty, carried him successfully through difficult and complicated situations.

Equally notable was his freedom from selfishness or any taint of self-seeking; never did he seek preferment for himself. Among the things remembered by the congregation at Lake Charles, in the midst of their financial struggle in building their new church, is his request for a decrease in salary to relieve the strain upon the congregation. And when his request was disregarded he proved his sincerity by giving the amount of the requested decrease to the building fund.

His ability and character were generously recognized by the church in the various honors conferred upon him. Centenary College conferred upon him the degree of Doctor of Divinity in 1913. Four times he was elected to the General Conference, once leading the delegation. He served for years on the General Conference Board of Education, and his leadership was sought in the different Conference boards for many years.

As an all-round pastor, efficient in every phase of pastoral duty, he was an example and inspiration to the younger men who must carry on the work which has fallen from his hands; whether as a spiritually helpful preacher, a pastor beloved in the home, a leader of childhood and youth, emphasizing an educational ministry, or as a great soul, drawing men and holding them as with hooks of steel; we shall sorely miss him, and his place will be hard to fill.

Besides the devoted wife, he leaves behind two daughters, Mrs. W. N. Blanton, of Houston, Tex.; Mrs. W. F. Allen, of Dallas, Tex., and one son, Prof. R. S. Wynn, of Ruston, La., to whom the high heritage of his stainless character and unselfish service is an inspiration to the highest aims. His four sisters and one brother share the bereavement of his loss with the spirit of Christian resignation and unite in the sacred inheritance of his precious memory.

Perhaps no man among us was more widely beloved by his brethren in the ministry, and by people of all stations, and of all religious faiths.

The church at Lake Charles where he labored so successfully, has prepared a permanent memorial tablet to commemorate his faithful service.

The scriptural inscription upon this tablet, taken from the triumphant lips of the great apostle, might appropriately be put into his mouth as an expression of his parting confidence, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of rejoicing, which the Lord, the righteous judge, shall give me in that day."

CARE OF THE SUPERANNUATES—A SUGGESTION

By Rev. V. C. Curtis, D.D., Contributing Editor

"Necessity is the mother of invention," wrote Richard Franck in the seventeenth century, and truth expressed then is truth now. The financial depression has produced necessities which will give birth to new plans and new inventions. Our superannuate preachers were receiving a small stipend that would enable them to have the bare necessities of life at best, but since the depression that amount has been reduced below the bread line. Many of them have no roof over their heads and no place that they can really call home, except by the hospitality and generosity of someone else. They have had to pay house rent out of the small amount they have received or else they have attempted to buy a home and pay for it out of the small allowance. It is useless to say that this left them in a pitiable condition. We can by a little effort, at least provide them per-

manent homes, where they can reside without having the collector around each month demanding rent. There is some property belonging to the church that is not doing the church or anyone else but little good. This property could be converted into Superannuate Homes and would provide some of these men with shelter. Some charges have two parsonages, only one being occupied and in some instances the other deserted and left to decay. These houses could be put into habitable condition and could be occupied by these servants of the church, and these men would prove a blessing to the respective communities in which they lived. This writer held a quarterly conference not long since where there was located a parsonage that was not in use because of the change in charge lines. It was suggested that it be deeded to the district to be converted into a Superannuate Home, and this suggestion met with the heartiest unanimous approval. A business man who was present, but who belonged to another communion, arose and said if that was done, he and his firm would pay as much, if not more than any one else, to put the premises in good repair and keep them in that condition. This property is located on the main line of a railroad, where the climate is delightful and the people are cultured, and an artesian well adjacent to the lot. We are wondering if there are not many other communities which would do the same. The patronizing territory of the New Orleans Advocate, the three Conferences, reported last session 89 men on the superannuate list; yet there were reported in this territory but two superannuate homes. These are in the North Mississippi Conference and worth only \$2,500. We are of the opinion that much relief can be given these worthy servants, if we will make diligent effort to secure homes for them. North Alabama Conference stands head of the list with 55 homes valued at \$278,647; North Georgia Conference is second with 33 homes valued at \$125,000; Central Texas reports 18 homes valued at \$57,000; Florida has 18, valued at \$69,000; North Texas reports 16, valued at \$35,000; 15 other Conferences report from 1 to 8 homes each. The total number reported is 185 homes valued at \$692,147. The average value of each is a little more than \$3,700.

This movement has received but bare recognition by the General Conference when in 1922 a report of the General Conference was adopted which provided for the present "question 42" to be put in the reports of the annual conference. More definite legislation is needed, as it is possible for conflict, confusion and confusion to be created, but we do not need more law merely to do the right thing. North Alabama and North Georgia Conferences are adjacent and these two reported 88 of the 185 homes. We are not familiar with the movement that produced these results, but are sure that they had some enthusiastic laymen behind the enterprise. Central Texas and North Texas are adjacent and these two Conferences report 34 more of the number, which would indicate that a local movement was put on and was responsible for this success.

We are wondering if we cannot do something in this way for the 89 superannuates living in the bounds of the three Conferences represented by the New Orleans Christian Advocate? Some of them have no place to call home.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

The tablet in memory of Dr. R. H. Wynn in the Lake Charles church is a fitting tribute to a good man; but it would have pleased me better if the church was named the Wynn Memorial Church. Dr. Wynn was one of our best men, a true Christian, and worthy of commemoration. A transfer has an opportunity to know the real character of some men as no one else can know them, and I have had large experience in that line, hav-

ing been, mostly through involuntary appointments, a member of 13 Annual Conferences. I have had the cold shoulder from some men from whom I had a right to expect different treatment. Dr. Wynn had nothing to do with my coming to Louisiana, but from the first he treated me with kindness, and by his genuine fellowship won my admiration and love. Cultured, earnest, modest, sincere, and consecrated, Robert H. Wynn was the kind of a man the world needs most, the kind of a man the church exists to help God make.

If any of the former editors left any narcotics in the sanctum of the old New Orleans Christian Advocate, the present occupant of that tripod evidently dumped them in the river; for the paper is a live wire. It deserves to go into every Methodist home in the patronizing Conferences, and I am glad to see the interest the pastors are taking in its circulation. Many years ago there was a Methodist paper called the Holston Methodist. The Holston Conference, of which it was the organ, includes east Tennessee and runs away up into Virginia. Dr. J. J. Lafferty was editing the Richmond Christian Advocate and claimed all Virginia as his territory. He came to a session of the Holston Conference to represent his paper. Bishop Keener presided, and Dr. Lafferty was given the floor. He began by attacking the Holston Methodist, but in an ironical way. His wit and humor, keen as Saladin's cimeter, provoked roars of laughter from the Conference; but Keener and Price, the editor of the paper, sat with looks solemn enough for a funeral. Lafferty said the Holston Methodist was a great paper. It was especially popular with people who had any nervous complaint, for it had the peculiar quality of putting those who read it to sleep. He understood that the doctors in east Tennessee carried copies of the paper with them to give to their patients who needed an opiate, and that there were no rats in the homes where the paper went; for the housewives just spread a copy of the Holston Methodist on the dining-room floor with a little cheese on it for bait, and as soon as a rat stepped on the paper he keeled over in a sleep that knew no waking, milady sweeping them into the yard with a broom, where they were disposed of. When Lafferty finished, the Bishop invited Dr. Price to reply to him. But Price, while no mean fencer himself, had no desire to meet the redoubtable Lafferty, even in defense, and declined to speak. Well, you need not subscribe to Raulins' paper to help you get rid of rats. There is a lot of sleepy stuff that gets into all our papers; but Raulins don't write it.

I'm still making Creole Gumbo for the Memphis Commercial Appeal. The last number was 300. I discuss everything from billy goats to bishops, and so far the editor has deleted nothing; and I have had a liberal supply of tabasco in some of the bowls. Some of the readers of my papers get after me with their pop guns, and one got rantankerous, and said I am in my dotage. That was rich. If he jumps like he did when a man in his dotage gives him a jostle, it is lucky that I didn't punch him before senility spoiled my lick, or he might have been like the cow that jumped over the moon and fell down with a whack, and broke her poor back, and now lies there in a swoon; If I were to print my Gumbo papers in book form, they would make about ten volumes of 400 pages each. Some day when my ship comes in I will send you a de-luxe edition of my complete writings. There will be about 30 volumes in all.

I began writing early at Bishop McTyeire's suggestion, and have kept it up for sixty years. They've got my bugle, but I haven't got my typewriter. However I snatch the bugle back occasionally, for I recently preached twice for our pastor, while he was helping in a meeting. While playing golf recently Dr. Angie Smith wrenched loose his knee cap and was out of commission awhile. I wrote him that if he had helped hoe my corn and potatoes he might have missed the accident! Well, I suppose he has to have exercise some way. Give me a hoe every time instead of a golf-stick.

VICKSBURG DISTRICT CONFERENCE

The Vicksburg district conference met in the beautiful new Methodist church at Utica, Miss., April 26-27, Rev. H. G. Hawkins, P. E., in the chair. All during the conference and after the last session had been closed it was common to hear preachers and laymen making remarks on what a good conference it was.

The brethren who led the devotional services brought helpful spiritual messages, and high tide of spirituality was reached in the splendid sermons brought by Rev. J. F. Campbell and Rev. H. A. Gatlin.

The fine spirit and brotherly bearing of our beloved presiding elder made each one feel at ease and very comfortable.

After organization of the conference, Rev. John C. Chambers, secretary of the conference board of Christian education, was introduced and had charge of the program of Christian education, which included addresses by Dr. D. M. Key, of Millsaps College, and Dr. G. F. Winfield, of Whitworth College, Rev. J. B. Cain and Miss Chesley Hogan.

Other visitors who addressed the conference on various subjects were Dr. J. M. Sullivan, Revs. M. L. Burton, C. A. Schultz, and H. E. Raley.

Rev. J. T. Leggett represented the New Orleans Christian Advocate in a very forceful way.

Mrs. Alma Riley presented the report and recommendations for the Orphans' Home.

Lay delegates to the Annual Conference were elected as follows: S. W. Sharbrough, J. K. Harvey, J. G. Anders, Esco Baker, Mesdames H. C. Castles, W. T. Hegman, T. B. Cottrell, J. B. Doyle, H. G. Hawkins, and Miss Chesley Hogan.

S. W. Sharbrough was elected district lay leader to succeed himself, and J. G. Anders and E. T. Crisler were elected associate lay leaders.

The hospitality of the town of Utica was all that could be expected.

Brother H. C. Castle and his committee on entertainment had made every provision for the comfort and convenience of the conference. Suitable resolutions of thanks were adopted by rising vote.

Resolutions of appreciation of the administration of our presiding elder, Brother H. G. Hawkins, were unanimously adopted, and the conference adjourned to meet in Woodville in 1933, the benediction being pronounced by Rev. J. A. Moore.

J. H. GRICE, Sec.

NEWTON DISTRICT CONFERENCE

The district conference of the Newton district convened on April 21 and 22 in the beautiful Methodist church at Bay Springs. The gracious hospitality of the Bay Springs people, who loyally co-operated with Rev. J. W. Thompson, the conference host, was thoroughly enjoyed and appreciated by all.

Bishop Denny delivered two splendid messages in sermon: on Wednesday night, April 20, to the Bay Springs congregation, on Micah 6:8 ("What doth the Lord thy God require of thee, etc."); and on Thursday morning at 11 o'clock to the district conference itself on Matt. 11:28-30 ("Come unto me, all ye that labor. . . ." etc.) Rev. Geo. H. Thompson, our pastor at Yazoo City, had been invited to deliver all the messages at the district conference whenever Bishop Denny was not present. Bishop Denny left Thursday afternoon to go to the Hattiesburg district conference. So, accordingly, Brother Thompson brought a very inspiring message Thursday night on Rev. 3:20, using for his subject "The Guestship of Christ," and the final message in sermon on Friday morning on Psalm 8:4, "What is Man?" etc. These sermons were of a very high inspirational character and added much to the spiritual fervor of the conference.

The opening session of the conference was presided over by Bishop Denny, and the last three

sessions by our beloved presiding elder, Rev. W. M. Sullivan. The morning devotional services tended to cause the business sessions to be pitched on a higher degree of Christian warmth than would have been otherwise possible, it seems. Bishop Denny led the devotional the first morning on "Jesus with Simon the Pharisee," stressing the gracious qualities of Jesus in the forgiveness of sins. Rev. M. L. Burton led the devotional meditation the second morning on 1 Cor. 15, pointing out love as the absolute essential to the Christian life.

Various conference officers were present to represent their causes, and it was good for them to be with us. Of particular interest to the writer was the hour given over to the Conference Board of Christian Education. Rev. J. C. Chambers had charge of the program of the hour, during which Dr. D. M. Key made a most excellent address on "The Relation of the Local Church to the College," and Dr. G. F. Winfield told us of the new status of our Church colleges in Mississippi and the effort to raise \$75,000 for Whitworth College.

Billie Benjamin Brantley, a choice young man from the Carthage circuit, applied for license to preach. The conference felt no hesitancy in granting him this privilege. May he ever live up to the high expectations that the conference has for him.

The character of all the local preachers of the district was passed, and their licenses were renewed.

P. L. Blackwell was re-elected district lay leader, and E. E. Dean and G. W. Mars were re-elected as his associates.

The following were elected as lay delegates to the next session of the Annual Conference: P. L. Blackwell, O. C. Hull, W. H. Jones, G. W. Mars, W. A. Davenport, P. C. Alexander, O. S. Hopkins, W. A. Lewis, O. M. Abney, C. D. Black, L. C. Long, J. H. Currie, L. Q. C. Williams, and W. M. Whitaker. These four were elected the alternate lay delegates: W. A. Ellis, R. L. Harpe, R. C. Pugh, and Miss Grace Gaddis.

The conference will meet at Rose Hill next year.

GEO. H. JONES, Sec.

GRENADA DISTRICT CONFERENCE

The 1932 session of the Grenada District Conference was held at Oxford, Miss., April 26-28. The good people of the Oxford Methodist Church, under the capable leadership of Rev. W. H. Mounger, made the Conference occasion a most enjoyable one for all.

The Conference was largely attended, only one pastor being absent, and every charge in the district was represented by laymen. The spirit of the Conference was high and uplifting. Not a discordant note was sounded. Hard facts were faced in a manly way. Plans for carrying on the work of the district were made. Hope rang high in the hearts of all. Progress of a very definite kind was reported by many.

An outstanding feature of the Conference was the preaching. Brothers McCorkle, Stephens and Lipscomb challenged, inspired and uplifted by their strong and earnest presentation of God's truth. As long as we can get such preaching the Methodist Church will never fail.

The connectional interests of the church were well represented by men known to all the Methodists of North Mississippi. Those addressing the Conference were: J. R. Countiss, D. M. Key, Fred McDonnell, A. Y. Brown, J. D. Wroten, R. G. Lord, A. T. McIlwain.

The Conference elected the following as delegates to the Annual Conference: H. H. Boswell, R. W. Sharp, Mrs. W. W. Wilburn, Mrs. A. W. Stokes, O. T. Hamner, Mrs. Edna Lowe, J. G. McGowen, A. W. Mildren, F. A. Howell, R. A. Clanton and Mrs. M. E. Scott.

A soul-stirring scene was given to the Conference when the chair called the name of F. A. Howell of Durant. This grand old man of God walked to the front of the church and in a voice

of hope and love sang his experience in the words of "Peace, Peace, Wonderful Peace."

This session of the Conference marking the last under the law of our church that Rev. E. H. Cunningham will preside over, resolutions of appreciation of his labors among us were adopted. Bro. Cunningham conducted the business of the Conference with vigor and dispatch, showing kindness and consideration to all.

The Conference will be held in Vaiden next year.

N. J. GOLDING, Sec'y.

GREENVILLE DISTRICT CONFERENCE

Dear Mr. Editor: For more than twenty years I have answered present at roll call at the District Conference. My impression of the Greenville District Conference, which convened in Greenville, Miss., April 19-20, called to order by Dr. E. Nash Broyles, P. E., of the Greenville District, was outstanding in many respects. The delegation was near the 100 per cent mark. A larger per cent of the delegates elected by the Church Conference answered roll call than I ever saw. Dr. Broyles presides with a degree of ease and efficiency which is characteristic of this faithful presiding elder, and the dispatching of the business of the Conference was an easy matter.

With his unique program he kept the delegates standing on tiptoe ready for the next item of business. Interest was at high tide at all times. The atmosphere seemed to be charged with enthusiasm and evidently it was. "Evidence." An ex-presiding elder, with eight years experience in the eldership, preached a real gospel sermon, according to the comment of the brethren. Rev. T. M. Bradley, our pastor in Greenville, and his good people provided for our entertainment most graciously. Luncheon was served at the noon hour in the dining room of the new educational building, which provides quarters for every department of work of the program of the Methodist Church in Greenville.

Last, but not least, the music for the noon hour was furnished by the Broyles band, with Mrs. E. Nash Broyles director. This phase of the program is new. Never before has this writer attended a District Conference with this feature. All in all the Conference was one of the best that this writer ever attended.

The 1933 session of the Greenville District Conference will convene in Merigold, Miss.

C. A. NORTHINGTON, Sec'y.

GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference was held at the Methodist Church, Tchula, Mississippi, April 26 and 27. Rev. W. N. Duncan, presiding elder, in the chair. Rev. Seaman Rhea, pastor-host. All the preachers of the district were present except two. A carefully prepared program had been arranged by the presiding elder in advance and due to this fact the Conference worked in an orderly and efficient way. Every item of business received due consideration. The chairman presided with ease and dignity, and at the close of the Conference words of appreciation were expressed for his efficient leadership and faithful service that he is rendering the Greenwood District.

The pastor-host and his good people opened their hearts and homes and made us feel welcome. Lunch was served at the noon hours in the basement of the Church by the faithful ladies of the missionary society. Delegates and visitors were entertained over night in the homes of these fine people. This community has a beautiful Methodist Church, well equipped and adequate in every way for their needs. We shall not soon forget our visit and the hospitality of this Church.

Despite the fact that flood waters covered most of the Greenwood District for many weeks dur-

ing the first part of this year, disorganizing our Church work and adding many new problems, a spirit of optimism was evident among the pastors and laymen.

The devotional services were conducted by Dr. W. M. McIntosh of Columbus, an honored and faithful Superannuate of North Mississippi Conference. The spiritual tide rose higher at each session when Dr. McIntosh brought us messages that warmed and inspired our hearts. It was good to be there. Rev. H. H. Wallace and Dr. McIntosh did the preaching to the delight and satisfaction of the Conference.

Rev. J. J. Brooks, much beloved superannuate of our district was present and spoke to the Conference. Rev. D. N. Foose, a local preacher, was introduced to the Conference as the father of Methodism in Tchula.

The following brethren represented the various boards and institutions of our Church. Rev. A. T. McIlwain, Board of Finance; Rev. R. G. Moore, Board of Missions; Rev. R. G. Lord, Board of Christian Education; Dr. J. G. Snelling, Memorial Mercy Home, New Orleans; Dr. D. M. Key, Millsaps System of Colleges; Mrs. J. H. Holloman, Woman's Missionary Society.

The following laymen were elected as delegates to the Annual Conference:

E. A. Tanner, P. L. Deloach, P. B. Brooks, A. L. Marshall, T. C. Sledge, M. F. Pierce, Geo. Stokely, D. N. Foose, J. B. Strater, Mrs. J. H. Holloman.

Rev. M. E. Armstrong, who is graduating at Millsaps this session, was by unanimous vote recommended to the Annual Conference for admission on trial.

On the invitation of Ruleville the Conference voted to hold its next session there.

A telegram of sympathy was sent to Rev. J. T. Lewis, who was ill and not able to attend.

The writer is grateful to Rev. E. C. Driskell for his services rendered as assistant secretary.

Appropriate resolutions of thanks were adopted by rising vote for the excellent entertainment of the Conference.

A. R. BEASLEY, Sec'y.

TO THE PASTORS AND LAYMEN OF THE SARDIS DISTRICT

Out of the exigencies of circumstances and conditions prevailing in our district over which no one in particular has any control, there was not at our last District Conference any invitation from any church or community for the next District Conference. Accordingly, the presiding elder appointed a committee composed of three members of the Conference to received invitations for the Conference. Up until this good hour, no invitations have been received. Therefore, the committee in charge, after advising with a number of the pastors and officials of the different churches have fallen upon this plan of entertainment for the Conference. First, select some centrally located place in the district where the Conference may be held. Second, request each delegate or group of delegates to provide their own entertainment throughout the day. In accord with the above understanding, the District Conference will meet in Coldwater May 17, 18.

May I say, as pastor-host for the occasion, that we are glad to have you come to Coldwater. We welcome you in our midst and trust that your coming may be a great blessing to our town and community. At the same time, your coming in our midst might be a source of embarrassment to the local situation, unless you as pastors and laymen of the district let it be fully understood as to the method of entertainment.

For your information we in Coldwater expect to have a long table built and will provide glasses and cups, together with all the good ice tea and coffee the Conference shall desire. We request that you bring your basket lunch or your shoe-box, just as you like, and spread together, eat together, fellowship together, in a good old-style

country fashion. Coldwater will provide homes for all delegates who wish to remain over night, and find it impracticable to return home.

W. C. BEASLEY.

A TRIBUTE

Monday morning, April 25th, my friend—everybody's friend—Rev. John W. Dorman slipped peacefully from his abode in Water Valley, Miss., to his home in heaven. The world is poorer for his death, but vastly richer for his life. He was my presiding elder for four years in my early ministry. I knew him intimately and loved him deeply. The North Mississippi Conference never had a truer nor more faithful member. Reared in a day when advantages were meager and privileges few, he transformed privation into privilege and difficulty into opportunity. Rearred far from those affluent circles called cultured, he became one of the gentlest of gentlemen. Without the benefit of college training he became well informed. Chaste of speech and clean of thought, consecrated and unselfish, he lived a life worthy of all emulation. His sermons set forth the Gosepl in simple but luminous form with a tenderness and fervor that made his hearers pray that they might be more like the Christ whom he preached, whom he served and with whom he has gone to live. May his mantle fall on worthy shoulders, and may the heavenly Father bless his devoted wife and son.

J. R. COUNTISS.

RESOLUTIONS OF SYMPATHY

(Newton District Conference)

Whereas, on the morning of March 20, 1932, God, in His all-wise providence, touched the heart of our friend and brother, W. W. Nelson, and stilled his earnest silver tongue, and

Whereas, He had just begun an active pastorate at Lauderdale and Electric Mills, and, within a few short weeks had so endeared himself in the hearts of his people, and

Whereas, during a few years of superannuation he made his home in Bay Springs where his wife and children now reside; therefore,

Be it resolved by this session of the Newton District Conference on April 22, 1932, meeting in the town of Bay Springs, That we deeply regret the loss of his consecrated ministry to our Church in the ranks of the Mississippi Conference.

Resolved, That we extend our heart-felt sympathy and love to Mrs. Nelson and her three sons and that we pray God's rich blessings may rest upon them. We would that the mantle of the father might fall upon one of the noble sons.

Resolved, further, That a copy of these resolutions be furnished Mrs. Nelson, that they be incorporated in the Minutes of this District Conference, and that a copy be furnished the Jasper County News and the New Orleans Christian Advocate for publication.

(Signed) H. A. WOOD,
W. J. FERGUSON,
W. B. JONES.

THE SCORE BOARD

We are listing below the number of renewal and new subscriptions received during the past two weeks, together with the names of the parties responsible for same. The totals following each district indicate the number of subscriptions received from the territory since February 1, 1932, through May 9, 1932. The total, which is less than 1,000, is but one-fourth the number set as a goal. More than half of the pastors have not been heard from and we trust that they will give this matter their immediate attention.

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	14½
Baton Rouge District	
Previously reported	47
Rev. J. L. Cady, Angie	1
Miss A. Puckett (Rev. R. H. Harper), Baton Rouge	1
Mr. J. R. Abels (Rev. J. H. Bowdon), Ponchartroula	2
Total for district	51
Lake Charles District	
Previously reported	34
Rev. H. W. Rickey, Abbeville	5
Miss Sara Gaunt (Rev. E. C. Gunn), Lake Charles	3

Rev. J. F. Waltman, Lake Arthur	3
Rev. A. M. Serex, New Iberia	1
Total for district	46
Minden District	
Previously reported	33½
Rev. J. E. Hearn, Standard	1
Rev. C. B. Powell, Campptl	1
Total for district	35½
Monroe District	
Previously reported	41
Mrs. L. B. Hunter (Rev. J. C. Price), Water-proof	2
Mrs. C. M. Purvis (Rev. O. L. Tucker), Rayville	6
Rev. J. R. Roy, Sterlington	1
Rev. R. F. Harrell, Columbia	3
Total for district	53
New Orleans District	
Previously reported	29
Rev. C. C. Wier, Franklin	1
Mrs. J. D. Rumph (Rev. W. W. Holmes), Rayne Memorial, N. O.	1
Rev. D. B. Raulins, Algiers, N. O.	1
Mr. J. Canaday, Louisiana Ave., N. O.	1
Rev. V. D. Morris, Gentilly, N. O.	2
Rev. B. F. Rogers, Carrollton ave., N. O.	4
Rev. J. T. Harris, Felicly, N. O.	1
Total for district	40
Ruston District	
Previously reported	75½
Rev. L. P. Moreland, Bernice	22
Rev. H. L. Johns, Ruston	2
Total for district	99½
Shreveport District	
Previously reported	11
Total Louisiana Conference	350½

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	20
Rev. L. T. Nelson, Georgetown	1
Total for district	21
Hattiesburg District	
Previously reported	42
Rev. J. H. Jolly, Mt. Olive	1
Rev. W. M. Williams, Magee	2
Rev. D. E. Vickers, Silver Creek	1
Total for district	46
Jackson District	
Previously reported	32
Rev. J. E. Johnson, Pelahatchie	1
Mrs. C. W. Shannon, Flora	1
Rev. J. W. Loudenslager, Fannin	2
Mr. J. S. McDonald, Fannin	4
Total for district	40
Meridian District	
Previously reported	69
Rev. M. G. Matheny, Meridian	3
Rev. C. W. Wesley, Shubuta	10
Rev. T. A. Ferguson, Quitman	1
Mr. W. D. Hawkins, Meridian	2
Mrs. C. Anderson (Fifth St.), Meridian	5
Total for district	90
Newton District	
Previously reported	30
Rev. C. M. Crossley, Newton	4
Total for district	34
Seashore District	
Previously reported	35
Rev. E. D. Simpson, Ocean Springs, Miss.	6
Total for district	41
Vicksburg District	
Previously reported	19
Rev. W. F. Baggett, Lorman	2
Rev. J. A. Moore, Rolling Fork	5
Rev. M. M. Black, Woodville	1
Total for district	27
Total Mississippi Conference	299

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	39
Columbus District	
Previously reported	30
Rev. T. B. Thrower, Ackerman	6
Total for district	36
Corinth District	
Previously reported	42
Rev. W. C. McCay, Baldwyn	5
Rev. T. J. Hopper, Rienzi	6
Total for district	53
Greenwood District	
Previously reported	12
Rev. J. C. Wasson, Marks	1
Total for district	13
Greenville District	
Previously reported	22
Grenada District	
Previously reported	60½
Rev. W. F. Rogers, Kilmichael	2
Rev. A. C. McCorkle, Winona	4
Rev. M. E. Scott, Pickens	9
Rev. A. W. Bailey, Sallis	1
Total for district	76½
Sardis District	
Previously reported	6
Total North Mississippi Conference	245½
Total three Conferences	895

The Federal Council has just announced a committee on worship, whose business it shall be to cultivate the spirit and technique of worship throughout the churches. Now we welcome this forward step. Most of us are living far from the center of real worship. Let's set our minds and hearts upon it. Bishop Thirkield, of the M. E. Church, is chairman of the committee.

SEASHORE METHODIST ASSEMBLY PASTORS' SCHOOL

June 27 to July 8, 1932

Schedule for Under Graduate Work

7:15 a.m. to 8:15 a.m.

- First Year, Room 1—Christian Doctrine. Teacher, Dr. W. M. Curtis.
Second Year, Room 2—Logic. Teacher, Dr. A. S. Lutz.
Third Year, Room 3—Ethics. Teacher, Dr. J. A. Smith.
Fourth Year, Room 4—Manual of Discipline. Teacher, Dr. W. W. Woollard.

9:25 a.m. to 10:25 a.m.

- First Year, Room 1—Making and Meaning of New Testament. Teacher, A. K. McLellan.
Second Year, Room 2—The Christian Faith. Teacher, Dr. W. M. Curtis.
Third Year, Room 3—Virgin Birth. Teacher, Dr. J. L. Decell.
Fourth Year, Room 4—Resurrection. Teacher, Dr. A. S. Lutz.

11:35 a.m. to 12:35 p.m.

- First Year, Room 1—Wesley and His Century. Teacher, Dr. J. L. Decell.
Second Year, Room 2—History of the Christian Church. Teacher, Dr. W. W. Woollard.
Third Year, Room 3—Evidences of Christian Experience. Teacher, Rev. R. G. Lord.
Fourth Year, Room 4—Grounds of Theistic Belief. Teacher, Dr. J. A. Smith.

Schedule for Graduate Work

8:20 a.m. to 9:20 a.m.

- Room 1—Evangelism. Teacher, Dr. O. E. Goddard.
Room 2—Pastor and His Task. Teacher, Dr. Ed. F. Cook.
Room 3—Christian Religion. Teacher, Dr. O. L. Simpson.
Room 4—Moral and Religious Development of Israel. Teacher, Dr. Claude Orear.

10:30 a.m. to 11:30 a.m.

- Room 1—Missions. Teacher, Dr. O. E. Goddard.
Room 2—Worship. Teacher, Dr. Ed. F. Cook.
Room 3—Lesson Materials. Teacher, Dr. O. L. Simpson.
Room 4—Teaching of Jesus. Teacher, Dr. W. F. Quillian.

Enrollment and Ground Fees, \$2.50

Lectures every night at 7:30 by the following speakers: Bishop Hoyt M. Dobbs, Bishop W. N. Ainsworth, Dr. Ed. F. Cook, Dr. O. E. Goddard, and Dr. W. F. Quillian.

Regulations for Undergraduate Credit: All class sessions attended. Read and outline the book before the school starts. Satisfactory work during the school session. Undergraduates taking one half their courses at Pastors' School pay one half tuition for the rest of the course by correspondence.

Regulations for Graduate Work: Attend all class sessions. Bring in satisfactory written work. Read all assignments. Take part in class discussions. Prompt at recitations.

Rev. A. Y. Brown will handle the books on the ground, and will collect all fees.

Note—"Worship" and "Pastor and His Task," will exchange time. "Pastor and His Task," at 10:30 a.m.; "Worship," at 8:20 a.m.

MT. SEQUOYAH 1932 PROGRAMS

- Boys' Camp with good Scout Program—June 14-July 2.
Evangelistic Conference—July 3-10.
Prayer Retreat—July 9-11.
First Term, Board of Missions Co-operating—July 14-26.
Superintendents' Conference—July 23-25.
Board of Trustees Meet—July 27.
Regional Conference will meet in July.

Second Term, Offering Special Courses for Conference Workers—July 28-Aug. 11.

Third Term, Young People's Leadership Conference (Ages 16-23)—Aug. 12-24.

Temperance and Social Service, Conference with W. C. T. U. Cooperating—Aug. 25-31.

Rates

Our rates are low, being \$1.00 per day for double bed, 75c for single, and 25c for cots. This includes linen and maid service.

All meals served at Sequoyah Cafeteria where the best of food, well-cooked, reasonable prices are found.

We have a good auto camp. A number of camp cottages, a bath house with hot and cold water, and a splendid camp kitchen are available. You can camp here at a very reasonable price.

The best class of tourists are welcomed at all times.

Good games for both old and young. Spend your vacation at Mt. Sequoyah.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: For a number of years our Conference has given official approval to the observance of "Laymen's Day" and in many of the charges the suggested program has been successfully executed. The results over the Church have justified its continuance and I trust that all pastors and lay leaders have read the challenging article by our general secretary as presented in the April issue of the Methodist Layman. The suggested material for use in discussing the theme, "The Ideal Layman," has been sent out in pamphlet form to every district lay leader and presiding elder, and two copies for each church in the districts. A report of each district observing "Laymen's Day" 100 per cent will be sent for publication in the Methodist Layman, and I trust that this may be the case with each district. Let us plan now to that end. The theme suggested is one that should have great value in directing the attention of our laymen to a lofty standard of life and service and bear spiritual fruit in each local church.

A report from the office of our conference treasurer shows the amounts sent in on the Benevolences to April 14, as follows:

Brookhaven District

	General and Conf. Work
Magnolia	\$195.00
Meadville and Bude.....	30.00
Wesson	15.00

Hattiesburg District

Hattiesburg-Court St.....	120.00
Leakesville	12.00
Magee	97.90
Prentiss	87.02

Jackson District

Fannin	36.25
Galloway Memorial	250.00
Vaughan	20.00

Meridian District

Bucatinna	10.50
Meridian—Seventh Ave.	15.00
Quitman	90.00
Shubuta	145.00

Newton District

Bay Springs	20.00
Carthage	5.00
Forest and Morton.....	175.00
Raleigh and Mission.....	25.00

Seashore District

Carriere	10.00
Coalville	9.45
Moss Point	100.00
Wiggins	12.00

Vicksburg District

Anguilla	20.00
Fayette	30.00
Louise and Holly Bluff.....	20.00
Port Gibson	100.00
Woodville	37.00

It is hoped that the report for next month will show additional payments from each district.

J. M. SULLIVAN.

CHURCH SCHOOL EVANGELISM

By Dr. Henry G. Riser, Mus. Doc. of Ruston, La.

The thought is now voiced and the argument brought up that the Sunday school with its teaching of the Bible doctrines and history is now taking the place of religious education within the schools. To be sure this is the case, and how sad! With Jesus we would say, "This ye ought to do and not leave the other undone." How inferior is this training, how many less children does this reach, and how much shorter the time taken by the sessions of the Sunday school!

In order to show the need of that which our subject suggests, a brief statement of conditions will not be out of order at this point. Most of the crime of our day, which is increasing with tremendous paces is committed by the adolescents of our country. It is found upon investigation and questioning that all but a very small percentage of the adolescent crime is committed by those who have had no religious education. There are 36 million children and adolescents growing up in the country without any religious education whatever. These constitute nearly one-third of the population of the United States! Of these there are 27 million Protestant children and adolescents that have no religious education. This has the most detrimental results upon the life of our country as a whole. How long will a nation stand that shows such conditions as above. Wanamaker, who was a great statesman as well as the superintendent of a Sunday school, said: "The Sunday school is the hope of the country." Other men known as great statesmen have said as much. These men have seen the need of the teaching of the Bible in order to maintain the integrity of our nation. As we look at conditions we see that something must be done to check the crime, and to counteract it can only be accomplished by teaching the children the truths of the Bible. The disregard of religion and ill attendance of the Sunday school also has had effects upon the church—three-fourths of the membership of the church is drawn from the ranks of the Sunday school. Records show a decrease in membership in the last thirty years, so that in the next ten years the church will know its evil after-effects.

But more than these preceding facts we think of all the souls who grow up in neglect and never learn to know the Christ of the Bible unto salvation, whom alone to know is life eternal. They are forever lost and that in the face of multiplied opportunities and having neglected them. Christ did not open a church and ask the people to come to Him. He, the Saviour and lover of souls, went to seek out His audience and looked up sinners. The Saviour has also gone out into the highways and by-ways and compelled them to come in. Here we see the urge to Sunday school extension. The above urges us on that we may reach the untold numbers and bring to them the way of life. If we were to reach the quota for each of the present schools we must triple the number of the present enrolled.

Though the above urge us on to Sunday school extension, we must also deal with those who are under our care and teaching. This relates to Sunday school evangelism. Are we giving to the children entrusted to us the best we can offer? Are we pressing into those growing into manhood and womanhood the paramount question of life "What will you do with Jesus?" Only too often the precious time of the Sunday school, which is

already inadequate, is squandered with unnecessary preliminaries and the real teaching of the Bible is crowded into twenty minutes to half an hour. Furthermore, it is true that many schools discuss "topics of the day," which have little or no reference to the teaching of the Bible. How sad the results of such must be! In this also we must "redeem the time." We should make best use of the opportunity at hand and tell forth the praises of Him who has taken us from darkness and translated us into his marvelous light. Then, too, there are those who are laboring with earnest endeavor to win the hearts of the children for Christ, but are ignorant of the best methods, the legitimate methods of personal and Christian evangelism. What we need to learn is to teach the Bible, to teach it systematically and prayerfully.

From the foregoing it is noted that it is absolutely necessary that we reach every boy and girl with the Sunday school. Furthermore, it is essential and paramount that we teach them the Word of God, the doctrines of Christianity as presented in the Scriptures. It is also evident that, will we expect results, we must employ the best methods and go about our task, which is truly a great and difficult one, with earnest zeal and holy ambition. The further writing from now on will be that of evangelism within the Sunday school.

TEN COMMANDMENTS FOR PARENTS

By Paul M. Pitman
(Parents' Magazine)

I. Thou shalt love thy child with all thy heart, with all thy soul, with all thy strength, but wisely, with all thy mind.

II. Thou shalt think of thy child, not as something belonging to thee, but as a person.

III. Thou shalt regard his respect and love, not as something to be demanded, but something worth earning.

IV. Every time thou are out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.

V. Remember that it is thy child's privilege to make a hero out of thee, and take thou thought to be a proper one.

VI. Remember also that thy example is more eloquent than thy fault-finding and moralizing.

VII. Thou shalt strive to be a sign-post on the highway of life rather than a rut out of which the wheel cannot turn.

VIII. Thou shalt teach thy child to stand on his own feet and fight his own battles.

IX. Thou shalt help thy child to see beauty, to practice kindness, to love truth, and to live in friendship.

X. Thou shalt make of the place wherein thou dwellest a real home—a haven of happiness for thyself, for thy children, for thy friends and for thy children's friends.

(Dedicated to all who accept parenthood as a welcome responsibility and a high privilege)

SOUTHERN METHODIST UNIVERSITY NEWS

By F. S. Moseley

Dallas, Texas, April 16, 1932.—Glenn McDaniel and Houston Wasson, representing Southern Methodist University, and William B. Spann, Jr., and Hoyt M. Dobbs, Jr., representing Emory University of Atlanta, Ga., debated at Dallas, April 13, on the subject, "Resolved, That Congress Should Enact Legislation Providing for the Centralized Control of Industry. Constitutionality Waived." The S. M. U. debaters had the negative side and were unanimously voted the winners by the judges, R. L. Guthrie, E. W. Allen and Ewell Walker.

The Home Circle

WOODLAND MAGIC

Oh, put your magic slippers on, and don your magic cloak,

And come along with me to call upon the wonderful folk;

We'll visit with the hummingbird, and peep into its nest,

And view its tiny eggs, like pearls within a treasure chest.

For us the woodland people on the Pipes of Pan will play;

The golden-throated oriole will sing a roundelay
To mingle with the murmur of the zephyr as it weaves

The ripple of the river with the laughter of the leaves.

We'll see the truant sunbeams from a leaf-enshrouded sky

Flash into living silver where the trout are leaping high,

Or make a jeweled rainbow in the water's pearly spray;

We'll peep into the caverns where the shadows are at play.

We'll hear the plash of beaver in the cypress-lined lagoon.

The tinkle of the waterfall, the laughter of the loon:

We'll see the festive blue jays with their iridescent sheen

At play amidst the flower-bejeweled tapestries of green.

The mockingbird is calling as it swings upon the oak,

So put your magic slippers on, and don your magic cloak,

And come with me and wander through the woodland's leafy dells,

Where woodland folks are calling, and the woodland magic dwells.

—Alfred I. Tookie, in *Boylard*.

BIRD STUDY

Have you ever studied the birds? If not, you do not know how much you are missing. By studying, I do not mean poring over a book, but going out into the bright sunshine under the blue sky and listening for bird notes, and following the sound until you find the winged musician.

Then, with opera glass in hand, study his plumage and all his pretty, restless antics. With some good bird book for reference, you will soon become familiar with the most common birds and can then get acquainted with the rare ones.

The chase after a bird gives exercise in the open air amid the natural temples of God, and the friendship and acquaintance with birds will open up a new world to you, and I can assure you that the people of birddom are full of interest. Their human emotions of love, anger, grief, anxiety, and fear, with their love-making, house-keeping, and rapturous song, will surely fascinate you. You will see from a new standpoint what a beautiful world this is, and how wonderfully God has planned all of it.

My ear has become quite acute for bird sounds, and when I hear a new one, I drop everything, rush for my opera glass, and follow the sound. I have often gone out in the rain, and I usually keep up the pursuit of the feathered songster until I find him. And I feel that I am amply repaid when I discover a new bird. I pay attention to his song, note the varied hues of his feathered dress, watch his movements and what part of the tree he likes best. For, strange to say, fixed laws govern even the various places upon which birds perch.

With this knowledge I consult my book, which has colored plates, and perhaps I find two or

three birds so much alike that I cannot identify my songster. But I do not get discouraged, for the same bird will return again and I shall be prepared to note some special feature—the formation or color of the bill, or a white line over the eye, or heavy streaks upon the breast. So I keep on until I have learned just who my bird is, and then I try to find his nest and see how he behaves at home.

Sometimes we have to be very careful about our summer acquaintances, but I have found all my new feathered friends to be entirely worthy of my confidence. And I have been so delighted at the individuality among them and the variety of temperament. No two are alike.

The robins have been very friendly. Two pairs have built in one of our apple trees and another pair in a locust tree across the street. I am much interested in their family life. They are so devoted to each other and their home.

The robins do not build so neat a nest as some of the other birds, but it is strong. They are real masons, for they daub straw and mud together and work their breasts and feet against it until it is firm. Then they line it with straw, and when four sky-blue eggs are laid, where will you find a prettier sight?

And to think that this perfectly constructed nest, so adapted to its purpose and so safely and wisely placed in the forks of the tree, is the work of our diminutive bird! Don't you admire his skill and intelligence?

The robin continually excites my admiration; he is so sociable with all the birds, so full of cheer, and sings so incessantly. Go where you will, town, city, country road, or forest, Robin is there, and on good terms with everybody.

I have discovered a number of nests. In fact, so many, that I can almost tell when I see one what kind of bird has built it. For, again, in so simple a thing as a bird's nest, there is nothing haphazard. A great law governs it. And so each bird has a particular way of building and always chooses certain materials and certain places, trees, hedges, bushes, or perhaps the ground. How wonderful to see the divine plan in all creation. Many of us have seen it in our botanical study of a flower. God has made law and order to pervade every part of His universe.

My neighbor has a wren's nest, and where do you suppose it is? Her husband had been out in a drenching rain and had hung his coat on the wire line to dry. It hung there for several days, and as it had a slight rent in the lining, Mrs. C. told her husband not to wear it until the rent was mended.

One day Mrs. C. noticed a wren work her way inside the coat with a piece of dry grass in her bill. Mrs. C. suspected the bird's mission and it excited her interest. She determined to see what little Mrs. Wren was doing. The bird and her mate made many trips back and forth, disappearing inside the coat. Mrs. C. finally peeped in. She saw they were building a nest right in the rent.

With admirable consideration, Mr. C. said: "Let the coat go for a while. I will not disturb my tenants. If they want to go to housekeeping in my coat, all right."

Mrs. C. is delighted. For the wrens, you know, will return for years to the same nesting-place, and they are desirable neighbors. Their ecstatic song and irrepressible vivacity are among the most delightful of summer sounds.

When I saw the wrens' nest it was complete. It was made of straw, grasses, and pieces of string, and daintily lined with feathers. Within it were seven tiny white eggs, with small brown spots on them.

Won't she have a family to look after? And how in the world will she keep seven birds in that little nest? But we need not fear, she will succeed in looking after her family, and will not need assistance from anybody. She is a fussy little mother, but is equal to all the responsibilities placed upon her.—May Genevieve McGee, in *Richmond Christian Advocate*.

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Editorial

NOW IT IS MAY

To some it seems that coming months and passing seasons mean nothing. To them they tell their story in vain. To others who may not be better, but at least are different, they speak the varied language of which Bryant wrote.

Is it not altogether fitting that somebody named a stone for each month, and somebody else named a flower for each?

Anyhow May is here. Across the hills she has come with flowers in her hair and dewdrops on her slippers. She is saying to everybody and everything, "All eyes open." April did her best, but May is her fairer sister.

This month has a language for all five senses. How much there is to see, how much to taste, how much to hear, how much to feel, and, O, how much to smell. Sharpen your senses and go out along the hillsides. Scenes, scents, sounds tumble over each other as they riot over the doorsteps of your soul.

But all this rambling introduction is to say that May is one of the biggest pages in my memory-book. In fact, it is a kind of volume all itself, each leaf bearing the number of a year. So I sit down on the steps and turn through them. Here I see and smell yellow jessamine and wild honeysuckle. What a gap there would be if there were no memory of that wild honeysuckle leaning over the creek. As you walked by a moccasin that had been sunning in its branches glided into the waters below.

Lightning bugs! O, yes, we are informed that "fireflies" is the correct name. But that does not improve them any. To me they are lightning bugs. Have you never noticed how thick they are just after a warm shower on an evening in May? Twinkle, twinkle everywhere. Did you ever catch some and put them in a bottle? Did you chase them across the grass?

Huckleberries! Some of them are shiny black. Some of them are dusty blue. Did you ever just go through the woods to eat huckleberries? Well, perhaps you broke some bushes to eat as you walked along the road. I did, too. Since I've grown up, though, I rather think we should not have broken the bushes. I reckon they grew back though.

Cowcubers! I should not mention these. They are not sufficiently universal. Why, you can find them in one spot and then not see any more for miles. But if you have seen them with their creamy white flowers you cannot forget them. And if you ever made a dipper of their big leaves

and with it drank from a woodland spring; well, memories.

Swamp thrush. Late at eve and early in the morning you can hear him. Lilted and liquid is that music. What a singer he is.

Chuckwills! Do not confuse him with the whipper-will. The call is different, even though they both may choose the night as the most suitable time for their performances. The chuckwill has a four-note call. It is not a song. There is no music to it. It is just a rollicking call coming from the edge of the clearing. I understood him to say, "Chuck-will-whitter; Chuck-will-whitter!"

Then the nights of May. In their balmy depths you can hear things growing.

I understand. My city readers will not understand this. So as we of the country turn the pages of our memory-books let's have a little sympathy for those poor children of fate, whose lives must be blasted by the clang of street-cars, the honk of automobiles, and the scream of whistles. God made the country, but nobody has made the city yet.

PERSONAL AND OTHER NOTES

Let us make this column a kind of visiting place. The editor likes to feel that he is talking with his friends here. He wants to lay aside editorial formality. In this column there are no great battles to fight, no great causes to win except the cause of friendship.

Our friend, A. G. Wren, of Shreveport, reports that the district conference was a great delight.

Rev. J. L. Cady, of Angie, La., speaks of the consideration of his people.

"All goes well with us on the Houghton charge," writes Rev. J. F. Dring.

"I surely do enjoy the Advocate each week. It is a wonderful paper." Mrs. M. J. Cooper, Shivers, Miss. That rests an editor, words like that.

Rev. T. J. Hopper, Rienzi, Miss., sent in a good list of subscribers and threatens to follow with more. That's the way to do it.

Rev. J. F. Waltman, Lake Arthur, La., sends in still more subscriptions and suggests that even this is not the end.

Keep your eyes open for the great World Sunday School Convention that is to meet in Rio de Janeiro, July 25-31, this year.

Rev. R. A. Clark, Mize, Miss., has called for sample copies and announces his determination to get the Advocate into the homes of his people.

"We think you are giving us a splendid paper. We are going to send you some renewals." Rev. H. J. Moore, 4101 Poplar Springs Drive, Meridian, Miss.

"I have the campaign for the Advocate on at Lauderdale and Electric Mills this week. You will be hearing from committee soon, cordially, Rolfe Hunt."

Rabbi Habas delivered the sermon recently at our Ferriday (La.) church. In the bulletin was a hearty welcome to the Jewish friends of the church. Rev. Ivan O. Donaldson is the pastor.

Miss Nannie Williams, Oakdale, La., who has been reading the Advocate for thirty years, renews her subscription and remarks that she cannot do without it. Thank you, Miss Nannie.

Let us unite our sympathies for Rev. R. L. Armstrong, pastor of Second Church, New Orleans. He has just lost his father, who was buried last week.

Have you seen Dr. J. L. Neill's "Assistant Pastor"? It is the bulletin of the church of Gulfport, Miss., but it is a bit more than that and is different.

Up there at Ackerman, Miss., is a pastor by the name of Rev. T. B. Thrower. Well, he threw some subscriptions over this way last week. He is in the game.

Mrs. J. H. Pigott, of Zachary, La., puts the Advocate next to her Bible, having been a regular

reader for a long time. She passes her copy on to others.

Mrs. Bertha G. Holt, 507 N. Tejon St., Colorado Springs, Colo., says, "It is a pleasure to keep in touch with Louisiana Methodism through the columns of the Advocate."

Rev. T. A. Ferguson, pastor at Quitman, Miss., sent in a subscription and said that it was a "brand new one." Well, if he can get one new one we shall be looking for a sheaf of them before he starts on his fishing trip.

Be on the lookout for some news from Whitworth College. You know next year is Diamond Jubilee Year. It would be a shame not to celebrate that date in the most fitting fashion. Let's see what we can do about it.

Somebody wrote in the other day and said we ought to have a devotional page in the Advocate. We agree with them. And some of these days we'll try to get it up. There ought to be a Prayer Corner in our Conference paper.

Rev. C. B. Powell, of Campti, La., reports encouragingly of his work. He renews the subscription of the Advocate to the home of Mrs. S. E. Wafer. It has been coming to the Wafer home since its beginning many years ago.

We have just had a good letter from Dr. Henry G. Riser, who spends a big part of his time trying to bring musical harmony into a world of too many discords. He speaks very highly of one of his young students, who is making unusual progress in music.

Thomas F. Neblett was elected as president of the student body at Millsaps College last week. He is finishing his junior year at that institution. He is the son of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conference. Brother Neblett is serving as pastor at Batesville, Miss.

Dr. W. W. Drake, presiding elder of the Lake Charles district, held his conference at Many last week. He warned the Editor in but he could not go. We hope to have a report of the conference. Rev. J. C. Rousseaux was host of the conference.

Fine Sunday School Day program last Sunday at First Church. The house was full of people and a good program. An outbreak of whooping cough has cut down the attendance among the children, but otherwise everything is running in high gear.

Miss Mary Searles, publicity agent for the young people of Louisiana, was down for the Young People's Christian Culture Institute and remained over for a few days. She is wide awake and hustling. Keep your eye on the young people. They're moving.

Rev. N. E. Alford, of Holmesville, Miss., came our way the other day. He is spending a few days with his son, Rev. J. A. Alford, pastor of St. Mark's Church, New Orleans. He renewed his subscription and said a good warm word for our paper.

Rev. S. M. Yancy, superintendent of the Western Methodist Assembly, is putting on a great program for the summer. Dust off the old Ford and go up there. A drive along that ridge of the Ozarks is enough to pay your expenses. Then you can take in the program after you arrive.

Do all of you want this? "I enjoy reading the Advocate. Every Methodist home should have it. Talk to us plain and straight through it. We need it." F. S. Jackson, Brooksville, Miss. It is a little hard to frail a fellow when he goes out and cuts the limb, trims it, brings it to you, and crawls across the barrel.

"Preached Sunday morning to a record crowd of all denominations with the Hebrews as our special guests. Sunday afternoon to the A. M. E. district conference, in this church, then at night back in our church with the Quakers as our special guests," writes Rev. H. B. Hines, pastor at Lake Providence, La.

A widow up in Mississippi apologized for sending in her renewal late, but reminded us that she was not finding it easy to get money. We under-

stand that. And we appreciate the renewal. She said, "I don't think I can do without the paper as long as it is possible for me to take it. It has been in my home as far back as I can remember. I feel lost if I miss a copy."

In the Lincoln County Times we notice that Dr. Winfield has let some of his girls go up to Jackson and look around. They were permitted to look in on that man's size school, Millsaps College, where they were received most cordially by a committee headed by Dr. J. M. Sullivan, head of the science department. The girls report a "big time." And that is sufficient comment.

Word from our church at Natchitoches, La., indicates that Rev. B. C. Taylor, the pastor, is moving steadily forward. Increasing numbers of students from the State Normal College are coming to hear Taylor. He is not disappointing those boys and girls, and they will not disappoint him. The pastor in a school town enjoys a peculiar opportunity.

In a letter from Rev. J. M. Lewis some time ago he said, "You are making a mighty good editor and I appreciate everything you are doing to make the paper a success. And if we preachers will only do our part, be it small or great, I am sure we can save the paper." Brother Lewis thinks the paper is worth it and stakes its future upon a great IF. Let us see.

Rev. and Mrs. J. E. Cunningham, of Greenwood, are visiting in these parts. They are taking life easy, as easy as people can who are away from home. That of itself is no easy task. The constant going is somewhat fatiguing. They are resting for a week in the home of Rev. and Mrs. J. H. Felts, long-time friends. All their friends up this way are happy to see them so cheerful and full of hope.

Rev. B. L. Sutherland, presiding elder of the Brookhaven district, is the preacher for the revival meeting at First Church, Brookhaven. Sutherland is a good preacher and the people have been hearing him with great interest. Already the spirit of the meeting has gone beyond the bounds of our church. Brother Kosanke, assistant at the First Baptist Church, is leading the singing, and they say it is being well done.

"I have decided to take the matter of the subscriptions to the Advocate in my own hands, and make personal calls for renewals and new subscriptions." Rev. J. M. Lewis, Louise, Miss. "I consider the Christian Advocate one of the best religious periodicals coming to my home, and there are not less than seven of them." Well, we just don't know of any better way of securing subscriptions and renewals.

Rev. A. T. McIlwain, pastor of our First Church, Greenwood, Miss., is getting his head above water at last. And one of the first things he mentioned after he blew the mud out of his mouth was the Advocate. He is putting on his campaign this month. He said, on account of the many handicaps this year, they would be unable to do very much out of the ordinary. You note, though, that the extraordinary is taken for granted by that people, and that they will not entirely fall short of that record.

Some great things are getting under way in the General Conference of our sister Methodism at Atlantic City. Bishop Wm. F. McDowell, senior bishop, delivered a great address at the opening of the conference calling the church to a renaissance in ideals and doctrines. Later reports indicate that the conference will concern itself with the major issues of our time and that it will not be just a front porch affair. We may rest assured that the cause of prohibition and public morals will receive due consideration.

We met a preacher at the Ruston district conference by the name of L. P. Moreland. He told us that he was going to get up a real list of subscriptions. Some days went by, but he didn't forget. Why, he went beyond what he said he would do. It is never hard to believe a man who does that. Brother Moreland is pastor of our church at Bernice, La. And we are going to try

to help build his work with the Advocate. Makes us want to put something in there that is worth while.

"That was a fine tribute to two fine Sunday school classes in your last issue, the Nineplus class at Amory and the Clisby Bible class at West Point. They both deserve great credit for the solid, consistent work they have done through the years. Mrs. L. Clisby was a remarkable woman, gifted in many ways and led the class for years. Mrs. Harrison also is a talented woman and a teacher of marked ability. Ben R. Warren teaches a fine class in First Church, Corinth. Last Sunday eighty-four men crowded into the classroom. It is rare that there are less than sixty men present. These classes are productive of untold good."

Brother Van Carter, "Uncle Van," lay evangelist and general booster for the Kingdom, called in the other day and gave us a warm handshake over the phone. He is going up and down through the old Pelican State holding some meetings that are building the churches and communi-

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**PROTECTION
AGAINST OLD AGE**

ties. He threatens to write something for the Advocate, and we dared him to try it.

Some notes from North Mississippi Conference territory: Two daily vacation Bible schools are being run on the Nettleton circuit, where Rev. R. T. Hollingsworth is pastor.—The Methodist laymen of Aberdeen Church are having a gathering for fellowship on the late afternoon of May 12, on the banks of the Tombigbee River. The church has been organized into groups and every Methodist man is being urged to attend. There are two hundred men in that church. A fish fry and barbecue will be the attraction.—The Young adult group of the West Point Church recently gave a play at the high school auditorium in that town for the purpose of raising money to better equip their department room. Mr. Raymond Weems is the president of that group of seventy-five young adults.—Miss Mildred Stephens, daughter of Rev. J. E. Stephens, of Lexington, Miss, is attending Mississippi State College at Starkville this summer. She taught school at Marshville this past session.—The man who takes the place of Dr. J. R. Countiss as president of Grenada will be filling the shoes of a strong man in the field of Christian education. Dr. Countiss has been president of that college for twenty-three years and has

turned out to bless the world hundreds of splendid Christian women. Eternity alone will be able to tell the contribution to the lives of the girls made by this scholarly man and his wife. Under the new arrangement of the Millsaps System, Grenada becomes a junior college under the direction of the president of Millsaps College.—W. R. Lott.

BISHOP DOBBS TO SPEAK TO WHITWORTH GRADUATES

The graduating class at Whitworth College has secured for the commencement speakers Bishop Hoyt M. Dobbs, president of the Conferences of Louisiana and Arkansas, who will speak Sunday morning, May 29, at the First Methodist Church; and Dr. J. Rees Lin, professor of philosophy and history at Millsaps College, who will speak Tuesday morning, May 31, at the Lampton Auditorium.

Bishop Dobbs taught at S. M. U. for several years and was Bishop in Sao Paulo for some time. He was a Phi Delta Theta at Vanderbilt.

Dr. Lin has attended Emory, Vanderbilt, and Cornell, and was at one time superintendent of the Wesson school. He has taught at Tulane, Ole Miss, Central College, and is now at Millsaps.

Both classes are looking forward to hearing these excellent speakers.

LOUISIANA CONFERENCE MEETS AT RUSTON

There being no invitation last year for the 1932 session of the Louisiana Conference, the presiding elders were given the task of finding a place. Recently the generous people of Trinity Church, Ruston, of which Rev. H. L. Johns is pastor, extended an invitation to the Conference. Some of the nearby country churches, we are told, joined in this invitation.

On to Ruston.

BEER PARADE

We do not want to use our churches in such deplorable, degrading subjects as "beer parades"; but we do feel that you ministers of New Orleans should, if necessary, rent a hall to prevent such disgraceful occurrences as the American Legion have decided to carry out on May 14. We good people of Mississippi commend you, especially Miss Metcalf, for your bulldog tenacity in taking the stand you have.

I am surprised and deeply hurt that the American Legion should step in and take the stand they did, after the good people of your city frowned on such an act of disgrace to any community. Not only unpatriotic and unconstitutional, but a reflection upon the ex-service veteran. It seems that when there comes along an unlawful act to perform, the bad element call upon and succeed in persuading the American Legion to "put it over." Held under the auspices of the American Legion, and it goes over big, as some of our big dailies proclaim.

I am ashamed to admit the American Legion is guilty of things unpatriotic, unmanly and unlike the real ex-service veteran. I am past-commander of Post No. 37, Hastings-Centerville, Miss., and I have yet to find a single man as member of our post who has expressed himself other than the true feeling and sentiment as this letter carries.

As a contributor of the Christian Advocate, a subscriber, of course, I could not refrain from expressing my disapproval of the attitude of those who propose to participate in the May 14 disgraceful affair. And we good people of Mississippi want you to know we are with the good people of New Orleans in upholding the Constitution of the United States, and above all, God's law. Give these sentiments due publicity. We protest and resent things we don't seem to be able to prevent. But can assure you we endorse the stand you always take for law and order as a God-fearing people.

WILLIAM T. POLK, M.D.

Centerville, Miss.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY JANE KEYS was born September 24, 1849, and died February 7, 1932. She was the daughter of Christenburg and Elizabeth Miller. The first seventeen years of her life were spent near Charlotte, N. C.; the balance of her days she lived in the Cold Springs community of Panola county, Miss. Mrs. Keys was married twice; the first to Mr. Ingram P. Reed, whom she outlived; then to Mr. Geo. T. Keys, whom she also outlived. She was the mother of eight children, all living, and five step-children. For thirty-nine years Mrs. Keys was a member of the Cold Springs Methodist Church. Her home was the pastor's home when he passed that way. She loved to read the Bible and always looked forward to getting next week's New Orleans Christian Advocate. Especially was she noted for caring for the sick and distressed in the community. Children and loved ones did all they could to make her stay on earth longer, but God saw fit to call her on to the eternal rest.

PASTOR.

IN MEMORY OM MRS. MARY E. BRYAN

On the evening of January 17, 1932, soon after the shades of night had fallen, a shadow fell within our precious old home. No form was seen, and not a sound was heard, yet we knew a death angel had entered there, for the life of a dear wife and mother was softly extinguished. It was so hard to realize that she had left us. We wondered why God took her from us, when she was the light of the home, and we loved her so much. But God loved her too, and called her home to rest, where she will know no more suffering and sorrow. For two years she had been almost an invalid but bore her suffering always with a smile. And how we miss that sweet and peaceful smile that was always on her face, even to the end.

A place has been made vacant that cannot be filled, but our hearts are comforted with the thoughts of her happiness in that "Home over there."

HUSBAND AND CHILDREN.

Ringgold, La., May 2, 1932.

RESOLUTIONS

Passed by the Poplar Springs Missionary Society on the death of MRS. MARGARETE HILLYER.

Whereas, in the providence of God our sister, Mrs. Margarete Hillyer, has been taken from us to her place in the Father's house;

Therefore, be it resolved:

First, That in the passing of Mrs. Hillyer the Woman's Missionary So-

ciety of the Poplar Springs Methodist Church has lost one of the most useful members it has ever had and one who, before her illness, made one of the most efficient presidents. That the church has lost a faithful and devout members and the community one who was a friend and neighbor to all.

Second, That while we bow in humble submission to the will and providence of our Heavenly Father, we shall ever cherish the memory of Mrs. Hillyer as a most sacred heritage.

Third, That these resolutions become

a part of the permanent records of the society and a copy be sent to the bereaved family and a copy to the New Orleans Christian Advocate for publication.

Signed: MRS. H. J. MOORE,
MRS. B. D. PACE,
MRS. HOWARD JENKINS,
Committee.

QUARTERLY CONFERENCES

Jackson Dist.—Second Round
Benton, at Zeiglerville, May 15, 11 a.

m. and 2 p. m.
Edwards, at —, May 18, 11 a. m. and 2 p. m.
Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at —, May 25, 11 a. m. and 2 p. m.
Harrisville, at —, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.
District conference at Bentonla, April 14, 9:30 a. m.

J. T. LEGGETT, P. E.

Join the NEW ORLEANS CHRISTIAN ADVOCATE Tours to the Holy Land



The famous S. S. Aquitania of the equally famous Cunard Line will carry several of our parties across the sea.

Parties now organizing to sail

April 16.....60 days

May 17.....59 days

June 24.....62 days

July 7.....47 days

July 12..41 to 55 days

A glorious opportunity is now offered every reader of the New Orleans Christian Advocate. It provides an easy way to make the dreams of a lifetime come true. Yes, a trip to the Holy Land itself has now been made simple, easy and remarkably inexpensive.

The New Orleans Christian Advocate, working in connection with the Travel Institute of Bible Research (a Christian Educational Institution not operated for profit) is now organizing groups of Christian people to make the glorious pilgrimage in the company of eminent Christian leaders. To them will come an experience which can never be forgotten. To see the land as He saw it—to walk the paths made sacred by His feet—and to actually touch the stones which once knew the glory of His hand. What greater inspiration can come into the life of any Christian?

And now it has been made possible for hundreds—and especially for you. A voyage nearly half way around the world—a comprehensive itinerary of sightseeing not only in the Holy Land but also in the other Mediterranean countries and in Europe—all now can be yours at a remarkably low cost.

You will not have a travel care or worry. Internationally famous ships will carry you across the sea and back again. Every detail of your trip will be handled by the Travel Institute of Bible Research and their representatives. While in the Holy Land your guides will be eminent scholars—historians and archeologists who have dedicated their lives to His service. Your trip will be as easy and simple as a Sunday School picnic—and your companions will be congenial Christians from all over America.

SEND THE COUPON

You should investigate today—now. The voyage you always have dreamed about—the inspiration which will increase your understanding of His teachings immeasurably are both within your reach. Send the coupon today—now. That is the first step toward making your dream come true.

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Please send me particulars about your parties which are now organizing for trips to the Holy land.

Name.....
Address.....

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

MAY, 1932

Theme:

"What Prohibition Has Done for Home Mission Communities."

Projects:

1. If you have a Wesley House in your city or near by, interview the workers concerning effects of the prohibition law in their community.

2. Study the effects in your own community.

GOOD FOR PRESIDENT WILLIAMS

Augustus Busch, of the Anheuser-Busch Brewing Corporation, St. Louis, recently issued the declaration that "nothing would contribute more to relieve the unemployment situation, restore business confidence and stability, and be more conducive to the public health than to again make it possible for the great American nation to enjoy as its national beverage pure and wholesome four per cent beer."

The Central Edition of the Christian Advocate prints the answer of President Williams, of Ohio Northern University to a questionnaire on the merits of the above declaration sent to economists, heads of college departments of business and commerce:

"In the first place, in Great Britain, where intoxicating liquors are sold legally, there is relatively as much unemployment in proportion to the population as in the United States. Apparently, then, this statement is unsound from an economic point of view. Unemployment is world-wide and apparently has affected countries in which alcoholic liquors are sold quite as badly as in the United States in which alcoholic liquors are outside the law. Second, even if it should be as Mr. Busch says, a remedy for unemployment, those of us who are alive to the new forces operating in the modern social order, notably with its emphasis on safe and speedy transportation by airplane, train, steamship, and automobile, see the utter incompatibility of alcoholic liquors with the new mechanisms of the twentieth century. I have not made an analysis of the causes of transportation accidents,

but I think such an analysis would reveal, if the truth were told, that the dominant cause is the use of alcoholic liquors. In the third place, the American people, having outlawed the saloon, did so because they were confident that public health, public morals, and public welfare would benefit by that outlawry. The history of the saloon and the devastation it has made on human life prove the fallacy of Mr. Busch's statements." — Missionary Voice.

STUDY BOOKS

The following texts are recommended for use in the adult Woman's Missionary Societies for the year 1932-33. Home Mission book: "Facing the Future in Indian Missions," Meriman and Hinman.

Foreign Mission books: "Living Issues in China," Hodgkin; "Lady Fourth Daughter of China," Hollister.

Bible study texts: "The Bible, Its Origin and Growth," Costen J. Harrell, \$1; "Pleaders for Righteousness," Winston, \$1; "A History of New Testament Times," Gibson, \$1; "St. Mark's Life of Jesus," Sledd, \$1; "The Message of Jesus," Harvie Branscomb, \$1; "The Bible of the Churches," Andrew Sledd, \$1; "Christian Motive and Method in Stewardship," Trimble, \$1; "The Stewardship Life," Crawford, \$1.

The Mission study texts will not be ready for distribution until the early summer. Further announcement will be made when they are ready.

The Elective Sunday School Course for the second quarter of 1932 is also an accredited Bible study course for Bible classes for the Woman's Missionary Societies. This course may be taken with Sunday school classes or in Missionary Society groups.

MRS. JOHN L. CARTER,
Supt. Study, Mississippi Conference.

TEN RULES ON HOW TO KILL A MISSIONARY SOCIETY

1. Don't attend the meetings.
2. If you go, go late.
3. If the weather don't suit you, don't go at all.
4. If you do attend the services, find fault with the members and officials.
5. Never accept an office or a place to serve, as it is easier to criticize than to do things.
6. Become offended if you are not appointed on a committee. But if you are appointed, do not attend committee meetings.
7. If you are asked by the president to offer suggestions, tell her you have nothing to say, but after the meeting tell everyone how things should be done.
8. Do nothing more than is absolutely obligatory, but after "the faithful few" use their "time, talent and means" to help the society along, howl that the church is being run by a clique.
9. Never pay your Missionary obligations promptly, or, better still, withhold your financial support.

10. Don't bother about getting new members. Let the president do it.

MAURICE HARBIN,
Supt. Pub.

Holly Bluff, Mississippi.

* * *

Read carefully your May Bulletin of Missionary news.

CONFERENCE NEWS

Mississippi


The Pocahontas Auxiliary was hostess to a zone meeting of the Jackson district, April 22. With Mrs. Willis J. Wilder presiding, an instructive program was presented, about fifty women being present. Mrs. B. W. Lewis, conference historian, and Mrs. Will Bradley, of Jackson, were feature speakers of the day. As a part of the program the following "Ten Ways to Kill a Missionary Society" were read: (1) Have long, very long sessions—always over an hour. (2) Stay away from the meetings as often as possible—for every little shower. (3) When asked to take part on a program or serve on a committee, make excuse so quickly your president will forget what she wanted you to do. (4) Wait as long as possible to pay dues, so the quarterly report will be late reaching conference treasurer. (5) Never compliment or praise anyone, even when she has done her best. (6) Never offer to help the society in any way—you might be butting in. (7) Be as cold and indifferent as possible, thinking you look dignified. (8) When your president suggests some ways to make the society more interesting, keep your mouth shut—don't even say "scat." (9) When social meeting is mentioned, let nothing be said. (10) Leave off co-operation and your society in DEAD. At noon lunch was served. The next meeting will be with Canton Auxiliary.

* * *

Read carefully your May Bulletin of Missionary news.

North Mississippi

The report of Miss Ethel Cunningham, Aberdeen district rural worker, shows 2,340 miles traveled, in visiting 75 churches and 430 homes; 100 pieces of literature mailed, 109 books loaned, 12 Sunday schools visited, 5 classes taught, literature distributed to six, papers distributed 150. Attended 4 league meetings, 30 missionary societies, 2 prayer meetings, 2 quarterly meetings, 2 zone meetings, assisted 21 churches in study of "Methodism and World Need." Sponsored two Cokesbury Training schools taught by local leaders and two local preachers, 26 taking credits. Secured the attendance of 41 at district vacation school institute at Houston; secured eight volunteer helpers to go into other communities and help with schools; asked help from Grenada College girls in schools. The Woman's Missionary Council so appreciated the district's support of a rural worker, that Miss Carter, Scarritt graduate and an enthusiastic and consecrated worker, was sent to help for two months. Miss Virginia Thomas, conference superintendent of young people's work, recently held, at Houston, a district vacation school institute. Beside Miss Carter, one of the Grenada College girls, and Rev. Hammontree, there



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After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Dickey Drug Co., Bristol, Va.

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were leaders from eleven schools present.

* * *

Paine's Memorial auxiliary was hostess to a zone meeting of the Aberdeen district, April 22. Representatives were present from Aberdeen, Hamilton, Tranquil, and Paine's Memorial, and Mrs. R. A. Tucker presided. Encouraging reports from all auxiliaries were heard and Miss Ethel Cunningham presented her plans for the district rural work. Miss Carter, from Scarritt College, who is assisting Miss Cunningham for two months, made an inspirational talk. The district secretary, Mrs. J. A. Price, discussed district work. The feature of the meeting was a playlet, "Moderizing Young Mrs. Patton," given by Circle No. 1, of Aberdeen.

* * *

Recently the Charleston Auxiliary, Sardis District, entertained with an "Octagon Coupon Tea". The admission was by coupons from Octagon soap products, 1,350 being collected to be sent to the Orphanage in Jackson. All denominations were invited and a splendid musical program was given. The basement of the church was beautifully decorated in spring flowers, the main decoration being a miniature two-story pasteboard house representing the Orphanage. This was covered with coupons, used as shingles. The green campus was enclosed with bars of soap used as a fence. Small dolls were on the porches and on the campus to represent the children. After the program a social hour and delightful refreshments were enjoyed by all.

* * *

The second quarter's meeting of Zone No. 4, Columbus district, was held in West Point, Mrs. J. D. Lord presiding. Seventy members were present from Starkville, West Point and Cedar Bluff. Cedar Bluff, with a membership of eleven, had ten present. An instructive program was enjoyed and the district secretary, Mrs. Claude Pilkinton, of Artesia, addressed the meeting, explaining "guest week" and giving high points of the Annual Conference. The next meeting will be with the Cedar Grove auxiliary.

How One Man Lost 22 Pounds

Mr. Herman Runkle of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drugstore in the world and if after the first bottle you are not joyfully satisfied with results money back. All good druggists will be glad to supply you.

Capudine
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1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders.

Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE Columbus

We are conducting a standard training school at Columbus this week. Three courses are being offered. Rev. J. E. Stephens is teaching the Bible course, "The Formation of the Canon," Miss Anna Ruth Nuttall, "Worship in the Young People's Division," and the writer, "Organization for Christian Education in the Local Church." Over fifty people are attending the school and the spirit of the school is as fine as I have ever seen.

Corinth District Conference

It was our pleasure to attend the Corinth district conference Tuesday of this week. This conference was largely attended and the reports revealed progress in the work of this great old district. Rev. Jas. H. Felts, the popular presiding elder, is serving his fourth year on this district.

Daily Vacation School

Several Daily Vacation Church Schools have already been held and many more are being planned. We should hold at least sixty such schools this year. Be sure and report your school to our office. You may have blanks for this purpose by writing to us for them.

Adult Work

District adult federations have been planned as follows: Greenwood district, Itta Bena May 26, and Tutwiler May 27. Corinth district, Blue Mt., May 31. Be sure and plan to attend these meetings. Real live programs are being prepared and the adult workers will be greatly benefited.

A course will be offered in the Grenada training school for adult workers. Rev. C. A. Parks will teach this course. It is "The Administration of the Adult Division." This will be a most valuable course for all officers and teachers in the adult division as well as the adults themselves. Many of the adult classes should send their teacher or president to this school. It would cost them very little to do so. Every adult division should send the superintendent. If this is done this course will mean much to the adult work of the Conference. All district adult officers should attend.

Pray for us and for the work.

R. G. LORD.

LOUISIANA CONFERENCE YOUNG PEOPLE'S DIVISION

Shreveport Young People's Training Conference.

What was it? The first young people's training conference ever held in Louisiana.

Where held? First Methodist Church, Shreveport, La.

Who sponsored it? The Shreveport City Union, of which Marlin McKinnon is president. The Union officers formed the Board of Managers.

When was it? April 17-22, inclusive.

Who were the instructors?

Three excellent faculty members: Mrs. R. E. Smith, of Shreveport, who taught "Training Youth in Worship"; Miss Sadie Mai Wilson, of Nashville, teaching "Missionary Education of Young People"; Rev. H. W. Williams, of Nashville, whose course was "Program and Organization." All three classes were interesting, inspiring, and yet extremely practical, thus becoming very valuable to those who attended.

Who attended? Approximately seventy-five young people of the Methodist churches of Shreveport. Only forty-eight registered for credit, of whom twenty-four received this award for the thorough work done. Nevertheless, fine fellowship was enjoyed by a large group each night and the conference was thought to be a success in almost every way.

Did they play? Yes! Miss Gladys Brownfield, of Shreveport, led a very interesting play period. The amount of material at Miss Brownfield's command was exceptional, and the play time was enjoyed to the fullest extent.

Who else was there? Rev. A. K. McLellan, of Alexandria, was with the young people Sunday and Monday and helped to get a good start; Miss Grace Gatewood, of First Church, visited with the group and made a very "happy" talk on "Christian Enthusiasm"; Miss Wilson also spoke two nights on "Christian Fellowship" and "News from China."

Every minute of the meeting was enjoyed so much that the group voted unanimously to have one of a similar type next year. Miss Anna Pharr Turner, of Shreveport, our conference vice-president and Hi-League counselor, was director of the conference.

New Orleans Institute

The annual Christian Culture Institute of the New Orleans City Union—now the New Orleans Young People's Union—was held at Rayne Memorial Church, April 24-28, the opening rally being held Sunday afternoon. A large group of young people attended throughout the four days—or nights, and sixty-five Christian culture credits were awarded at the close of the institute.

Supper was served each evening at the church, followed by two class periods, separated by a short intermission, at which time various sorts of programs were given. Monday at the intermission Mrs. Moore, a returned missionary from the Belgian Congo, spoke to the group on the work in Africa. Tuesday, a model Worship program was presented, led by Mr. Al Hanson, and then criticized by the worship class. Another intermission was devoted to discussion of problems relative to the new plan of organization.

Classes taught were: "Worship," John Hoefflin, who took the place of Mrs. Jas. T. Harris, as instructor;

"Missions and World Friendship," by Miss Nettie Stroup, of St. Mark's, instructor; "Citizenship and Community Welfare," Rev. D. B. Raulins, of Algiers, teacher; "Recreation and Personal Development," Rev. J. B. Grambling. Each class was well attended, and quite interesting.

The play period at the close of each evening was directed by Rev. J. B. Grambling, and quite a few new ideas were given those taking part. With Brother Grambling in charge of this feature of the institute, naturally fun and fellowship prevailed throughout.

While the attendance was not as large this year as in previous institutes, due to the change of requirements, to the new age limit perhaps, still it was felt by the Union leaders that it was a distinct success.

Your publicity superintendent had the privilege of attending this institute, and enjoyed it all, as well as being a guest in the home of Rev. and Mrs. Jas. T. Harris, and family.

Union News

Miss Marjorie McBride has been selected as publicity superintendent of the Union comprised of Monroe, Gordon Ave., Bastrop, Mer Rouge, etc. We're waiting patiently for some news from your union, Marjorie. Don't disappoint us.

The Sunshine Union of Lake Charles district met in Abbeville, April 24; The president, Sharland Myers, was in charge. The Worship program on "Prayer" was led by Dorothy Wriberg, who gave some beautiful thoughts on the subject, followed by two other talks, and a duet "Sweet Hour of Prayer." The most important things stressed in the business session were Mansfield assemblies, and Lake Arthur Camp, the making and paying of pledges to Missions, Conference promotion, and Mt. Sequoyah. After the closing hymn, the group adjourned to the Masonic Temple for refreshments, and plan to meet again May 22 for a Union Rally at Lake Arthur.

MARY SEARLES, Pub. Supt.

IMPORTANT NOTICE FROM PRESIDENT OF YOUNG PEOPLE'S ASSEMBLY

I wish to call your attention to the Young People's Assembly, which is to be held at Whitworth College from June 6 through 10. We are making arrangements to take care of the usual number that attend and courses of study are being arranged for both young people and young adults. I would urge that each local organization have at least one delegate or more present.

If you have any mission money on hand please send at once to H. T. Newell, Jr., 304 Millsaps Bldg., Jackson, Miss. We also urge that you make your pledge for the ensuing year before coming to Assembly. Also be able to specify if joint pledge or not.

Looking forward to a great assembly, I am,

J. W. LEGGETT, JR., Pres.

IN MEMORY OF MOTHER

This little poem is in memory of my dear mother, Mrs. Gussie U. Rhodes, who left us on the 27th day of last October. She was the daughter of the late Rev. T. J. Upton, who

served the Methodist Conference so long.

In my heart there is a picture
Of my mother's precious face.
In my heart there is a memory
Of her quaint old-fashioned grace.
Eyes of blue and hair like silver,
These are things I can't forget,
Though she has gone to heaven
Her sweet spirit lingers round me yet.
I can see her in the garden,
Walking there among the flowers;
Hear her singing some sweet old song
Of long forgotten hours;
See her stoop to gather seeds and
strew them in her path.
Now the seeds she sowed are blooming
Just as bright and gay and free,
And the fragrance of their blossoms
Is just what she means to me.
As my memory travels backward
And I view her spotless life,
It is sweet to know she sowed seeds
that made flowers in a world of strife.
MAUDE RHODES.

TO MY MOTHER

Somehow you are dearer now than when
Ebbing life made you doubly dear;
Your helpless body only then
Just made the better things appear.
Age had not dimmed your love, nor faith;
Your counsel, always wise and true,
Still guides in visions of a wraith—
Phantoms I know are really you.
In fleshy life you seemed to know
So well the needs of those you bore;
Can it be in spirit life also
These int'rests are as dear as yore?
H. H. CRISLER.
Port Gibson, Miss.

LINCOLN AND LIQUOR

There is again in circulation a story that Abraham Lincoln made a speech declaring prohibition would ruin the temperance cause. Many W. C. T. U. women have clipped this tale from various newspapers, particularly from columns of letters to the editor. These letters all contain this explanation:

"The following may be found on page 139 of the Journal of the House, Illinois House of Representatives, December 18, 1840. The author is Abraham Lincoln:

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation and makes a crime out of things that are not crimes. A prohibition law strikes a blow at the very principles upon which our Government was founded."

On the face of it this seems very convincing, but at least one W. C. T. U. woman took the trouble to verify the quotation by writing to the clerk of the House of Illinois Legislature and received the following on April 16, 1932:

"This is in answer to your letter of the 9th inst. pertaining to a statement that Abraham Lincoln is said to have made in the Illinois House of Representatives on December 18, 1840, according to the Journal of the House at page 138:

"Said record does not show such a statement by Mr. Lincoln.

"We are informed by the head of the State Historical Society that upon extensive research no such statement by Mr. Lincoln as mentioned in your letter can be found anywhere of record.

"Trusting this is the information you desire, I am,

Yours very truly,

GEORGE C. BLAEUER,
Clerk of the House."

This forgery is an old offender. It first appeared in 1887, sponsored by the saloonkeepers of Atlanta, Ga., in their fight against local option. In that campaign the liquor dealers put up posters headed,

"For Liberty. Abraham Lincoln's Proclamation."

Underneath was a picture of a negro kissing the hand of Lincoln, who was striking off the slave shackles. Then followed the fake quotation, which is restored today as a pro-saloon and anti-prohibition argument even though its complete falsity has been exposed several times.

Ten years ago this fake was republished; and Sam Small, noted Atlanta journalist, made an affidavit that it had been devised by Colonel John D. Goodwin, director of the anti-prohibition forces in Atlanta, in 1887; and that Colonel Goodwin had admitted the whole business to Small himself.

Small said Colonel Goodwin had deliberately misquoted Abraham Lincoln to attract the negro vote in an effort to keep open the saloons of Atlanta. The affidavit with this information was made by Sam Small before a notary public on June 6, 1922. W. C. T. U.

SESQUI-CENTENNIAL MEETING ENROLLING THE FRIENDS OF PROHIBITION

Enrollment of all friends of the 18th Amendment now is in progress in more than 300 towns throughout the country as a result of the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The Allied campaigners have touched that many strategic centers to date,

and in all of them have started local enrollment campaigns.

The speaking campaign will continue until June and by that time leaders of the Allied Forces hope to have enrollment campaign under way in more than 500 cities and towns.

From these centers Dr. Poling hopes to have deputations go out to other communities to advance the cause of prohibition and extend the enrollment of all citizens who believe the 18th Amendment should be upheld. "We believe that the great majority of the American people are in favor of the 18th Amendment," he has said, "but

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we also believe that the cause stands in jeopardy until friends of the amendment come to the front again and make their wishes known."

Deputations going out from community to community in this way will serve to rouse old friends of prohibition to its active support and add many new friends, Dr. Poling believes.

"This plan will be pushed all over the country," Dr. Poling says. "With a force spreading out in this way from more than 500 cities and towns, I am sure that we shall have 2,000,000 voters enlisted in this movement by June, and 2,000,000 voters committed actively to a cause are going to have weight with the great political conventions."

In each city which the Allied Campaigners have visited, they have enrolled an average of fully 1,000 persons during the course of the meetings, and this naturally has been increased greatly by the subsequent campaigns. In one city, 167 persons were enrolled during the meetings, but in two weeks this had been increased to 5,000.

In all the cities which the Campaigners have visited, units of Allied Citizens have been formed to carry on this work of enrollment and advance the cause of prohibition in other ways. Councils of Allied Youth also have been organized in most of the cities. Young people as well as adults are being enlisted in this movement.

As president of the World's Christian Endeavor Union, Dr. Poling is a world-famous leader of young people. He believes that young people as a whole today are sound, and that not only do most of them refrain from the use of liquor, but that the great bulk of them will become active supporters of the 18th Amendment when acquainted with the facts. He hopes through councils of Allied Youth to give them information as to the advantages of prohibition as compared to the old saloon method and then to utilize their energies and interest in advancing the cause in other communities. Deputations and speaking teams of young people are already going out from many centers.

Headquarters of the Allied Forces at 419 Fourth Avenue, New York, are being deluged with requests for help in the work being done in connection with both Allied Citizens and Allied Youth.

The purpose of this new activity is not to replace any of the present organizations working in behalf of prohibition, officers of the Allied Forces have explained, but merely to supplement their work and provide a means for bringing together on a united front all who want to see the 18th Amendment preserved.

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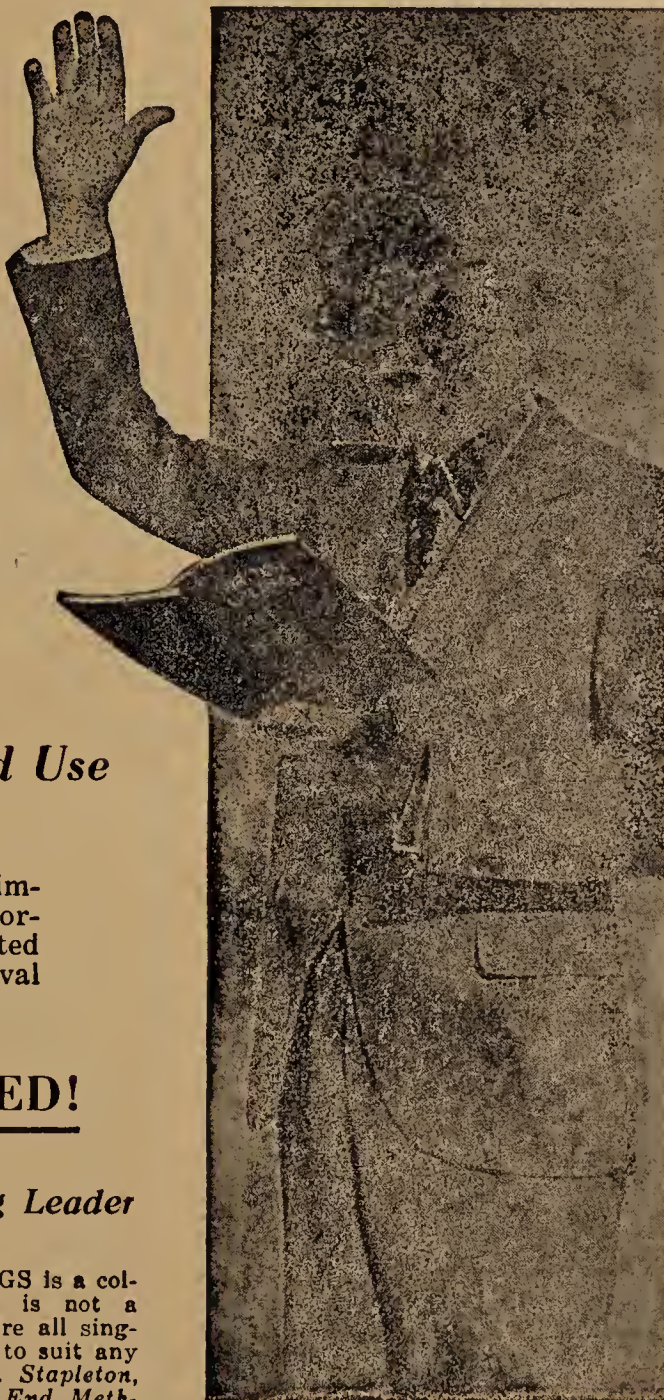
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PEACEMAKERS?

For the benefit of those who think that United States citizens are mostly anti-British, smug and self-applauding, we publish the following paragraph from an editorial by Stanley High in the current issue of Christian Herald: "The world talks peace and prepares for war. The figures prove it—and nowhere more startlingly than in the United States. Recent studies made by the Foreign Policy Association indicate that in 1930 the expenditures of the six great military powers for land, sea and air armaments were sixty-three per cent higher than in 1913. And of the six the United States—in war-makers' zeal—is far in the lead. Our increased military expenditures over 1913 are 197 per cent; Japan's 142 per cent; Great Britain 42 per cent; France 30 per cent; Italy 44 per cent; Russia 30 per cent. Alone among the powers Great Britain, from 1926 to 1930, showed an actual decrease of military outlay—though the amount was only \$6,000,000."—The New Outlook.

WHY BE A METHODIST?

Yes, why be a Methodist? There are many Christian bodies. Perhaps you are because you were born in a Methodist home. There are other great Protestant communions. They may not be as large, but they are powerful and aggressive. In the midst of all the great trunk lines of Protestant communions, is there any reason why one should choose the Methodist Episcopal Church and stay with it through



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When your child needs regulating, remember this: the organs of babies and children are delicate. Little bowels must be gently urged—never forced. That's why Castoria is used by so many doctors and mothers. It is specially made for children's ailments; contains no harsh, harmful drugs, no narcotics. You can safely give it to young infants for colic pains. Yet it is an equally effective regulator for older children. The next time your child has a little cold or fever, or a digestive upset, give him the help of Castoria, the children's own remedy. Genuine Castoria always has the name:

Chas. H. Fletcher
CASTORIA
CHILDREN CRY FOR IT

thick and thin, through summer and winter, through depression and adversity? Such questions are asked frequently away down deep in a man's soul. Then if he has not had planted in the soil of his mind the seeds of loyalty, he will be prone to say: "Yes, why should I be a Methodist? I could be anything else just as easily." Is there any reason for a man being proud of the fact that he is a Methodist? Has the Methodist ministry been teaching its people that there are many reasons for them being loyal even unto sacrifice? Someone will answer: "Why, no, we are broader than that. We do not teach our people to think more of Methodism than the good and lovable neighbors on either side. We teach our people to be liberal. We take pleasure in hearing them say, 'I could be a Presbyterian, an Episcopalian, or a Baptist just as easily as I am a Methodist.'" Well, that is on the surface commendable, but it is something from which every minister should protect his people. That means a loose denominational life. When you call upon your members to stand by you in a crisis or to undertake a great program, that calls for sacrifice, you will find no man ready to stand with you and suffer unto blood until you see the task accomplished.

What we need today is to develop a membership that feels its loyalty to the bone—a membership that loves Methodism as one loves his mother. Yes, we need a blood-loyal membership. We need a membership that would rather die than see Methodism crippled or failing in its world program.

Recently we saw the picture of world Methodism. It was presented in a great address. For the first time in many years we felt what a tremendous thing it is to be a Methodist. We have every reason in the world for being proud that we are members of our communion. What we have accomplished since John Wesley gave us the start on our historic career is so large in the aggregate that it cannot be written. We have stimulated the entire body of Protestantism. We have poured our converts and members into nearly all other Protestant bodies. We have builded in all lands. We have evangelized in all countries. We have carried the message of Christ to all peoples. We have had a living, vital religious experience that has rejuvenated the entire organism of Protestant Christianity. We have a constituency of multiplied millions. We extend our activities round the world. This is claiming a great deal. We have a right to make the claim. Why not be proud of your Methodism? Why not resolve to support it even unto blood? Why not love the Church in which you were nurtured as you love your mother?—The Christian Advocate, National Weekly.

OF GREAT COMPASSION.

The word Compassion occurs a great number of times in the Scriptures. It is used in both the Old and the New Testaments. It is very frequently applied to the Divine Being and frequently to men who stand for Him and are supposed more or less to exemplify His Spirit. As applied to God it is

often stated that He is "full of compassion," or "of great compassion." Some, both Old Testament and New Testament, writers manifestly grow enthusiastic and lyrical when they think of this property as a quality of God. They even go so far sometimes as almost to imply that compassion is a kind of foundation stone in the great structure of the Divine perfection. Certainly the best of them cannot think of God in whom such a quality is not fundamental.

Not many of us would be able to get along were it not for the thought that our God, too, is a God of great compassion. We feel we need such a One, for life has been a rather poor performance with us many times, and failure and imperfection have marked our way far too noticeably and constantly. If we couldn't feel at some time of special struggle or difficulty or unusual shortcoming that there was a heart of deep understanding and friendly sympathy beating at the centre of the universe in which we live, we could indeed be lost and undone. And we, no matter what our difficulty may be in holding on to such a philosophy, cherish it as something that must inevitably be true because we need it so utterly. And it is at our best that we are surest of that Scripture which says that God "is gracious and full of compassion."

And that attitude of Divine Compassion which holds toward us we are sure must hold toward the whole world as well. The hope of the world, with all its struggle and perplexity and failure and sin, lies in the fact

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If you suffer with those terrible attacks of Asthma at this season of the year: If you choke a little for breath don't fail to send a card for a free trial of a remarkable new remedy. No matter where you live nor what your mode of occupation nor whether you have any other remedy under the Sun, send for this free trial. It will cost you nothing. Write now and test the method free on your own case. Address: Frontier Asthma Co., 225 W. Frontier Bldg., 462 Niagara Street, Buffalo, N. Y.

that God feels toward it with a great and an understanding affection. Somehow He suffers with it in all its suffering and struggles with it in all its struggles; and in all its efforts after that which is better and worthier and happier He bears His part. And if the Divine attitude toward the world is one of Great Compassion, what should be our attitude toward it? Mustn't it be that to live in a world such as ours is with a hard, unfeeling, unsympathetic heart would be to be guilty of the worst and the most altogether unpardonable sin that any man could be guilty of? And even to live indifferently and carelessly toward the world of human struggle and perplexity and suffering that so interests and moves the heart of the Great God would surely be to be utterly pagan.—The New Outlook.

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"Then before my baby was born I took the compound again. I felt well and strong through the period.

"I was never in bed a day. I could rest good at night too.

"I praise your compound very highly. There has never been any other medicine that has done me so much good."

If you feel tired, nervous, run-down... why don't you try a few bottles of Vegetable Compound.

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MOTHERS' DAY

Wear a white rose for Mother,
Emblem of her life so true.
In that fair home up above
She waits and watches for you.

Wear a red rose for Mother,
Be thankful she lives today;
Treat her with loving kindness,
For soon she will fly away.

And if you are far from home
Write her a love letter now;
Wait not till the Death Angel
Lays his cold hand on her brow.

Send her some beautiful flowers,
To show her how much you care.
They will brighten her lonely hours
And a smile of joy she will wear.

If you are a prodigal son,
Wandering in paths of sin,
Come back home, she will open
wide
Her arms and take you in.

All over our land dwell mothers
Whose children have gone astray.
On this Mother's Day may they
return

To the straight and narrow way.

MRS. L. M. LIPSCOMB.

Grenada, Miss.

MOTHER'S DAY MEMORIES FOR
MOTHER—1932

This is a day nationally observed to do honor and pay tribute to Mother. Prior we have always had the happy privilege of wearing the red flower and enjoying the day with our blessed mother. But alas! Today, the one who could sing so well in the choir, the one who could make home beautiful, happy, and blessed, the one who could soothe tears, and soften heart aches, is absent in these tender ministrations, though present in memories.

We will wear the white flowers this Mother's Day with greater sympathy than ever before. We hope to go to that sacred place where mother is laid to rest and floral cover her grave with the choicest selections of flowers and again thank God for what mother means to home, to the church, and to the world. And with the tenderest memories we will sing that beautiful hymn:

O think of the Home over there.

TRIBUTE

M Was for the million things she gave me.

O Means she was growing old.

T Was for the tears she shed to save me.

H Was for the heart of purest gold.

E Was for her eyes of love light shining.

R Means right, and right she always was

Put them all together they spell—
MOTHER

A word that means all the world to me.

In devoted remembrance of wife, and mother.

J. E. W. BRIDGES, SONS AND DAUGHTERS.

WE APOLOGIZE

Dear Editor: I am writing you to correct a little mistake in your last week's issue of the Advocate. You said that Rev. J. J. Brooks was the only living charter member of the North Mississippi Conference. So I wish to correct you as I did in 1870 when a murderer circulated the news that two of his clan had gone by and killed me, and letters began coming to my town making inquiry if it was true. I wrote to the New Orleans Advocate that I was not dead, but very much alive, and on my work doing all I could for the Lord's cause.

I am one of the six who joined our Conference at Holly Springs, Miss., in 1869, and became charter members of the organized North Mississippi Conference at Water Valley, Miss. The class, B. H. Bounds, Hiram R. Colwell, Earl R. Hicks, H. C. Morehead, J. J. Brooks, and myself. They are all gone but Brooks and myself.

I enjoy getting the Advocate and reading of my old friends, and often

men of other days come up before me, like Shep Harkey. I possibly am mistaken, but I had a very great friend by that name in Mississippi.

I sent you a synopsis of my eighty-fifth anniversary of February 8, but saw no notice of it in the paper. I have many kin folks and friends living in Mississippi, and enjoy their letters both to me and through the paper.

Yours in Christ,

S. W. MILLER.

Frisco, Texas.

MISSISSIPPI CONFERENCE

Seashore Dist.—Second Round

Mentorum, at Cox's Chapel, May 14, 11 a.m.; 2:30 p.m.

Brooklyn and Bond, at Bond, May 15, 11 a.m.

Lumberton, May 15, 7:30 p.m.

Coalville, at White Plains, May 22, 11 a.m.

Columbia and Mission, May 29, 11 a.m.; 7:30 p.m.

District Conference will be held at

Poplarville, Apr. 12 and 13.

OTTO PORTER, P. E.

GRAY'S OINTMENT

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Brookhaven District—Second Round

Osyka, at Muddy Springs, May 15, 11 a.m. and 2 p.m.

Barlow, at Brandywine, May 21, 11 a.m. and 1:30 p.m.

Tylertown, May 22, 11 a.m.; Q. C. May 20, 7:30 p.m.

Foxworth, at Hopewell, May 22, 2:30 p.m.

Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a.m.; June 5, 11 a.m.

Gallman, at Old Crystal Springs, June 5, 3 p.m. and 7:30 p.m.

District Conference will be held at Wesson, April 19 and 20.

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THOUSANDS, THROUGH THEIR CONFERENCES, SPOKE THE PROMISES BELOW. WILL THEY TURN BACK NOW?

LOUISIANA CONFERENCE

"... We recommend that the month of March be given to an extensive campaign for subscriptions to the Advocate under the plans and leadership of the Advocate force."

MISSISSIPPI CONFERENCE

"... The New Orleans Christian Advocate, our Conference organ, is our immediate pressing responsibility. ... We recommend that the Conference pledge itself to undertake to secure twelve hundred new subscriptions and the renewal of all the present subscribers, which amounts to about three thousand. This will mean that each charge should increase the subscription list by one-third;

"The new subscriptions to be secured are apportioned to the districts as follows: Brookhaven, 200; Jackson, 200; Meridian, 200; Newton, 200; Hattiesburg, 150; Seashore, 175; Vicksburg, 150;

"That the month of March be designated as Advocate Month and that a personal canvass be made in every church for renewals of subscriptions and for new subscriptions as mentioned above;

"That the pastor, lay leader, president of the W. M. S. and president of the Epworth League or Young People's Division be constituted the committee to do this work;

"That the presiding elder call for a report of this committee at each quarterly conference until this work has been accomplished in each charge. ..."

NORTH MISSISSIPPI CONFERENCE

"The New Orleans Christian Advocate, our own Conference organ, ranks with the best of the Conference organs of our Church. ...

"We approve the request of the Publishing Committee that the month of March, or as near that time as practicable, be observed as 'Advocate Month' in which time

a special canvass is to be made for new subscriptions and renewing the old. That the time will give the pastors who serve more than one congregation an opportunity to present it to each church."

THE PLAN

1. That the month of March, or as near that time as is practical, be designated as "New Orleans Christian Advocate Month."

2. That during the month, the earlier part preferred, a canvass of the entire membership of every church in the Louisiana, Mississippi and North Mississippi Conferences, be made, either by the pastor, or a special committee selected by the pastor, in an effort to secure renewals of present subscriptions and to secure new subscribers.

3. Where there are more than one church on a charge, a week be given for this purpose in each church on the charge.

4. The subscription price is \$1.50 per year in advance, and cash must accompany each list.

March and April have come and gone. The Goal has not been reached. There remains only the month of May in which to complete the canvass. Let every Pastor comply with the Resolutions adopted by his Conference

ADVOCATE THE ADVOCATE!

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round
Oakdale, May 15, a. m.; Q. C., 3 p. m.
Elizabeth, May 15, p. m.
Alco, at Shady Grove, ———.
Alex, May 22, p. m.
Natchitoches, May 24, p. m.
Melder, at Fellowship, May 29, 11 a. m.; Q. C., at 2 p. m.
Pineville, May 29, p. m.
Halloway, at Oak Grove, May 30.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Second Round
Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Minden District—Second Round
Plain Dealing, at Benton, May 15, 11 a. m.; 2:30 p. m.
Minden, May 15, p. m.
District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round
West Monroe, May 1; Q. C., May 25, p. m.
Waterproof, at St. Joseph, May 15, a. m.
Newellton, May 15, p. m.

Fairbanks and Sterlington, at Sterlington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe, May 10, 11. Program announced later.
W. L. DUREN, P. E.

New Orleans Dist.—Second Round
Louisiana Ave., Apr. 24, p. m.; May 18.
Donaldsonville, at Reserve, May 15, a. m.
Second Church, May 15, p. m.; Apr. 27.
St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Shreveport Dist.—Second Round
Pelican, at Mitchell, May 15, a. m.; Q. C., 2 p. m.
Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.
Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round
Bonhomie, at Bonhomie, May 12, 7:30 p. m.
Leakesville, at Leakesville, May 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, May 22, 11 a. m. and 2 p. m.

The district conference will be held at Ellisville, April 21-22. Please elect delegates and send their names to Rev. F. B. Ormond, Ellisville, and to me.
W. A. HAYS, P. E.

Vicksburg Dist.—Second Round

Silver City, at Midnight, May 15, 11 a. m.; 2 p. m.
Louise and Holly Bluff, at Louise, May 15, 4 p. m.; 7 p. m.
District Conference, at Utica, Apr. 26, 10 a. m.-Apr. 27, 3:30 p. m.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round

Sardis, May 8.
Charleston, May 15.
Cockrum, at Independence, May 21, 22.
Red Banks, at Marvin, May 28, 29.
Hernando, a. m., June 5.
Como, p. m., June 5.
Byhalia, at Emory, June 12.
Olive Branch, at Oak Grove, Wednesday, June 15, 11 a. m.
Mt. Pleasant, at New Salem, Thursday, June 16, 11 a. m.

Sardis Ct., at Wesley Chapel, June 19.
Longtown, at Pleasant Grove, June 25, 26.

Coldwater, at Brooks Chapel, July 3.
Senatobia, Wednesday, July 6, 8 p. m.
Arkabutla, at Hunters Chapel, July 9, 10.

Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.

Crenshaw and Sledge, at Crenshaw, July 13, 8 p. m.

Batesville, Friday, July 15, 8 p. m.

Oakland, at Oak Grove, July 17.

Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.

Shuford, at Pisgah, July 23, 24.

Courtland, at Center Hill, Wednesday, July 27, 11 a. m.

Tyro, at Emory, July 30, 31.
District Conference, at Coldwater, May 17, 18.

J. M. BRADLEY, P. E.



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4025.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MAY 19, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

BABY LINDY IS DEAD

The announcement recently flashed over the world that the skeleton of Baby Lindbergh had been found only a few miles from the little crib in which he had been laid on the evening of that fateful First of March came like a paralyzing blow to millions of people throughout this country and the world. For he was the world's baby as no other child living. We all felt that we had a personal interest in this chubby little fellow whose dimpled feet had barely set out on the road to the greatness we all had prophesied for him.

And just to think that all these tragic seventy-two days, during which every imaginable force, honorable and dishonorable, had been appealed to for the return of the baby, the little fellow was lying dead. One of the most tragic episodes in all history, therefore, was played back and forth across that silent little leaf-covered grave on the hillside. During all this time the forces of crime held the civilized world at bay while they gambled for gold across the breaking hearts of those peerless young parents, submerged in the throes of their first great grief.

But a far more tragic thing it will be for us to allow our sense of duty to dissolve with our tears. And this is too commonly our way of doing things. For our country the time for sobs and tears is over. That baby grave on the hill yonder is a trumpet call to the citizenship of America to rise up with the might of giants and see to it that organized crime is unmasked and uncrowned. We have become so interested in the making of money or complaining because we cannot make it, and so selfishly employed, that the tides of crime have rolled to our very gates. Is our moral sinew and our courage gone? Is this no concern of ours? Have we paid our debt when we have expressed our sympathy?

Let us feel in a very real sense that Baby Lindy is our baby and that from his tiny hands falls the torch that is to lead us on not only to the overthrow of crime, but of the enthronement of righteousness in our land. For there are many other babies being born into the homes of our country. What are we going to do for those little lives that come into the world not because they have requested but because of our own desires? Our debt is to them.

Let us pray that Baby Lindy may be the last little life to be sacrificed to the god of crime. A little child shall lead them. May it be so.

MY PART OF THE PLEDGE

Before reading this turn over to the next page and read the article on "Suggestions Toward Methodist Union." Toward the close of this article you will see a picture of a preacher of advancing years holding in his own the hands of his son, the author of the article, and another boy pledging them to the task of Methodist Union. This writer is the other boy. That article calls to mind that pledge of the long ago, and he is unable to get away from it.

Regardless of the difficulties which have arisen in the way of reunion we are unwilling to let the matter die. Negotiations begun long ago must, in the providence of God, bear fruit.

The utterances on reunion of our fraternal messenger to the Methodist Episcopal General Conference, Bishop Arthur J. Moore, seem to have marked the high point in that stirring message to our sister Methodism. The newspapers hailed it as such.

Perhaps we have been working at the wrong end of the matter. We have been too much concerned about the mechanics, the externals of the process. We are too much given to the paint and stream lines of the decorations of the car, and not enough to the motor within that makes it a thing of life and usefulness. Dr. Ken- na's suggestions take a different direction and require a different technique. Let it be noted that in his appeal we may begin just where we are with the problems that lie at hand. Let us know, once and for all, that all problems that come up can be dissolved in and liquidated by the formula suggested by the old preacher to the two preacher boys. "But you two, if you work faithfully enough, and love hard enough, may rejoice in the fulfillment of my dream. God bless you both and give you patience, and courage, and faith for the accomplishment of that great end." There it is: work, love, patience, courage and faith.

We are not interested in any fight or discussion that causes bitterness and leaves a sting. We are willing to leave the matters of organization to take shape according to the advancement of the spirit of union. Union and unity are larger words than unification. Unification is something made, unity and union are things grown from within.

When that old father who pledged the two boys to this high task passed on to his merited reward after a great many years had gone by, the wires brought this request to the writer, "Father is gone. Can you come?" Then, when we stood together again, this time beside the casket and the grave, silently we pledged ourselves again.

When Hamilcar would finally avenge Rome of the many wrongs done to Carthage, knowing that it was a long hard task, took the twelve-year-old Hannibal and placed his young hands upon the head of the victim to be slain and offered to the gods, and pledged him to unending hatred toward their ancient foe. We have been pledged to a more glorious task in the spirit of eternal love. We cannot turn back.

BOOKS

The American Library Association has just closed its meeting here in the city of New Orleans. The book folks came to our city and spent several days. They were from colleges, cities and country places. They had great speakers and great themes. But it was all mostly about books, blessed books.

And the publishers had a great exhibit in the lobby of the Roosevelt Hotel. Just had to go in there and look at the books and feel of them. And it was great to hear them tell about them. Then you would get out your pencil and notebook to put down the names of those you just had to have. That encyclopedia over there. The last word in every particular. The list got too long and the total was all out of proportion to the depression pile. So you put your notebook in your pocket and swallowed a lump in your throat. But you left the exhibit highly resolved to read Dr. Glenn Frank's "Thunder and Dawn." Surely you could buy that. No. Why that book is \$3.50. You are saved a few days later when you see it listed among a big crowd of newcomers to the Public Library.

But you cannot mark in a public library book. And what is a book worth if it have no marks in it? The man who marks a book draws his own portrait. He underlines the things that impress him.

There are the people, too, who are interested in books. They are not like other people. They are a strange tribe. The people who read magazines are interesting people. It is a kind of unorganized fraternity.

Why don't you read books and papers?

SUGGESTIONS TOWARD METHODIST UNION

BY REV. JAMES BRETT KENNA, D. D.
Pastor, First Methodist Episcopal Church, Des Moines, Iowa

There has been little reference to American Methodist union in our church periodicals during the last four years. Two quadrenniums ago there was so much being written and said that the average one of us was likely to be confused as many of us are today discouraged about the matter. A decade ago it was considered a subject so significant that almost every leader of our Church mentioned it as one of the really important issues before us. Why have we come into such an impasse regarding Methodist union?

Other great denominations are actually being merged "for better or for worse." For years Canadian Protestantism has been setting a splendid example of actual achievement in church union. In England arrangements are about complete for the union of the three remaining Methodist bodies. It seems high time that American Methodists bestir themselves to a reconsideration of a movement deemed by others so important. There seems to be such values in church union that we cannot wisely allow them to become obscured by our overconsciousness of the difficulties involved.

If we may judge by our inaction, we have succumbed to the many arguments that opponents of Methodist union have marshaled against the proposals previously made. We are now gripped by indifference. We seem to be at a standstill. We seem to be doing nothing constructive in the matter. All our fraternal sweetness seems diluted in insipidity in view of our inaction. Our fine enthusiasm and courageous determination of a few years ago to do something about union seem to have spent themselves. We seem if anything worse off than before, because our course of conduct has provided opponents of union with grounds on which to base a skeptical "I told you so."

Abiding Conviction

The conviction abides, however, that there are hundreds of ministers and thousands of Methodist laymen, North and South, who are perhaps a little poignantly, even wistfully, looking for the day when something will be "done about it." Thus far we look in vain. But there really seems no valid reason for permitting practical difficulties to loom so large as to spoil our chances of a union of Methodists so much alike in most essentials of character, conduct, and faith.

I was born and reared in the real South. I joined a little Methodist Episcopal church which stood on the corner of my father's farm, chiefly perhaps because my parents and brothers and sisters belonged there. Certainly it was not because of any difference between myself and the neighbor children across the road who were members of a Southern Methodist Episcopal church a mile away across the creek. I spent the earlier years of my ministry riding circuits in the widely scattered "work" of the Methodist Episcopal Church in the Far South. I later moved "North" for educational purposes, and have remained "North" or "West" ever since that time. Perhaps I may therefore be justified in speaking out of my heart on this subject.

North and South

I most earnestly wish that at least the Methodist Episcopal Church and the Methodist Episcopal Church, South, would try again and harder than ever before to get together. I know the South, as only those who are of the South can know it. I know the North, as one who has for a good many years lived in it, and been very royally received by it, and labored with happiness in it. I know so-

called Southern prejudice and emotionalism as a native son. I know so-called Northern coldness, liberalism and aggressiveness as is only possible for one who has lived in the North. And I know that both sets of qualities are about as evenly distributed in the North as in the South. I know that most of the prejudicial propaganda that has been thrown out in reference to Methodist union is so largely a fiction of somebody's imagination that it should not be permitted to interfere with a movement that promises such fine results.

Values Involved

We need not consider at length the debate as to the possible benefits to be derived from such a union. That question, we believe, has been well discussed. Among persons of unprejudiced intelligence there is perhaps rather general agreement that such union is highly desirable. It seems reasonable that united we could accomplish all and more than can possibly be accomplished under the present situation. Moreover, there is hardly any doubt as to the unwisdom of a situation that existed in the pastorates of the writer and his father, where in every charge save one served in the Far South for a combined period of over thirty years there was exact duplication of churches between ours and the Church South, even to remote "points" on the circuits. All these charges were small, composed of widely scattered appointments, and with a mere handful of members. The situation can scarcely be justified as a program for our future, in spite of great good previously done in particular instances through our Church. Probably the Southern Church could have done just as much. Considering cost and difficulties, and the charge of competition, to give the Southern Church a chance in these fields is at least worth trying.

It has been repeatedly pointed out that a great movement such as we are considering cannot be carried through hurriedly. Time is required to forward great and inclusive movements. Perhaps after all we have begun too near the top in our attempts at church union. Perhaps if we could actually work together—not alone bishops and commissions, but everyday ministers and laymen in the charges of the two larger Methodisms—we should actually make more progress in the accomplishment of the desired end.

Interchange of Preachers

I, therefore, suggest several things that may be done to promote Methodist union. First, I propose that we definitely undertake an interchange of ministers between the two major Methodisms. It seems to this writer that some of our Methodist Episcopal churches would gain much by the infusion of a little Southern warmth into their pulpits. It seems to him also that it might be a little help to some Southern Methodist churches occasionally to have a dose of so-called Northern intellectualism. It might be found that the Southern minister, with his flowing accent, is not so devoid of intellectual power as was supposed, and that the Northern "brother" is quite capable of genuine warmth and enthusiasm, especially if encouraged by the hearty "Amen" of a real Southern congregation.

One method of ministerial exchange for purposes of cultivation would be the exchange of pulpits during vacations. We have such a plan regarding English and American preachers. I understand that being on this list of exchange preachers is an honor eagerly sought both here and in England. Why should it not be also between the two major Methodist bodies? By going

at the matter with care and earnestness much could be accomplished by way of better acquaintance, and that is one of our most vital needs. Many large Southern churches would give brethren from the North the thrill of their lives in preaching to real crowds. And many Southern brethren would be more sympathetic with Northern aggressiveness if they could see how earnestly it is often devoted to the Kingdom.

A further possibility would seem to be to permit ministers of either church actually to accept a pastorate, long or short, according to the desire of ministers and congregations, in the other church. There should be no legal bugaboo involved in such a plan. A minister could be just as truly "effective" while serving in and being amenable to a Conference of the sister church as in his own. Our ministerial requirements are almost identical. Moreover, retirement annuity need not be affected. Let each brother's effective years be counted wherever he served. Both denominations seek to provide annuity. No real difference could arise by this plan. A simple bit of General Conference legislation could be enacted whereby bishops were authorized to make appointments to regular charges of brothers from either church who come with their credentials properly inscribed.

A third way by means of which this co-operation could be carried out would be to encourage a free transfer of ministers from one church to another. Why should we not? Other denominations do this, notably the Presbyterian and Congregationalist. To get the reaction of a Southern bishop to this idea, the writer made inquiry regarding the possibility of his own transfer to the Southern church. The bishop addressed was one of the most progressive, fair, and liberal-minded of the Southern bishops. He replied that it would give him personal pleasure to see such a transfer made. Then he added that, of course, it would not be possible for him to place me in a church of anything like the grade of my present church, because there were many men in their own ranks who had been working toward such appointments. Of course, one of our own bishops would have probably made the same reply to a Southern minister. Fair enough, so far as concerned the ministers and their advancement. But is that of greatest importance? Suppose that a Southern or Northern church actually wanted a minister from the other church (I know of one such case), what should be done about it? Nothing. Forsooth our churches exist for us ministers, in part, at least, and the succession of our advancement must be kept inviolate. And that is where the matter ends. But ought it end there? It does not with some other denominations, and should not with us. I believe that such an exchange of ministers would do a great deal toward breaking down the misunderstanding and uncertainty that exists in many minds regarding the union of our Church with the Church South. The proposal is based on the simple psychological principle that if earnest-minded people North and South get to know each other they will understand each other.

Interchange of Professors

A second plan of interchange refers to the college, university, and seminary professors, particularly the last named. I have discussed this matter freely with two such professors, both of whom have had experience, on their own initiative, in teaching in Southern institutions. Both of them expressed themselves with great enthusiasm as to their experiences. After teaching in the South they came back to their chairs in Northern semi-

narics delighted with the broadening effects of their Southern sojourn. They felt that many cobwebs of misunderstanding and even prejudice had been cleared from their minds. Each of them is now a radiating center of good will concerning things Southern, and that good will is genuinely intelligent.

Suppose that such arrangements, instead of being the sporadic endeavors of isolated professors to extend their horizons, should be officially made, as the result of a studied plan on the part of our Boards of Education, or such other responsible groups. Not only would the influence of the plan become widespread, but it would have the dignity of being official, and in Methodism that seems to be a consideration of great importance.

Exchange of Territory

My last suggestion is that our General Conference raise a commission on the exchange of territory, and actually enter, with careful planning and enthusiasm, with the Southern Church, into a program of friendly merging of overlapping churches. About the only reference in our Discipline concerned with this subject is in paragraph 409, where a possible plan of action is provided, in case local churches and officials decide to merge. At best there is little chance for enthusiasm over merging when it is dealt with so casually. What I am urging is an active, positive campaign of church merging in localities where there is competition. There are plenty such places to keep a commission busy. Even under these handicaps, enough has been accomplished during the last four years to justify the hope that such a plan would yield large results. A simple plan of procedure should be devised upon which exchanges could be made. It should leave the final decision as to the merger of local churches up to the local churches themselves, and it should certainly make primary the interests of the Kingdom, rather than those of the two denominations.

In many fields in the South there is wholly unnecessary duplication, which results in the weakening of all phases of the work of the Church, and often engenders devastating community strife. We have many churches there now in which we spend thousands of dollars of "missionary money."

What peculiar message have we that we should raise money in Northern churches to set up competing altars in Southern territory with our sister Church? Nor is there any valid reason that I can see for Southern Methodists to spend their missionary money for the maintenance of churches in territory that is predominantly within the field of our own Church.

It is most earnestly to be desired that our two great branches of Methodism revive their interest in union.

A Pledge of Youth

Two devout men reared their families in the same community in south Mississippi. In each family there was a son pledged to the ministry. One family were members of the Methodist Episcopal Church, the other of the Southern Church. The boys were close friends in childhood, and have always remained so.

One day the father of one boy joined the hands of the boys in his strong hand and said, "Boys, you two must help unite our Churches. I shall not live to see that end accomplished. Such changes take too long. But you two, if you work faithfully enough, and love hard enough, may rejoice in the fulfillment of my dream. God bless you both, and gives you patience, and courage, and faith for the accomplishment of that great end."

The fathers are gone on, and their sons are men, and both ministers, one in the Southern Church, the other writing this article. One of those boys is remembering now the glint of sunlight shining on the gray head of his father as he made that plea. It is in partial fulfillment of the pledge then silently made to help fulfill his father's wish that this paper is written and sent out with the prayer that our Churches may become one. God speed the day.—The Christian Advocate, a National Weekly.

WHITWORTH COLLEGE DIAMOND JUBILEE

The most thrilling chapter in the story of the development of higher education for women has been written in Mississippi. Two forward looking women, who believed in the abilities of women, were the leaders in this accomplishment. The first one, Mrs. Elizabeth Roach, who lived at the territorial capitol, Washington near Natchez, conceived the idea of a school for women that would provide a curriculum equal to that of men's colleges. In 1818, just one year after Mississippi came into the union, she gave this thought a practical demonstration by offering a campus and buildings to the Mississippi Conference of the Methodist Episcopal Church. The next year, 1819, although the curriculum embraced the same course as the men's colleges, the school was chartered under the name of Elizabeth Academy rather than Elizabeth College because then very few people believed women capable of a college education. This charter gave the trustees of the school the authority to confer degrees. It is quite evident that the Mistress of Science and the Mistress of English Literature Degrees were conferred upon several Elizabeth Academy graduates, who were the first women in the world to win college degrees. Audubon, the great naturalist, was a member of the faculty. Perhaps this accounts for the Mistress of Science Degree. Many of the leading women of the South, Mrs. Jefferson Davis, Mrs. Kavanaugh, wife of Bishop Kavanaugh, Mrs. B. M. Drake, and others were educated at Elizabeth Academy.

After twenty-five years of successful operation a disastrous fire destroyed practically the entire plant. It was thought best not to rebuild on the old site, as the state capitol had been moved from Natchez to Jackson. A few years later a local Methodist preacher, Milton J. Whitworth, on whose property the town of Brookhaven was laid out, set aside a tract of land two blocks west of the depot on which to build a school for girls. And so Whitworth College successor of Elizabeth Academy was established. In the fall of 1858 Whitworth opened its doors for its first session. Later it was deeded to the Mississippi Annual Conference of the Methodist Episcopal Church South.

The second woman, Anne Coleman Peyton, one of Whitworth's early distinguished graduates, became imbued with the idea that the higher education of women should be a part of the state's educational program as well as the Church's program. She, with Olive Valentine Hastings, who worked side by side with her, communicated this enthusiasm to others and together they worked untiringly toward this goal, and after some years effected the founding of the first tax-supported school for women, which is now Mississippi State College for Women at Columbus.

A pageant portraying the story of the achievement of these women especially the story of Whitworth will be staged in the fall of 1933 in honor of Whitworth Diamond Jubilee. At this Jubilee the plan is to present Miss Whitworth with sufficient further endowment that she may go unafraid into another seventy-five years of education for women, carrying her splendid traditions and her full share of the educational program of the Church.

One of the chief objectives of this plan is to lead all of our children to know and appreciate the colleges which the Church has built and is seeking to improve in equipment, standing, and service. The Methodist Church has now a unified program reaching from the Local Church School, formerly Sunday School, through Junior Colleges and Universities. Whitworth owned by the Mississippi Conference, is a part of Millsaps, which is owned by the two Conferences of Mississippi, and in turn heads up in Emory University, the Church-wide University for the Eastern division of the church, and after Emory comes Duke, the most richly endowed Methodist owned university which is for world-wide service.

THE PLAN

The plan for securing this endowment is to get an offering of one dollar from every active member of the Methodist Church in the Mississippi Conference. This will be the project in Christian Education in each local Church School of the Mississippi Conference during 1932-33. During the month of May, young people will be supplied with envelopes and children with banks, in which to place their contributions. Whitworth wants with every dollar a girl's name, address, and date of birth. It matters not if she is only an infant, a little girl, or of teen age. Each girl's name will be filed so that some remembrance and reminder of her investment in Whitworth may be sent her each year. The name of every boy who helps with Miss Whitworth's Jubilee gift will be registered at Millsaps College.

In addition to these small gifts we expect to find five persons to give \$5,000 each. All alumni and ex-students will take an active part in giving and soliciting. Every woman who gives as much as one dollar will be eligible to membership in the D. E. W.'s (Diamond Endowment Women's) Club, the annual dues of which shall be one dollar. This group of women banding themselves together to help young women go to college as well as to provide a Christian College for them, shall be known as the Women's Sorority of Whitworth organized to commemorate the college's seventy-fifth anniversary. To be members of this Club will link the women of today with the women of the past and of the future, women believing in and working for women. Such a project merits enthusiastic co-operation and will be of real worth to ourselves, our Church, and our children.

For further information, address: Secretary Alumnae.

Summer session opens June 13th and closes July 23.

Regular session opens September 13. For view book and catalogue address: G. F. Winfield, Associate President, Brookhaven, Mississippi.

FAMED NOVELIST ASCRIBES ILLS TO CRUMBLING OF CIVILIZATION

IRVING BACHELLER DECLARED THAT FOUNDATIONS MUST BE BUILT UP AGAIN

Today's economic stresses are in no wise a depression in the usual sense of the word, but are rather the result of a "breaking down of the foundations of civilization," Irving Bacheller, noted novelist and an adopted Floridian, believes.

En route to New York City after spending the Winter season at his Winter Park home, Mr. Bacheller, accompanied by his wife, spent the night in Jacksonville, as guests at the George Washington hotel.

He is not pessimistic over conditions but knows that those foundations must be built up again and thinks that when prosperity does return "we'll have it only as long as we deserve it."

Standing Among Ruins

"We used to laugh at the principles of the Mid-Victorian period, when life was safe, but now we are standing in the ruins of that time," Mr. Bacheller said. "And it all means that there is a God and He's on the job."

The World War was a senseless thing, based on greed," the writer continued. "After the war Germany robbed its own people by making the mark worth nothing; our allies indicated that they didn't wish to pay their debts, some of them contracted after the war; nations are spending more money for armaments to cut each other's throats. Russia has turned absolutely outlaw—so the foundations of civilization have crumbled and we've got to build them back up."

Blames Bad Literature

Mr. Bacheller is inclined to blame bad literature with the chaotic conditions throughout the world. He looks upon the creators of the work on the

philosophy of nature—he says the author died in an insane asylum—as the starter of the downfall, believing that the Kaiser got many of his ideas of the superman from that work. “Loosed hands and loosed passions” have come from the modern writings “of greed, rape, murder, and sex,” Mr. Bacheller declared, until “now even life itself isn’t safe.”

Result of Gambling

“America turned to gambling,” Mr. Bacheller continued, “and we swapped horses so much until they all became spavined and we had to turn them into the pasture.”

Mr. Bacheller has been a prolific writer, his best known work probably being, “In the Days of Poor Richard.” His latest published book is, “The Master of Chaos,” a historical novel based on the life of George Washington. It was offered to the public on Washington’s Birthday last February. He’s still writing, he said, keeping hard at it during his Florida visit, using his spare moments in an effort, he said, “to fill a pond with golf balls.”—Jacksonville Times Union.

PROGRAM OF BATON ROUGE DISTRICT CONFERENCE Kentwood, La., May 26-27

Rev. J. W. Sudduth, Pastor Host; Rev. K. W. Dodson, Presiding Elder

First Day—Thursday

9 a. m.—Devotional Service, followed by Sacrament of the Lord’s Supper.

9:30—Roll call, welcome address and response. Organization.

10:00 a. m.—Reports of pastors following the order in discipline.

11 a. m.—Sermon.

Afternoon

2 p. m.—Devotional Service.

2:15 p. m.—Layman’s Session. At this session emphasis will be placed upon layman’s work and what it means to the church and Christianity.

3 p. m.—Organizing for Christian education will be discussed.

4 p. m.—Report of the district secretary of Woman’s Missionary Society.

5 p. m.—Adjournment.

7:30 p. m.—Sermon.

Friday—Second Day

9 a. m.—Devotional Service.

9:15 a. m.—Connectional Interest, Orphanage, Christian Advocate, Memorial Home and others.

10 a. m.—Reports of Committees. Reports of Pastors.

11 a. m.—Sermon.

Afternoon

2 p. m.—Devotional Service. Finishing of Business. Adjournment.

Committees

For License to Preach—H. M. Johnson, W. D. Milton, R. L. Clayton.

For Recommendation for Admission and Re-Admission into the Traveling Connection—R. H. Harper, L. N. Hoffpauir, J. B. Shearer.

For Recommendation of Local Preachers for Deacon’s or Elder’s Orders—A. D. George, A. R. Hoffpauir, E. J. Buck.

Committees on Local Preachers—C. E. McLean, D. W. Dameron, D. F. Anders.

On Quarterly Conference Records—R. S. Walton, J. L. Cady, B. W. Waltman.

I have found something that I want you to get. It won’t cost you but a dime. Want one? Well, it is the little catechism gotten out by the Allied Forces for Prohibition, 986 Fifteenth Ave., S. E., Minneapolis, Minn. It is called “Prohibition Facts.” It has more information on the liquor question to the square inch than anything I have found. Send your dime and get a copy right now. Keep it in your pocket. It is no gas attack. It is a barrage of facts.—Editor.

SHREVEPORT DISTRICT CONFERENCE

The Shreveport district conference of the Louisiana Annual Conference was held at Mangum Memorial Methodist Church, Shreveport, April 28, 1932, with Rev. H. T. Carley, D.D., presiding elder, in the chair.

Dr. Carley dispatched the business of the conference with ease and dignity, giving ample time to routine business and to the varied interests of the church, and by limiting the speakers to ten minutes each the business of the district conference was completed in one day.

All of the pastors, two superannuates, thirteen local preachers, the district lay leader and the two associate lay leaders, the district secretary of the Woman’s Missionary Society, the district director of the Golden Cross, Dr. A. W. Turner, director of Louisiana Legislative Prohibition League; Dr. Geo. S. Sexton and Dean R. E. Smith, of Centenary College; sixty-seven delegates, including six charge lay leaders, were present.

The opening devotional service was conducted by Rev. L. W. Cain, of Park Avenue. The 11 o’clock hour was given over to a symposium, “The Ideal Church.” All of the speakers, selected in advance by the presiding elder, were present, Paul M. Brown, Jr., spoke on “The Ideal Minister”; H. H. Bain on “The Ideal Layman”; R. T. Douglas on “The Ideal Chairman of the Board of Stewards”; R. H. Nelson on “The Ideal Sunday School Superintendent”; Mrs. Geo. S. Sexton, Jr., on “The Ideal President of the Woman’s Missionary Society”; Mrs. R. E. Smith on “The Ideal President of the Young People’s Division.”

The following connectional representatives were introduced and addressed the conference: Rev. H. N. Brown, conference missionary secretary; Rev. R. W. Vaughan, superintendent, Louisiana Methodist Orphanage; Rev. A. K. McLeland, extension and promotional secretary, board of Christian education.

Other visitors introduced were: Rev. H. J. Boltz, superannuate, of Ruston; Rev. W. R. H. e’l, presiding elder of Minden district; Dr. A. S. Lutz, pastor at Minder; Rev. J. F. Dring, pastor at Haughton; Rev. O. W. Spinks, pastor at Sicilly Island; Rev. L. R. Nease, Jr., pastor at Pleasant Hill; Rev. R. M. Brown, presiding elder of the Ruston district; Dr. W. L. Duren presiding elder of the Monroe district; Mr. Van Carter, lay evangelist; Mrs. Geo. S. Sexton, Jr., president, and Mrs. Wiltz Ledbetter, corresponding secretary, Louisiana Conference Woman’s Missionary Society; Mrs. H. T. Carley, wife of the presiding elder; Miss Grace Gatewood, deaconess of First Church, and Prof. Geo. M. Reynolds, of Centenary College.

Mrs. H. B. Wren, district secretary, read the report of the Woman’s Missionary Society. Dr. A. W. Turner made a report of his work, which was followed by an address by Hon. R. T. Douglas, who spoke with special reference to the Hood Law.

The following lay delegates to the Annual Conference were elected: H. H. Bain, R. T. Douglas, R. H. Nelson, Mrs. Wiltz Ledbetter, Mrs. H. B. Wren, Mrs. Geo. S. Sexton, Jr., Mrs. S. A. Alexander, W. L. Gilmer, Dr. J. H. Rushing, A. J. Scott, Mrs. H. E. Gump, Dr. H. B. Wren.

H. H. Bain was re-elected district lay leader and Dr. J. H. Rushing and B. H. Weekley were re-elected associate lay leaders. Dr. H. B. Wren was re-elected district director of the Golden Cross. The following were elected members of the licensing committee to serve until the ensuing Annual Conference: Rev. L. W. Cain, Rev. G. A. Morgan, Dr. T. M. Brownlee and Dr. W. Annie Smith.

Rev. L. W. Cain, conference director of the Golden Cross, spoke on the hospital work promoted by our Church.

The next session of the district conference will be held at Vivian. Noonday lunch was served by the Woman’s Missionary Society of Mangum Memorial.

Appropriate resolutions of appreciation and commendation concerning our beloved presiding elder, Dr. H. T. Carley, and his family, were unanimously adopted.

The writer heard many who were present say that the 1932 session of the Shreveport district conference was the best yet.

G. A. MORGAN, Secretary.

NEW ORLEANS DISTRICT CONFERENCE

The 1932 session of the New Orleans district conference was a very successful one from every standpoint. The conference held its meeting in the little town of Houma, La. The excellence of the hospitality of the people of Houma cannot be surpassed and their pastor, Rev. B. H. Andrews, proved himself to be an ideal host.

The success of the conference was in no little measure due to the efficiency and genuine courtesy of our presiding elder, Dr. W. L. Doss, Jr. During the session of the conference a resolution of appreciation of Dr. Doss, and regret that this year brings to a close his quadrennium of service on the district, was unanimously adopted.

There was also adopted a resolution of thanks to the pastor and people of Houma for their wonderful entertainment of the conference.

The attendance at the conference was good. Practically all of the pastors and many laymen were present. All of the connectional interests of our church were ably presented by speakers particularly interested in each cause.

The reports given to the conference were for the most part optimistic and encouraging. The report of the committee on the Spiritual State of the Church was a worthy cause for praise and thanksgiving. This report showed that during the months since Annual Conference a total of 188 members have been added to the churches of the New Orleans district, 212 of these on profession of faith, and that only 81 members have been lost.

The spiritual tone of the conference was very good indeed, and I believe that the conference adjourned with everyone saying in his heart, “It was good to be there.”

JAMES T. HARRIS, Sec.

CORINTH DISTRICT CONFERENCE

The 62nd session of the Corinth district conference met at Iuka, May 3-4, with pastors present from every charge, together with delegates and other ex-officio members numbering more than 130 in attendance besides the many visitors present throughout the conference.

The Sacrament of the Lord’s Supper was administered at the opening. Organization was soon perfected and the presiding elder, Rev. James H. Felts, immediately launched into the work of the conference, dispatching business rapidly and orderly yet without undue haste.

Among the visitors of note who addressed the conference were Mrs. Alma Riley, of Jackson; Rev. R. G. Moore, of Itta Bena; Rev. R. G. Lord of Grenada; Dr. J. R. Countiss, of Grenada; Rev. J. E. Stephens, of Lexington, and Rev. E. H. Cunningham, of Grenada, who had served as presiding elder four years on the Corinth district before the present presiding officer.

Brother Felts departed from the usual custom of having some outstanding visitor to do the preaching and contented himself by using “local talent.” The messages were brought by what might be termed a cross section of the clergy of the Corinth district. The first message Tuesday morning was brought by Rev. W. J. Cunningham a young man just out of our theological school at Emory and now serving his pastorate at Sherman. The morning services Wednesday were in charge of Rev. W. T. Phillips, one of our more experienced circuit preachers. Brother Phillips

first charge was the Iuka circuit fourteen years ago and he has served the whole time in the Corinth district on four circuits, being now in his fifth year on the Myrtle circuit.

The evening service Tuesday was in charge of Rev. W. W. Woollard, of Ripley, one of our experienced station preachers. In point of years of service, Brother Woollard is the oldest effective preacher in North Mississippi Conference. He was pastor at Iuka thirty-five years ago, has also served as presiding elder, and is now completing his 46th year in the itinerant ministry. The music throughout the conference was in charge of our efficient and beloved young pastor of the Iuka circuit, Rev. E. M. Sharp, a graduate of Duke University. Brother Sharp is serving the first year of his first appointment and is also in the first month of his matrimonial career.

So you see this was some line up! It is needless to say that the preaching in each service was of a high type. Such a varied group in age and experience is capable of touching from some angle practically every individual present however eccentric he might be.

Brother S. K. Phifer, of New Albany, was licensed to preach and Rev. J. W. Holliday, supply pastor of Mooresville circuit, was recommended for admission on trial into the traveling connection.

Our conference host, Rev. S. E. Ashmore, was on the job when it came to looking after the needs and comforts of all visitors and the various details necessary for the successful operation of the conference as a whole. The noonday lunch was served each day in the beautiful Mineral Springs Park near by, by the ladies of the Woman's Missionary Society. The weather was ideal for the occasion and for a while at least everybody seemed to forget about the depression and all gave themselves up to the enjoyment of the delightful plates served and the fellowship of the hour. Even our presiding elder looked as happy as he did during the halcyon days of old, when he was able to report "level columns" and "everything in full, Bishop."

Brother Felts has won the hearts of the people of his district. Through his untiring efforts and efficiency as a leader, he has succeeded in bringing the Corinth district from a very low standing in its rating practically to the top in the North Mississippi Conference. It is sincerely regretted by both pastors and laymen throughout the district that our church rules make it necessary for his work with us in this capacity to terminate at the close of this year.

The next session of the district conference will be held at Sherman.

W. R. CROUCH, Sec.

METHODIST YOUNG PEOPLE'S ASSEMBLY, WHITWORTH COLLEGE, BROOKHAVEN, MISSISSIPPI

June 6 to 10

The faculty has been completed and the books have been ordered and all other arrangements have been made for the biggest and best assembly of the Mississippi Conference.

By the time you read this a complete program should be in your hands from the publicity committee. Read it, make your selection of courses and pass it on to someone else.

Mr. W. D. Hawkins, dean, will have all in readiness for your registration. He will be glad to guide you in your selections and render assistance wherever possible. The following courses will be offered:

"How to Enjoy the Bible," taught by Van R. Landrum. "Christian Use of Leisure Time," taught by Rev. O. S. Lewis. "Life Problems," taught by Dr. J. Lloyd Decell. "Prohibition, Finding the Facts," taught by Rev. R. H. Clegg. "Mis-

sions, General," taught by Rev. B. L. Sutherland. "The Work of the Department Council," taught by Miss I. C. Brown. "Organizing the Department," taught by Rev. J. L. Carter. "Worship," taught by Rev. Otto Porter. "Missions and World Friendship," taught by Rev. H. G. Hawkins. "Citizenship and Community Service," taught by Dr. J. L. Neill. "Recreational and Personal Development," taught by Rev. J. F. Campbell.

Rev. L. F. Alford will have the books and will be glad to serve you in this capacity as he has for the past years. The registration fee, \$1, is for everyone who attends. This requirement is necessary for the ongoing of the assembly.

Meals and room \$5 for the entire time. Be sure to bring your sheets, pillows and towels, etc. Mr. A. L. Gilmore will be in full charge of the recreation. This feature means much to the spirit and helpfulness of the assembly.

Get your representatives ready right away and be sure that your church is represented at the assembly. We cannot help the people unless we reach them.

It is the desire of the conference board that every church in the conference have at least one young person in the assembly. Pray and work to this end.

JOHN C. CHAMBERS, Executive Sec.

A WORD FROM DR. TURNER

Please permit me to ask the pastors to send to Lamar and Whitmore department of tracts and secure free a supply of prohibition tracts and put them in the hands of the people. They are good. The people need them and will read them.

May I say for the benefit of those who are interested the cost of prohibition enforcement is much less than the amount received by the government. Colonel Amos W. W. Woodcock, National Director of Prohibition, gives the following figures for the first eleven years of prohibition up to 1931:

Amount collected from fines and penalties and revenue from lawfully distilled and fermented liquors to 1931 \$548,588,884; amount appropriated by Congress, \$284,156,524; net balance, \$264,432,360. When you read this phone or write your legislator addressing him at Baton Rouge, La., requesting him to oppose any change in the Hood Law. Do it now.

A. W. TURNER.

METHODIST HOSPITAL SUPERINTENDENTS HONORED

Rev. C. Q. Smith, superintendent, Methodist Hospital, Fort Worth, Texas, was recently elected president of the Texas Hospital Association.

Dr. Henry Hedden, superintendent, Methodist Hospital, Memphis, Tenn., has just been elected president of the Tennessee Hospital Association.

These are strong churchmen, recognized outside the bounds of the denomination.

Dr. C. W. Webdell, beloved chaplain of Barnes Hospital, St. Louis, was elected president of the Hospital Association of the Methodist Episcopal Church, South, at its last meeting.

TO THE MEMBERS OF MISSISSIPPI CONFERENCE GROUP INSURANCE

To those members who have sent in their premiums for the Group Insurance due May 10, I am very grateful and trust that those who have not yet forwarded their premium will do so as early as possible and not later than some time during the month of May.

Glad to advise the enrollment of nine new members beginning May 10.

Your very sincerely,

W. D. HAWKINS, Treas.

THE SCORE BOARD

We are able to make but very few changes in scores since last week. No district has as yet reached the 100 mark, although the allotments for each district were 200 new subscribers and all renewals. The Ruston District, Louisiana Conference, leads with a total score, both new and renewals, of 99½, closely followed by the Meridian District of the Mississippi Conference, with a score of 96, with the Grenada District, North Mississippi Conference, occupying third place registering 80½. The total, however, which is less than 1,000 new and renewal subscriptions secured since February 1, is less than one-quarter of the goal set by the Publishing Committee and adopted by the three patronizing Conferences. Less than half of the pastors are responsible for the number of subscriptions already received. Let the other half "Go and do likewise" thus making it possible for the Advocate to continue its weekly visitations.

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	14½
Rev. J. W. Booth, Winnsboro	2
Rev. N. E. Joyner, Alexandria	1
Total for district	17½
Baton Rouge District	
Previously reported	51
Lake Charles District	
Previously reported	46
Minden District	
Previously reported	35½
Rev. J. B. Williams, Plain Dealing	2
Total for district	37½
Monroe District	
Previously reported	53
Rev. R. H. Harrell, Columbia	2
Mrs. R. P. Benson, West Monroe	3
Total for district	58
New Orleans District	
Previously reported	40
Rev. B. F. Rogers, Carrollton Ave., N. O.	1
Rev. C. C. Wier, Franklin	2
Rev. D. B. Raulins, Algiers, N. O.	1
Rev. J. L. Williams, Louisiana Ave., N. O.	3
Total for district	47
Ruston District	
Previously reported	99½
Shreveport District	
Previously reported	11
Total, Louisiana Conference	367½

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	21
Rev. M. K. Miller, Summit	1
Total for district	22
Hattiesburg District	
Previously reported	46
Rev. L. L. Roberts, Hattiesburg	4
Mrs. W. H. Weathersby, Hattiesburg	3
Rev. Jno. D. Ellis, Purvis	1
Mrs. A. B. Goff, Lucedale	4
Total for district	58
Jackson District	
Previously reported	40
Rev. T. M. Ainsworth, Sataftla	2
Rev. C. A. Schultz, Jackson	1
Total for district	43
Meridian District	
Previously reported	90
Mr. W. D. Hawkins, Meridian	2
Rev. T. B. Winstead, DeKalb	4
Total for district	96
Newton District	
Previously reported	34
Mrs. H. H. Crisler, Jr., Bay Springs	8
Rev. H. A. Wood, Union	2
Total for district	44
Seashore District	
Previously reported	41
Mrs. C. G. Dacey, Biloxi	2
Rev. C. C. Clark, Bay St. Louis	1
Total for district	44
Vicksburg District	
Previously reported	27
Rev. J. L. Sells, Port Gibson	4
Rev. W. W. Murray, Hamburg	3
Total for district	34
Total Mississippi Conference	341

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	39
Rev. W. H. Hester, Houka	1
Total for district	40
Columbus District	
Previously reported	36
Rev. W. W. Milligan, Shuqualak	6
Rev. R. E. Wasson, High Point	1
Total for district	43
Corinth District	
Previously reported	53
Rev. J. V. Bennett, Booneville	17
Total for district	70
Greenwood District	
Previously reported	13
Greenville District	
Previously reported	22
Rev. T. M. Bradley, Greenville	1
Total for district	23
Grenada District	
Previously reported	76½
Rev. W. F. Rogers, Kilmichael	4
Total for district	80½
Sardis District	
Previously reported	6
Rev. R. A. Grisham, Sardis	1
Total for district	7
Total North Mississippi Conference	276½
Total three Conferences	985

TWENTIETH CENTURY CIRCUIT RIDING

By Rev. James William Sells

Where two or three preachers are gathered together in casual conversation the topic soon turns to the expensive operation of present day vehicles. The cost of cars has made preachers paupers. Money that should go for books or shoes has to be spent for gasoline and garage bills.

One circuit rider in the Mississippi Conference has squarely faced this bugaboo and relegated it to the juukheap of outworn superstitions. H. J. Oakley, pastor of the Carthage circuit, last fall decided that trying to keep up a large family of children and support a Ford was too much for him. He could hardly walk off and leave his family, so he decided to let his Ford roll off his shoulders. What happened to it has nothing to do with this tale.

When his winter's salary seemed to be coming in by the ancient method of barter he proceeded to swap off twenty bushels of ear-corn for a pony. Some time later he also swapped some more corn, or its equivalent, for a buggy and harness. Even though the pony was poor, he hitched her up to the buggy and started riding the circuit.

Possibly the sight of a preacher riding up to the little white country church stirred up forgotten recollections of other days. Perhaps the horse and buggy was an anachronism placed among all the trucks and six cylindereed vehicles. Nevertheless when the preacher started homeward on Monday afternoon he found his buggy piled high with the fruits of the fields and products of the smoke-house.

Whereas, hitherto in the Ford he would leave on Sunday morning and return Sunday night, now he leaves on Saturday morning and returns Monday night or Tuesday afternoon. Placing a book or two on the buggy seat, he bids his family good-by and leaving the historic town of Carthage behind, he starts down the dusty road for one of his several churches. While his pony meanders along and the cars dodge by in a dash of dust and speed, the circuit riding parson reads his book and meditates on the ways of men.

This pony soon began to fatten on the corn. The garden which the preacher and the pony cultivated started growing. Life began to get easier for both the preacher and the pony and the good-old-days returned.

One illustration of a recent trip will suffice to point a moral: Leaving Carthage one Saturday morning with a copy of Pilgrim's Progress in his hand the preacher started for his appointment. That afternoon it began to rain. Soon a spring freshet was on the way. It was one of "Uncle Louie" Fayard's "Gully washers and log rollers." There was no preaching Sunday morning with that rain dripping down from the overcast clouds, but still the preacher rode on from house to house visiting parishioners.

Oakley states that when he left Carthage that Saturday he had only one red cent in his pocket. When he returned Tuesday afternoon after visiting most of the families in that community (and not preaching a single time) he brought a buggy loaded down with canned fruit, syrup and produce. Evidently enough to feed the family for a week and in addition he had received \$13.00 in salary.

This was the result of riding a circuit a la horse an' buggy. Whereas if he had depended upon the Ford, he would not have started because of the rain, he would not have read Pilgrim's Progress, would not have received the food would not have received the \$13.00 on his salary, neither would the visits have been made.

To make the tale more perfect, the Reverend Mr. Oakley informs the world that this twenty-bushel-of-corn mare presented him with a fine young colt some weeks ago.

Truly good times are here again and the future of the circuits is assured if we return to the good old fashioned methods.

THE COAL FROM THE ALTAR

By W. Y. Millican, M.D.

When the coal touched Isaiah's lips that came from heaven he was ready for service. This was the only thing that could prepare him for real service. We note that just a few minutes before the angel came and touched his lips he was unable to go anywhere, for he was a man of unclean lips and represented a people of unclean lips. So we see from this passage of scripture that unclean lips incapacitate us for service. That is where a great deal of our weakness and lack of efficiency comes from today, as laymen and leaders of the church. Now we see that Isaiah had been representing those people and no doubt thought he was officiating in a very satisfactory way, and the people were no doubt satisfied. We hear nothing to the contrary. There is no doubt, but that Isaiah thought he was carrying on his duty in a very commendable way, as he was the highest authority in the religious organizations of the day. He was a prophet. There was no one higher in religious authority to whom he might appeal. We feel sure that he was the very best man in the nation at that time. We have no evidence to the contrary. So we see that God seems to have no man to send to Isaiah, and no man to whom Isaiah may be sent. However, God never wants for a way to do His will. God always comes to us and helps us when we can not help ourselves.

Moses could lead the children of Israel to the sea, but could not part the waters and let them through. So God separated the water. Joshua could lead the people to the river Jordan, but he could not part the raging waters. God did the work for him and allowed them to pass into the promised land. We must co-operate with our God if we expect His help in time of need. But we see that unclean lips disqualify us; not only disqualifies us for service, but dims our vision so that we are not able to see.

Isaiah could not see that he was accomplishing nothing worth while, and could not see that his people were a people of unclean lips. He was not fit to send to any one or any people, but was blind to his powerless condition. So God did in that instance as he always does. That is when men are sincere. I have no doubt but that Isaiah thought that he was officiating as a true prophet. So God gave him this great vision. He let Isaiah see a real service and hear a real song, and then sent the angel with the coal of fire from the altar of heaven. This opened his eyes and strengthened him. This same man that just a few minutes before was not able to go, is now asking the privilege to go. But note that he did not say anything about going, after he saw the vision, until the angel brought the coal and touched his lips. After he was made clean then he was ready to go.

The church today or its leaders need a touch with a coal from the altar of heaven. We do not seem to be saying, "Here am I, send me." The sentiment of today seems to be send me where the salaries are largest or where there are greater facilities to educate my children or where my family will be more comfortable. The church or its leaders need a vision. They also need a touch of the coal that can only come down from heaven. We need laymen too that are clean and dependable, those that can be used by our God.

Ananias of Damascus was the kind of laymen that we need. Our Lord knew just where to find him. When Saul of Tarsus saw the vision on the road to Damascus he was told to go to one Ananias. God knew exactly where that old dependable layman lived. God knows where every man, woman and child lives that are filled with the Holy Spirit. Ye must be born again.

Wherever the Holy Spirit abides there is constant communion with God. For the Holy Spirit is one of the Godheads. While Jesus was upon

earth He said that if ye love me, and keep my commandments, My Father will love you and we will come down and abide with you. We note that expression is in the plural. "We will come down and abide with you." If we expect to be called by our Lord to go and do things, we must be clean, and that cleansing must be from above. No earthly qualification can fit us for God's service. Any unclean man is filled with something that God cannot use. He could not use Isaiah until he was made clean.

We have the power to keep our lips clean, if we will and so choose. We have our freedom and can do anything we please with reference to our lives. We can live holy if we like, or we can live unholy. If we live clean lives God will abide with us. If God abides with us, we are able to be used by Him. So many of us are not willing to acknowledge that we are men of unclean lips, and represent a people with unclean lips. If we see our uncleanness and acknowledge any unfitness of God's lips and our souls and abide with us and at once we become willing to go anywhere and to any sort of place wherever God's people are found. Men sin because they want to. No one on earth can make you sin. God is holy and He says to us be holy as I am holy, for without holiness no man shall see God. If we are not holy at this very moment when there shall we be holy? If we cannot get to heaven without holiness, then how do we expect to get there. We are not going to get any assistance in death, for death is an enemy, and we know that we get no assistance from an enemy. We know there is no purgatory from which we can be prayed. There is no authority for such a place in the holy Bible. This is a man's scheme to justify an unwillingness to be holy. Heaven is a holy place, and we cannot get there except we be holy. Jesus was holy and he says very plainly that I am the way. Except a man come by Me he can in no wise enter into the kingdom of heaven. The man that tries to get there some other way is a thief and a robber.

Let us as ministers, as teachers, and as laymen keep our lips clean and our hearts pure, and God will keep us filled with His Holy Spirit and will give us power to do the things that we cannot do in our own strength. No man can send conviction into the human heart. It takes the Holy Spirit. When He abides with us He can send us, as He sent Peter to Cornelius, and Saul of Tarsus to Ananias.

THE LOOKOUT

By Squintan Scribble

Mr. Editor:— Besides a sort of general hankering to try my hand as jautior, steward, presiding elder and bishop, each for a brief turn for the sake of showing how it ought to be done, I incline to aspire to a three-months term as president of a Christian college. Not to mention a number of minor innovations I should try; I should attempt to revolutionize college chapel. I should insist on a minimum of professorial disquisitions; absolutely no presidential expatiations; a strict maximum limit of two preachers per annum, neither of them coming within my three months incumbency, and there should be an age limit of three centuries for the jokes of all speakers. The chapel service should be turned over completely to the student body who should be given perfect freedom and sympathetic encouragement in initiating and carrying through their own programs, with the single stipulation that is be always a genuine chapel service. Unsuspected talents would be revealed thereby, and undeveloped powers would have opportunity for expression and growth.

While various Christian leaders are casting about for a new—or at least a different—nomenclature to apply to church activities, I am impressed that the Catholic-Episcopalian term, "mission," is better than the much overworked word "revival."

According to my observation, most revivals fail to live up to their name. The announcement of a coming revival no longer arouses any great expectations. And then, whence the demand for so many revivals? Why do churches and church members need such frequent reviving? Can't they keep alive, awake and alert? The Master didn't encourage us to expect occasional spectacular visits; but, "Lo! I am with you *always*" is his promise. The Christian ought not often to need reviving; and the sinner doesn't need it at all. He hasn't been born yet. Let evangelism be continuous; and when there is need for a "special effort" (and we need a different name for that tool) let's hold a mission, wherein a Church, living "in the Spirit" goes out to win the lost to a regenerate life.

POETICAL THOUGHTS

By Mrs. George S. Brown

Let not your heart be troubled; ye believe in God, believe also in Me.

John 14:1.

TROUBLES

Troubles? Sure, I've lots of them,
Got 'em heaped up by the score,
Got 'em baled and bundled up,
Got 'em hid behind the door.
Got 'em young and got 'em old;
Don't care to discuss 'em now,
Rather tell my joys to you.
Got a bunch of friends I love,
Friends I know are staunch and true;
Visit 'em, they visit me,
Just the way good friends should do.
Troubles? Sure I've got 'em, but
Rather tell my joys to you.

G. F. B.

Isn't it queer how folks like to talk about their troubles? Just listen to the different conversations in the car or on the street and you will hear about Mary's operation, John's automobile accident, Susie's illness, the cook that left without warning, laundress who kept the clothes two weeks and then brought them back worse than when she took them, the purse you lost, the radio that keeps you awake, the dreadful expense of living, the trials of a certain neighbor, the injustice of a school teacher and a thousand other things, that are not bettered in anyway by telling and the patient listener is trying to look interested or sympathetic but would so much rather hear some thing bright and cheery. The funny part is that what we say is really going in one ear and out the other but we are so engrossed in our tale of woe we do not notice.

We have good things to tell if we only would. They far outnumber the evils. Of course we all have our troubles, big ones and thick ones, old ones and new ones but the queer thing is that when you tell about them they grow bigger and more appalling and when you tell of the joys and the fun with optimism, why you forget all about the troubles and they do not seem worth mentioning after all. It is a great thing to rise superior to our troubles and we can if we will and if we do something for others the cloud of troubles will pass us by and old Sol will show his merry face.

IS THE CHURCH WORTH WHAT IT COSTS?

The church is our chief organization for the cultivation of the soul. It is our source of information and inspiration for things eternal. Certainly for this reason alone it is worthy of the battles which we must necessarily fight to sustain it.

Of course, people complain about church expenditures. It is often natural. And yet it has been our observation that the people who complain most about paying to the church are usually the

ones who pay the least, while those who pay the most are the ones who complain the least.

If men would know the facts, the truth is this: the church is the one organization that deserves the support of every man, even the rankest infidel, the most stubborn agnostic, as well as the most faithful believer, for they are the recipients of its existence, the measure of blessings varying only according to the degree of faith, interest and contribution.

Men get out of a thing that which they put into it. No one who makes a genuine spiritual contribution to the kingdom of God ever complains of his or her returns. It is the most compensating factor in our civilization; the most remunerating of all of our investments.—McComb Enterprise.

MISSIONARY BRIEFLETS

Mr. J. S. Oxford, principal of Palmore Institute, known as the best night school in Japan, and Mrs. Oxford were guests of honor at a dinner given recently by the alumni of Palmore in the city of Kobe. Among the Palmore graduates present were two prosperous export and import merchants, one of whom is a member of Kobe Foreign Board of Trade and the other is frequently sent by the Japanese Government to all parts of the world on trade missions; another graduate who is private secretary to the manager of the Kobe branch of the National City Bank of New York; another graduate the first on the staff of the City Bank and many others holding important positions in the business world of Japan. Inasmuch as a Palmore graduate has charge of employing office help in the National City Bank, there are always twenty or more Palmore men on the staff of this institution.

The Home Circle

SANCTUARY

Each life should have its Holy Place,
Where it can meet Him, face to face;
And worship there—secure, apart,
After the dictates of the heart.
Not always in a house of stone
He holds communion with His own.
Can common granite, brick or wood,
House in the Beautiful and Good?
The priest, the preacher, there may meet
Their people at His mercy-seat;
And, lifted as on wings of fire,
May soar the music of the choir—
The supplied choir, so costly gowned.
Not there the God is always found.
I sought Him in the holy fane.
I sought, but only sought in vain.
I find Him in the crowded street;
In friendly faces that I meet.
I see Him in a baby's face;;
In mother-love His dwelling place.
And in a mother's face I see
The face of the Divinity.
I find Him in the singing pine;
In stars and moon and sun that shine.
In the low lullaby the thrush
Sings in the twilight's holy hush.
Oh, sacred hour! The dewy dusk
Is heavy with the roses' musk.
Like nuns' white faces, bowed in prayer,
In prayer they bend. A vagrant air,
A baby's breeze, stirs fitfully
The soft leaves of the maple tree;
Whose murmurs come as low, as sweet,
As baby's lisp, whose lips repeat
Their, "Now I lay me down to sleep."
There in the twilight, sweet and deep,
There, with my roses, I can find
A sanctuary of the mind.
And I can touch the shining goal

So long sought-after by my soul;
A soothing peace, a calm that brings
The balm of healing on its wings—
My Mizpah! He has met me there
Upon the common ground of prayer.

J. F. DORROH.

Madison, Miss.

A BAD NIGHT FOR THE FLYING INDIANS

By Frauces Margaret Fox

The little girl, Amelia, who went to live in the deep woods of Northern Michigan when she was seven years old, was never afraid of anything, not even bears and Indians. Two or three times, when she was only seven, she and a bear picked blackberries together. She was on one side of the brush and the bear was on the other. They got along politely. She loved all wild things and they never did her a speck of harm.

Indians lived near the spot where her father built his log cabin, but they never came to call until long after the house was finished.

Before little Amelia's father had made a door for their new house, or had put in a window, he had to leave the little family and walk to Petoskey, and back, after more supplies. He was a good walker. But Petoskey was eighteen miles away through a pathless forest, and he could not go and come back in one day with a load of supplies on his back. He had to leave Amelia, her baby brother, and their mother, to take care of themselves for one night. He said there was nothing to fear, as the Indians in that part of the country were "tame as pet kittens!"

After the father had gone, the forest seemed more vast and lonely than ever to the mother. She was afraid of wild animals and all Indians. When daylight faded and night began she hugged a blanket over the doorway and covered the hole that had been left for a window.

The children said their prayers and their mother tucked them in bed. She went to bed, too, but she didn't undress. She was so afraid of Indians that she could not close her eyes. She believed that they would come that night with their tomahawks and scalping knives. So she waited and listened for war-whoops.

Instead of war-whoops, mother began to hear whispering.

"Whiss-zip, whiss-zip, whiss-zip," came the strange sound again and again.

Amelia's mother knew that the Indians had come. They seemed to have come flying. Now she heard them whisper and hiss from the tree tops. Next they seemed to be on the roof. The sound of their shrill whispering came down the chimney. After that, for a time, little Amelia's mother decided that what she heard was the sound of arrows whirring through the air. At last, however, she believed that the Indians were neither whispering nor shooting arrows. She was sure they were softly sharpening their tomahawk. When the scared mother thought of that, she gathered her sleeping children in her arms and sat near the door to wait for the Indians to come.

The little girl awoke, said something about "good Indians," and went to sleep again. But the poor mother stayed awake all night long, expecting the Indians to come walking into her cabin.

In the early dawn Amelia's weary mother saw one of her Indians. She heard him at the same time, so there was no mistake. He made the queer sound she had heard all through the summer night. She saw other Indians like him. They could fly. They were birds. When father came home he said that they were nighthawks, and that they were good friends because they flew through the air catching mosquitoes to eat.

That was a joke on mother. But it didn't seem funny to her. She could not laugh.

Little Amelia laughed merrily. And ever after she had a name of her own for nighthawks. She called them "Flying Indians."—Zion Herald.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

PERSONAL AND OTHER NOTES

The Advocate as a Mother's Day gift is the idea of Mrs. C. W. Shannon, Flora, Miss. Can you beat it?

Dr. and Mrs. J. G. Snelling, of the Memorial Mercy Home, recently spoke at our First Church, Gulfport Miss.

Rev. C. A. Schultz, Jackson, Miss., writes a good letter and passes along some friendly words. Success to his work.

Dr. Geo. F. Winfield, Associate President, Whitworth College, recently spent a week in a meeting at Laurel, Miss.

W. F. Rogers, of Kilmichael, Miss., speaks a strong word for the Advocate along with some subscriptions renewed.

J. C. Cavett, Secretary of Mississippi Sunday School Association, expresses appreciation of the Mother's Day editorial.

Rev. J. C. Wasson, pastor at Marks, Miss., recently preached the commencement sermon for the Darling High School.

Mrs. H. H. Crisler, Jr., Bay Springs, Miss., has favored us with a list of subscribers and a promise of more. Thank you, Ma'am.

Rev. Victor Clifford filled the pulpit at the Centreville, Miss., church recently. Reports of the sermon are very gratifying.

Although late in renewing, I am glad you did not discontinue my paper, is about the way Mrs. Bessie C. Williams, of Victoria, Miss., writes.

An invitation from Rev. J. Early Gray, Crystal Springs, Miss., to visit him has considerable appeal in it when we think of what is growing in those fields up there.

Some addition has been made to the church building at Tupelo, Miss., providing equipment for the social life of the people. A kitchen has been built and furnished.

"We are still working for the Advocate. And before long we hope to have all renewals and a few new subscribers for good measure."—L. T. Nelson, Georgetown, Miss.

Rev. R. F. Harrell, Columbia, La., insists that hard times are the right times for people to take and read the Advocate. He is following his preaching with his practice.

Gangway for the young preachers. Rev. Geo. Fox, Jr., student of Centenary College, preached

to a good congregation at the Logansport Methodist church a few Sundays ago.

The play, "Who Killed Earl Wright," was given at the Junior High School auditorium, Baton Rouge, May 13. This play is calculated to cause one to consider the effects of alcohol.

Miss Josephine Childress, second daughter of Rev. and Mrs. W. C. Childress, Homer, La., is among the "sweet girl graduates" of the high school there this year. Congratulations.

Rev. J. B. Kendall, general evangelist, is ready to hold some great church or tent meetings in the states of Mississippi and Louisiana. You can get him at 1127 Richmond Rd., Lexington, Ky.

Rev. R. E. Rutledge, Meridian, Miss., reports a good meeting in his church. Rev. O. H. Scott, Enterprise, Miss., did the preaching. Eight joined the church, two by vows, the others by baptism.

The parsonage at Houston, Miss., where Rev. G. H. Boyles is pastor, has been gone over both inside and out, thus making it practically a new house. It is a very attractive home from every standpoint.

Just about the time we got through congratulating the Purple and White, student publication of Millsaps College, for the removal of the cigarette advertisements it came back with two of bill-board size.

A friend reports of the good work being done on the Bonhomie charge, under the leadership of Rev. W. T. Griffin. Sunday School, Missionary Society and other departments of the church life are doing well.

"I hope to send you some more subscriptions later. I prize the Advocate greatly."—M. G. Matheney. There are two meanings to be put on that word, "prize," and Brother Matheney seems familiar with both. We can feel him.

A nice letter from Miss Dorothy Weber, one of our own girls, who is doing work at the Bethlehem House, Augusta, Ga., promises us a story of the work that is being done at the Bethlehem House. Better be on the lookout for it.

Already movements are under way in the Louisiana Legislature to do away with the Hood Law, the Prohibition Enforcement Act of the State. You better write your representative and senator and let them know what you think about it.

Rev. C. W. Crump, Houston, Miss., reported a good Easter program. Among those contributing one dollar each were O. C. Chandler, Fred Buchanan, S. Mims, Silas Carter, J. C. Pulliam, Preston Cartlage, A. B. Crump and Andrew Jones.

Rev. J. W. Booth, pastor at Winneboro, La., reports a great Mother's Day. Rev. Dan Barr, at the request of pastor and people, delivered the morning sermon. Rev. T. W. Stodghill preached a strong sermon to the evening congregation.

Rev. M. W. Beadle, pastor at Merryville, reports that he lost his parsonage on April 30 by fire. Practically all contents were saved. "We are getting along mighty well at Merryville. There were six praying at the altar last Sunday night."

The interior of the parsonage at Okolona, Miss., has been much improved. Rev. and Mrs. T. E. Gregory take a pride in having the parsonage home one of the most attractive in the town and the church people of Okolona join them in that spirit.

"More to follow later," is the word Rev. E. D. Simpson, pastor of the Vancleave Circuit, Ocean Springs, Miss., sends along with his list. "Everything is growing in this charge except—Well, just quit mentioning it and preach the gospel cure." Amen.

Our good friend, Dr. Ballard, who is spending a while in the city of Little Rock, sends greetings and encloses church bulletins of First Church. On the margin he says, "We have good preaching up here." We do not feel that the Doctor is making comparisons.

Our church at Belzoni Miss., is showing decided growth under the pastorate of Rev. S. H. Caffey. Every department of church life is flourishing. Belzoni is fortunate in having a splendid personnel of young men who are interested in seeing the church grow.

We received Rayne Memorial's announcement of Mother's Day Service. That little old "Postal Service" is a great thing. It just rings your doorbell, makes the church's announcements and goes on. Dr. W. W. Holmes is meeting with increased interest from his people.

Rev. A. T. Mellwain, pastor at Greenwood, Miss., announces his special services to be conducted by Rev. Burke Culpepper, running from May 8 to 22. We trust that the meeting may pass beyond all anticipations and that the good city of Greenwood may be greatly revived.

Dr. B. L. Sutherland, presiding elder, Brookhaven District, closes out a great meeting at First Church, Brookhaven, at which more than a score came into the church; then goes right on to Monticello to begin a meeting there. May increased success attend his efforts.

Dr. E. B. Stribling, Rolling Fork, Miss., renews his subscription. Mrs. R. M. Elliott is Pastor's Assistant and is looking after the interests of the Advocate in that community. We are glad to feel that she shares with us the responsibility of this work. Rev. J. A. Moore is pastor.

We are delighted to announce that all the workers at St. Mark's Community Center, New Orleans, with the exception of Miss Addison, have been returned to their posts at St. Mark's for another year. Miss Addison goes to Kansas city. We are sorry that we could not keep her.

The program for Mother's Day at Galloway Memorial Church, Jackson, Miss., was loaded with great things. Dr. Decell, the pastor, was recently appointed by the bishops as fraternal messenger to the African Methodist Episcopal Zion Church, whose Conference is in session at Pittsburgh, Penn.

Things seem to be happening up around Park Avenue, Shreveport. Dr. Theodore Copeland is conducting a great meeting there. Rev. L. W. Cain, the pastor, is scheduled for the commencement sermon at Fair Park High School of the city. His daughter, Miss Eleanor, is among the 150 to be graduated there.

"The church once held a supreme position in the world, but the church today is not occupying that position as it ought. We were once a church of redemption. Let us go back to that position and emphasize that doctrine." Bishop McDowell in his great opening address at Methodist Episcopal General Conference at Atlantic City.

The Men's Bible class over at Lake Charles, of which Prof. Ward Anderson is teacher, has on a campaign for increased membership. They have already had a get-together time over some chickens and spaghetti. We shall put our money on both sides, feeling sure that both will win for the class.

We thank Rev. Chas. W. Wesley, our pastor at Shubuta, Miss., for a good list of subscriptions. Says he, "Times are hard, but I am going to do my best for the Advocate. You are giving us a good paper and you deserve the support of the church in all three of the Conferences." He is not named "Charles Wesley" for a nickname. He is a real Methodist.

The church at Iuka, Miss., has one of the best auditoriums for holding a worship and preaching service that you will find any where in the Church. It has been re-decorated inside recently because of a fire, so now it is attractive and has perfect acoustical properties. A large congregation can be seated comfortably. Rev. S. H. Ashmore is the pastor.

We are indebted to Rev. Carroll Varner for a clipping from one of the Florida papers giving an interview with Irving Bacheller which we hope

to share with our readers. "I am enjoying the Advocate. Your editorials are sprightly and the paper is full of interesting news. I get very lonesome at times for my old Conference associates," writes Brother Varner.

Those cooler brethren of our big Methodist family seem to be stirring up things up there at Atlantic City. Better keep your eyes on them. They are dealing with high explosives. Bishop Arthur J. Moore, our fraternal messenger, made a good accounting of himself and his church. We hope to share his address with the readers of the Advocate. Would you like it?

Do you know Mr. R. E. McInturff? Well, he is conductor on the I. C. Railroad, and is a member of Carrollton Avenue, New Orleans. He steadily, persistently and courageously preaches the gospel to those whom he meets along the road. He radiates the good life. We caught him with a rose in his buttonhole the other day. It symbolizes his friendly spirit.

We are glad to note that our good friend, J. R. Abels, up at Ponchatoula, La., has succeeded in securing his pastor's renewal, cash on the "barrel head," or strawberry crate. And he says, "Coming slow but sure, look for more soon." And this is not the first time we have heard from him. Rev. J. H. Bowdon is the pastor and he is not letting the weeds grow in his part of the vineyard.

Nations are now paying seventy-five per cent of their budget for wars, past and present. Can't we make it one hundred? We make it more than that when we continue the foolish and bloody business of laying down the choicest of our land in the arms of the Moloch of destruction. In the next war let us send out all our old men first, led by our diplomats and warmakers.

"You are giving us a good paper and worthy of the support of all our people. I pledge you my co-operation to assist in making it a success from the subscription standpoint, and, as I understand, this is your greatest need just now." Rev. W. D. Hawkins, Missionary Secretary of the Mississippi Conference, is the author of that statement. With that sort of help and understanding no task is too great.

In a communication from Mr. John H. Cowles, Grand Commander, Southern Jurisdiction, Scottish Rite Free Masonry, he says: "These are times when emphasis should be placed upon those homely virtues which animated our forefathers and less on gross materialism which is destroying our ideals." It might be wise for us to take a little time to place our country's ideals alongside our country's banks and ask ourselves which would be the greater loss.

"We have no leadership. The summer of 1932, in my opinion, will be of great moment to humanity. It will mark the beginning of economic recovery or it will denote greater distress than we have yet experienced. We have vast wealth, but Rome had as much wealth when it fell as when it was at the height of its power. It was not poverty that caused her fall. It was a defect in the administration of wealth." From a recent speech of Senator Borah of Idaho.

We like for these "connectional" fellows to connect every now and then. They sometimes feel a bit orphaned. They do not have a people to pastor, and they miss that warmth that grows out of such a relationship. Rev. B. L. Schubel, from the General Board of Christian Education office at Nashville, came by the other day. He had been down here in the Evangeline country helping Rev. A. K. McLellan, Extension Secretary of the Louisiana Conference Board of Christian Education, in some institutes.

Dr. P. L. McCreary has been called home to the funeral of his mother, who was killed in an accident a few days ago. Dr. McCreary is Boys' Worker at St. Mark's Community Center, New Orleans. In addition to this work he is used in the laboratory clinic. He is scheduled to receive his degree in medicine from Tulane in June. Dr.

McCreary is a nephew of Dr. Lazenby, editor of the Alabama Christian Advocate, and a most highly estimable and useful young man. Let's give him a lift with our prayers and sympathy.

About ten years ago, when Rev. W. M. Campbell was a rural mission worker in Columbus and Aberdeen Districts, he spent some time at Fulton, Miss., working with the small band of people there. Up to that time Fulton church was a very weak, struggling congregation. Beginning with that revival the Fulton church has steadily developed until now they have one of the most attractive and commodious church buildings, almost free of debt, with a congregation organized for present-day church activities and a steady growth in every phase of church life. Rev. W. L. Atkins is the present pastor.

What if banks do close? Not many of us Methodist preachers are loaded down with bank stock or deposits. We had just as well learn to get on without them. Two failed over in the city of Abbeville, La., but the pastor, Rev. H. W. Rickey,

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For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

goes out and gets some subscribers, proceeding on the assumption that the people need the paper and that the Advocate must go on. His lip is not hanging down either. Of the people he says, "They have not made any new money in two years, but we want you to know that we are interested in you and your job." He convinced us. And we are interested in him and his.

We better look into this. The preachers of five parishes in Louisiana, Calcasieu, Allen, Beauregard, Jefferson Davis and Cameron, met at the Simpson M. E. Church, in Lake Charles, the other day and formed a five-parish ministerial organization. Now, that looks encouraging. They pledged themselves to the unqualified support of the Eighteenth Amendment and the enforcement of the Hood Act, and to expend their efforts toward the alleviation of strained economic conditions. There's dynamite in an organization like that. Eight church bodies were represented in the meeting. The preachers of our country can accomplish great things in the direction in which these pastors are headed. And no evil force in the community wants them against it. The Advocate pronounces its blessings upon the movement.

We take the following from the Methodist Church Notes in the Banner-Tribune, of Franklin,

La. Rev. C. C. Weir is pastor: "We had a most instructive meeting at the church on Monday night. The devotional service was conducted by Dr. A. M. Serex, of New Iberia. The Rev. A. K. McLellan explained briefly the work and aims of the Conference Board of Christian Education. The Rev. B. L. Schubel, of Nashville, Tenn., briefly spoke of the new plans of the General Board of Christian Education as given by the last General Conference. In spite of the fact that some of our workers were out of town and some were ministering to the sick, we had a good-sized congregation. These gentlemen came to us with a real purpose and each gave us a fine message in his own line. Brother Schubel was a guest of Mr. and Mrs. Jno. M. Caffery; Brother McLellan was with Rev. and Mrs. Wier. They both appreciated their visit. Dr. Serex returned home. It is interesting to note that Dr. Serex and Brother McLellan were college mates and roomed together at Emory University as ministerial students."

BISHOP DOBBS AT RUSTON

Bishop Hoyt M. Dobbs paid a visit to Trinity Methodist Church, Ruston, La., Sunday, May 15. A great day was anticipated by that good congregation. No one who has heard Bishop Dobbs preach has any doubts as to his making the most of the occasion.

LOUISIANA PASTORS, GET THIS ONE

Rev. R. W. Vaughan, statistical secretary of the Conference, is saying that we must have Tables I and II in his hands this year ten days before the opening of the Conference session.

This is made necessary by the fact that the session will be shorter, making impossible the compilation of the statistics during the time allotted to the Conference session.

Since this is as much our business as it is of Brother Vaughan, let us have them in.

Yes, we'll mention it again.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

A meeting of the Mississippi Conference Historical Society is called for 2 p. m., Tuesday, June 7, in the Lampton Auditorium of Whitworth College. All preachers of the Mississippi Conference are members.

H. G. HAWKINS, President.

TEMPERANCE AND SOCIAL SERVICE RESOLUTIONS

(Adopted by the Vicksburg District Conference.)

Whereas we believe that the economic, social and moral welfare of our people has been well served by the Eighteenth Amendment to our National Constitution, however imperfectly enforced; and,

Whereas, we believe that any sort of modification of this constitutional amendment would be detrimental to our welfare and the welfare of the generations to follow after us; and,

Whereas, there is a relentless and determined effort upon the part of the enemies of temperance and prohibition to modify or repeal the Eighteenth Amendment;

Therefore, be it resolved, That the district conference of the Vicksburg district of the Mississippi Annual Conference of the M. E. Church, South, in session in the town of Utica, Miss., April 27, 1932, hereby register in the strongest terms our protest against any effort to nullify our prohibition laws and to open the way for the return of the legalized sale of intoxicating liquors;

That we recommit ourselves to diligence in the effort to create and crystalize sentiment in favor of temperance and prohibition.

Signed: J. A. MOORE,
M. M. BLACK.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM W. (DUFFY) TALLEY was born near Sun, La., May 11, 1867; died April 26, 1932. He was married to Miss Lenora Jones 37 years ago. Seven children were born to them, five living. He united with the Methodist Episcopal Church, South, in early life, and was always a faithful, devoted Christian. His home was the preacher's home. He never absented himself from the house of God unless providentially hindered. He was a member of the board of stewards for years, and was ever faithful in discharging the duties of that office. The Word of God was a light to his pathway. He studied it and knew how to impart its great truths to others. He was one of the best Bible class teachers I ever listened to. He passed away in peace, leaving a wife, five children and a host of relatives and friends to mourn his departure. A large congregation of loved ones and friends attended the funeral, which was conducted by his pastor, Rev. W. H. Brown, assisted by Rev. B. D. Watson, of Slidell, La. Rev. Horatio Mitchell, Baptist pastor of Enon, and the writer Prof. E. E. Loynes, parish superintendent of education of St. Tammany parish, spoke of his long association with Brother Tally as a member of the school board. A good man has gone to his reward. May the blessings of our Heavenly Father rest upon his loved ones, is my prayer.

F. N. SWEENEY.

TWITTERINGS OF TIMOTHY TWIG

By Dr. R. H. Bennett

Why Is a Democrat?

Theodore Roosevelt used to tell a story on himself about a political speech he made in a hot campaign in Maine, in a neighborhood where Democrats were as scarce as hen's teeth. After he got going well in his speech, he paused and said, "I wonder if there is a Democrat in all this big crowd?" A big fellow stood up in the rear. "And so you are a Democrat!" said Mr. Roosevelt. "Yes, sir!" "My friend, may I ask why you are a Democrat?" "Well, sir, my grandfather was a Democrat, and my father was a Democrat, and I am a Democrat." "I suppose," said Mr. Roosevelt, "that if your grandfather had been a horse-thief and your father a horse-thief that you would be a horse-thief." "No," said the sovereign, "in that case I would have been a Republican."

Our Moolies

Our well informed advisors are telling us that the cow is to be our salvation in Dixie, where cotton seems

destined to go the way of indigo and rice, each the crop at one time with a golden crown on its brow.

Thanks be, along with this new movement we are getting in more and more improved stock. So mote it be. General Washington's experience has been that of the southern farmer too long. Father George said he had a hundred cows and yet had to buy butter for his family.

But the days of the runt and rangy herd are passing, though too many of them are still seen in the turpentine veldts of South Georgia and amid the dwarf palmettos of Florida, poor bun-

dles of sun burned sinews, fighting flies and ticks, and grinding away on a cud of briars, wiry grass and palm leaf fans. Those old times were the days when the adolescent youth found that the cows did not give any milk. He had to take it away from them. My South Carolina friend had a cow last year that he was trying to sell. Of course, the purchaser asked the main question, "How much milk does she give?" And the answer was, "I don't know whether she has any milk or not, but she's a good cow and if she's got any milk, she'll give it to you."

Golf

Golf is not a game. It's a disease. Sandy met Jamie (both devotees of the tees). "Yis, Jamie, I'll go 'round the links with you in the morning." "In the morning?" "Yis, in the morning." "In the morning?" "Yis. Yis. In the morning. What about it, mon?" A long silence of thought and no reply, and finally, "Weel, I was thinking of getting married in the morning, but, but I'll go round wi ye." Now, ladies, what about it? Why not marry him and go to the links with him?

Lander College, Greenwood, S. C.

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The New Orleans Christian Advocate, working in connection with the Travel Institute of Bible Research (a Christian Educational Institution not operated for profit) is now organizing groups of Christian people to make the glorious pilgrimage in the company of eminent Christian leaders. To them will come an experience which can never be forgotten. To see the land as He saw it—to walk the paths made sacred by His feet—and to actually touch the stones which once knew the glory of His hand. What greater inspiration can come into the life of any Christian?

And now it has been made possible for hundreds—and especially for you. A voyage nearly half way around the world—a comprehensive itinerary of sightseeing not only in the Holy Land but also in the other Mediterranean countries and in Europe—all now can be yours at a remarkably low cost.

You will not have a travel care or worry. Internationally famous ships will carry you across the sea and back again. Every detail of your trip will be handled by the Travel Institute of Bible Research and their representatives. While in the Holy Land your guides will be eminent scholars—historians and archeologists who have dedicated their lives to His service. Your trip will be as easy and simple as a Sunday School picnic—and your companions will be congenial Christians from all over America.

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You should investigate today—now. The voyage you always have dreamed about—the inspiration which will increase your understanding of His teachings immeasurably are both within your reach. Send the coupon today—now. That is the first step toward making your dream come true.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

MAY, 1932

Theme:

"What Prohibition Has Done for Home Mission Communities."

Projects:

1. If you have a Wesley House in your city or near by, interview the workers concerning effects of the prohibition law in their community.
2. Study the effects in your own community.

A WAY OF LIFE

Loring A. Schuler, editor of the Ladies' Home Journal, wrote recently: "Christianity," it has been said, "has not been tried and found wanting; it has been found difficult and never tried."

We miss the genius of it because we are not willing to work for it. There is nothing worth having in life which does not entail a certain amount of sacrifice to get, whether it be success, happiness or wealth. A mother's love may be cited as an exception—but do we really get it if we make no return?

Capudine best for PAIN because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—
Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice—also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts four weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

Any religion must be tried to be known, but particularly Christianity, which is a way of life. We can live on a Christian heritage without ever knowing Christianity. It is like a far country of surpassing beauty which we have always intended to visit, but our time has been so occupied by little trips into the shabby houses next door that we have never made the effort.

In times like these, when so much that we have valued has been swept away, would it not be wise before we build again to see that we "work not for the food which perisheth, but for the food which abideth unto eternal life"?

THE GUEST MONTH IN YOUR MISSIONARY SOCIETY

The June meeting of your Missionary Society is to be a Guest Meeting. Every woman member of the church is to be your guest at that meeting. The meeting is to be characterized by beauty of arrangements and by an interesting program. Committees must be appointed at once for prayer and to plan invitations, welcome, program, and refreshments.

The invitations must include every woman in your church from twenty-four years old and up. They must be issued with sufficient formality and in time to be regarded as a social obligation.

These invited guests must be welcomed with the warmest cordiality.

The program must be the most attractive and appealing possible. It should be based upon the regular June program which pertains to a subject of great interest to all women, but should have additional features such as appropriate music, a welcome to the guests, and a message from a "Guest Speaker" on "The Appeal of This Organization to Church women."

The "Guest Speaker" should be chosen with great care from among the outstanding missionary women of your community. She should be the best prepared woman of your city and community from the standpoint of personality, missionary information, and ability to speak. She should be chosen as soon as possible so as to have time for preparation.

Speaking points for this "Guest Speaker" can be obtained from the Literature Department, Doctors' Building, Nashville, Tenn.

A play entitled, "Modernizing Young Mrs. Patton," may be used also or substituted if the speaker cannot be secured. Order from Literature Department. Price, 5 cents.

The refreshments should be exceedingly simple. Dainty sandwiches or wafers and a cup of tea will be all that is necessary. The refreshments however, simple, should be served with the same regard for beauty that characterizes the most beautiful functions of your community.

The real purpose of this "guest" meeting is to win "Every Woman in Your Church a Member of Your Socie-

ty," and an invitation to join should be extended to each guest. This invitation may be an attractive card with the refreshments or a personal note put into the hand at some appropriate time during the meeting. Great care should be exercised in the preparation and delivery of these invitations. The written invitation extended may make provision for an immediate answer or it may open the way for a visit from some member of the society especially designated and a personal interview later. Whichever plan is used should be worked out very definitely. The conditions of membership are a gift of prayer, service, and money (according to the ability of the woman, she being the judge), and it is possible for every woman in the church to be won for membership.

Prayer. Through all the enthusiastic and detail planning for this even, the leaders will keep constantly in mind the great objective in the effort. The society has a spiritual message and a place of service for every church woman, but only the Spirit of God can make it effective. Let groups meet regularly and pray for the full manifestation of His power in this "Guest Day" occasion.

CONFERENCE NEWS

Louisiana

The Monroe district meeting for 1932 was held April 21, at Waterproof, with about one hundred fifty women present. Mrs. B. F. Hatch, district secretary, presided.

The devotional was conducted by Mrs. Sam McCain, of Waterproof, during which a little girl member of the children's department, sang "World Babies for Jesus." A baby life member, Sue Noble Riggs, was introduced.

An impressive memorial service was held in memory of Mesdames S. M. Faulk, S. H. Whatley, C. M. Morris, John Lindsey and Whit. Stodghill. "Golden Bells" was sung by a male quartette and the lilies used in the service were later placed upon the grave of Mrs. Faulk, who was the grandmother of the district secretary.

Spiritual cultivation was stressed by Rev. Hyams, of Lake Providence, and Mrs. A. W. Riggs, Jr., sang "I'm Praying for You."

Messages from Council and Conference brought by Mrs. S. M. Collins and Mrs. J. L. Cummings. Mrs. O. L. Tucker, told of "Czechoslovakia, the Land of Torch Bearers." She gave points of interests in our work there, especially in Bohemia, the land of Jno. Huss, an early Christian martyr. Then was introduced a real Bohemian girl, Mrs. Emely Kutil Archibald, a native of New York, who married Mr. Coster Archibald, a Richmond parish boy, during the time he was in the U. S. Navy. She made all hearts beat with hers as she told of her grandmother coming to this country when her mother was a little girl, and some of her memories of that country. She never learned to speak English. Mrs. Archibald expressed pleasure at being a member of W. M. S., closing by saying "God bless you all" in her mother tongue.

Miss Mary Mhoon, accompanied by Mrs. C. M. Noble, Jr., played very appropriately, a violin solo, "Humo-



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and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
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resque," by Dvorak, a Bohemian composer.

A poem, "Vote," was read and attention called to a prohibition poster made by Mr. Gordon Longkabel, of Mangham, which stressed all writing president, senators, and congressmen before May 8, stating that we want no repeal or modification of prohibition laws. A letter to this effect, from Monroe district, representing about 1,000 women, was sent to President Hoover. "Prayer for Peace, from a Young Heart" was given by Miss Leslie Vines, of Waterproof, and attention called to another poster, "The Rainbow of Hope for Peace." If we want peace we must plant it in the hearts of our children. All sang "Sweet Peace, the Gift of God's Love," and Rev. J. W. Faulk pronounced the benediction.

Mrs. E. E. Stewart appointed chairman for school of instruction in each department, which met just after outdoor lunch served by the Waterproof auxiliary. The afternoon devotional was conducted by Mrs. D. A. Whitfield, of Tallulah. An interesting and instructive playlet, "Modernizing Young Mrs. Patton," was given by the Y. W. Circle of Winnsboro. "Please Subscribe," a Voice song by Miss Mariam White. We'll have to sing a new song next year, for the name of Voice has been changed to World Outlook, and indeed that is what it is! Council certificates for Mission study were presented to Columbia, Delhi, and Winnsboro. It was voted to send

(Continued on Page 14)

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

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It is a Reliable,
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Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.



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Southern Church Department
METHODIST EPISCOPAL CHURCH, SOUTH
808 Broadway, Nashville, Tenn.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

To read the Extension secretaries' reports is much like reading the reports of the old-time circuit riders. At this writing Mr. Hull is aiding in a series of meetings on the Foxworth circuit. The reports from the meeting were most encouraging.

He has delivered five school closing addresses and preached four commencement sermons. Lay sermons are at times most effective. While Brother Hull is not ordained, his messages are well received and most fruitful and the people call him a preacher. This work is helpful to the church in many ways. It opens doors and magnifies opportunities.

Sixteen churches were visited, besides other work. Epworth Leagues organized and Sunday schools reorganized. Services held in out-of-the-way places and people reached and encouraged to reach others. A flaming evangel, 1,300 miles traveled by car to fill his engagements.

Bowen Inman Hull had the misfortune of breaking his arm at the elbow and it looks as if he will be left with a stiff arm. This kept his father out of the field for a short time. May we ask the Heavenly Father to bring the remedy that this young son may be a useful man fulfilling the hopes of his parents.

Miss Mary E. Skinner, superintendent of children's work for the Methodist church, was a visitor to our conference for seven days. Within that time we visited 12 churches in the interest of children's work. Fifty-seven individual churches were reached; 111 departments and classes aided; 687 persons attended the meetings.

Miss Skinner was a most helpful worker and came at a time most needed. While our meetings were in the interest of children, all phases of church work were heled.

Our itinerary began at Jackson, at Galloway Memorial Church. Carthage Church sent for us and Miss Skinner led the service that night and met with the children's workers after services. Brother Sells carried us to Union, where a two-session institute was held. Rev. W. M. Sullivan, presiding elder of the district, met us and carried us to Newton, where a night session was conducted in the interest of children's work. Rev. G. H. Jones met us at Newton and took us to Montrose, where a meeting was held for that territory. Rev. J. W. Thompson brought us to Bay Springs, where the board of education and the workers in the Sunday school met us for a two-hour session. We went by train to Laurel. Mr. and Mrs. Terrell met us at the train and took us to our homes for the night. The service at Kingston was well attended. The next morning we entrained for Hattiesburg, where Mrs. C. W. Sullivan met and cared for us. A two-session institute was conducted in the interest of children's

work. By train to Lumberton, where Rev. M. L. McCormack cared for us. A three-session institute was conducted here. Brother McCormack took us to Columbia for a night session. The next morning by bus to McComb, stopping long enough at Tylertown to go through the lovely church building and speak to Brother Weems. Brother Hunt was our guest. To Fayette by way of Jackson, where Brother Cottrell graciously cared for us. Thence by bus home. I have written thus fully that you may see what a soldier Miss Skinner is. Her messages not only helped those who were seeking to know how better to do their work, but burned with the intensity of her own spiritual life and hungry desire to serve. The church indeed has a workman of unlimited zeal and energy in Miss Skinner.

Pray for the work and the workers. Pray that our Sunday School Day offering may increase. Our funds are woefully short and our only hope is Sunday School Day offerings.

The assembly programs have been mailed out. It is hoped that they are placed in the proper hands in each church. The publicity committee has tried to sow down the entire Conference with this program and we need your co-operation to make their efforts fruitful. Please render all the aid possible.

It was the pleasure and profit of the Extension Secretary to be with the folks at Magnolia Sunday. The church is maintaining a high standard and reaching out for better things. It was a real pleasure to meet with their board of Christian Education and find that they were making plans for advanced work and were meeting and making real efforts to give to their church a real program of Christian education.

Much interest was manifested by all of the workers. They are sure to make progress and render a large service. It is always a pleasure to visit Magnolia and work in their church.

It was a delight to visit Shubuta and be with the pastor, Rev. C. W. Wesley. He is rendering a fine service in this pastorate and a service which is greatly appreciated. He had called his workers together for two sessions and it was a real opportunity. The Conference expects great things from the Shubuta church. This is one of the most capable memberships in the Conference and can lead the way in educational work and promote a unified program that will contribute to the ongoing of the work in the entire church.

The Shubuta church has built an annex which gives them ample room to care for all of their work and make a wonderful working plant. Under the capable leadership which is theirs the membership has exceptional opportunities.

In all your planning do not forget

the Pastors' School at Seashore Assembly Grounds, June 27 to July 8. This is going to be a real treat. Pastors and Christian workers will have a fine opportunity for improvement.

The Missionary offerings for April this year is behind the offering for Missions of this month last year. We regret this, but are proud of the faithful ones who through ill and bad remain loyal and give of their means that the cause of Christ may go forward.

Pray for the work and the workers.

JOHN C. CHAMBERS.

LOUISIANA CONFERENCE NOTES

Sunday School Day returns have been encouraging. Thirty schools have reported their offerings to date. We earnestly urge every Sunday school in each district to observe Sunday School Day, and remit the offering to Mr. Floyd B. James, Box 742, Alexandria, La.

During the week of May 1-7, Rev. A. K. McLellan, Extension and Promotion Secretary, with Rev. B. L. Schubel, of our General Board of Christian Education, visited the following places in Institutes: Bayou Shaffer, Berwick, Franklin, Morgan City, Griffin, Bayou Blue, and Houma. The pastors had been untiring in arousing interest and securing attendance for these institutes. Dr. Frank L. Wells, Chairman of the Conference Board of Christian Education and Executive Secretary, gave a most interesting address on Christian Education Friday night at the close of the all-day institute at Houma.

The Young Adult feature of the Young People's Assembly at Mansfield, June 7-13, should appeal to that group of older young people between the ages 24-30. Mrs. R. E. Smith will teach the course on "The Home in Society," and Dr. D. L. Mumpower will give the course on "Christian Education of Adults." We urge our pastors to co-operate in interesting these older young people of their churches to plan to be at Mansfield at this time.

Copies of the programs for the Assemblies to be held at Mansfield College June 7-13 and June 14-20 have been mailed to all pastors and officers of Young People's Divisions in the local church. Plans should be made now for attendance of young people from every local church Young People's Division on these Assemblies at Mansfield during the month of June. Splendid and instructive programs have been arranged, carrying instructors and courses which tends to develop the spiritual life of those who attend.

Standard Training Schools to be held during the month of June, with courses and instructors, are as follows:

Mansfield, June 7-13.—Primary Materials and Methods, Mrs. W. W. Holmes; Worship, Mrs. R. R. Branton; Teachings of Jesus, Dean R. E. Smith; Chairman of the Board of Managers, Rev. L. W. Smart, Educational Director, Prof. I. C. Strickland.

Minden, June 12-17.—Pupil Study, Mrs. R. R. Branton; Formation of the

Canon, Dr. A. S. Lutz; Organizing for Christian Education, Rev. A. K. McLellan. Chairman of Board of Managers, Rev. W. R. Harvell. Educational Director, Dr. A. S. Lutz.

Dr. W. W. Drake, presiding elder, and Rev. H. E. Pfost, Lake Charles District Secretary of Christian Education, are planning three institutes to be held at Leesville, Lake Charles and Crowley, June 21, 22 and 23.

Rev. L. W. Smart, pastor of our Pelican Charge, is planning a most interesting Fifth Sunday Program of Christian Education for all of the churches on his charge.

Attention is called to the material in the June issue of the Bulletin of Christian Education on Centenary College. Pastors are urged to use this material in preparing for observance of College Day.

The Conference for General Superintendents and Local Church Board Chairmen is scheduled July 23-25 at Mt. Sequoyah. It is hoped that a large number will plan to attend this Conference, since the plans are made with the interest of the general superintendents and local Board Chairmen in mind.

Undergraduates in the Louisiana Conference are urged to attend the Seashore Assembly, June 27-July 8, where they will have the opportunity of enrolling in courses of the Undergraduate Course of the Annual Conference.

The Leadership School at the Seashore Assembly, June 7-July 8, offers some of the most outstanding leaders of our Church as instructors and platform speakers. Our own Bishop Hoyt M. Dobbs will be present as platform speaker.

A. K. McLELLAN.

YOUNG PEOPLE'S DIVISION LOUISIANA CONFERENCE YOUNG PEOPLE

Have you seen the Assembly programs? If not, ask your pastor to let you see them, as they have been sent out to all pastors. This year they seem to be unusually attractive, and they are quite convenient to handle, too, for they are perforated to fit the binder that holds your pamphlet material. And their contents! Why, you immediately begin trying to devise means to get to Mansfield, after reading the courses offered, and the instructors, and speakers.



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.
10¢ and 35¢ at dealers.

Miss Elizabeth Langford has been in the field, promoting these wonderful assemblies, and other phases of young people's work, since May 1. She is quite busy attending rallies, district conferences, and so on. It is felt that the program will go over in a "big way" with Miss Langford back on the job, "full time."

A very important part of the young people's assembly this year is the Young Adult assembly, which will be held on the same dates—June 7-13—at the same place. Special standard training courses are being offered to meet the needs of those from 24 to 30 years of age. Dr. D. L. Mumpower, of Nashville, and Mrs. R. E. Smith, of Shreveport, are to be the able instructors of this work.

And, of course, the young people's assembly, for those between the ages of 16 and 23 years, holds much promise of inspiration, information, recreation. So, too, does the Hi-Assembly, for the 12-15 age group, which is very different in its program, yet strikingly attractive.

A pep rally for the young people of Baton Rouge district will be held at Bluff Creek Camp, Sunday, May 22, beginning at 9:30 a. m., with inspirational addresses, and worthwhile information regarding assemblies, and lunch picnic style. Miss Langford will be present at this rally.

How does your Young People's Division look financially? Are your pledges to Missions, Conference promotion, and Mt. Sequoyah paid to date? Be sure to make every effort to get these pledges paid by or before time for Assembly. Do you realize how much our missionary program depends upon whether or not pledges are paid in full? Would it not be a tragic thing to be forced to recall the missionaries who have consecrated their lives to carry our gospel around the world? Our Conference program, too, is very dependent upon the full payment of these pledges.

Felicity Church, New Orleans, young people organized according to the new plan, on May 3. About twenty young people were present, and they organized in two departments. Miss Virginia Biggers is president of the division, with Mrs. Jas. T. Harris as division counselor.

What has your young people's group done which shows growth and progress or accomplishment? Won't you write your publicity agent about this, at 325 Brice Street, Baton Rouge, La.

MARY SEARLES,
Pub. Agent, La. Conf. Y. P.

NORTH MISSISSIPPI CONFERENCE

Children's Work

It was the special privilege of our Conference to have Miss Mary Skinner director of Children Work of the General Board, to spend five days with us. Five general institutes were held, Indianola, Cleveland, Clarksdale, Grenada and Greenwood. In these institutes 26 different churches were represented by over 150 workers. We had only the workers with children present for these meetings, however, a few other interested workers came. The

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work done at these meetings will be of a lasting type. Much was done to encourage the workers and to help them with their many problems. In every instance the workers decided that they would like to have another such meeting and a time and place was set and a program committee appointed to arrange for the next meeting. Aside from these general institutes held, Miss Skinner addressed the congregation at Indianola at the evening hour, Sunday. Special workers' meetings were held with the local church workers at Cleveland, Clarksdale and Grenada. Every spare moment between times was taken up with personal conferences with individual workers. Miss Skinner also spoke to the Grenada College student body at chapel time and met with class in vacation school work taught by Miss Virginia Thomas at Grenada College. It was indeed a busy five days for Miss Skinner, and a time of high privilege for the workers of our Conference. A new day is dawning for the children's work of our Conference.

The Grenada Training School

A folder announcing the training school at Grenada College, June 6-11, is now available. If you are interested be sure to write to us. Courses are being offered for all workers this time. We should have the largest school that we have ever had. Make your plans to spend these six days in study, fellowship and recreation at Grenada College, June 6-11.

Sunday School Day

Many churches are observing Sunday School Day that have not been doing so in the past. We are asking every church in the Conference to do so. If the program that we send out does not suit your needs, make out one of your own that does. Put on the program and take a free will offering and send it to us. If your offering is small, send it on just the same. Even a small offering from the 300 churches that have not been observing this day will make it possible for our program of Christian education in the Conference to do many things that will be left undone. Every penny of this offering stays in our Conference. Will you not co-operate with us in this matter?

Young People's Assembly

When? June 13-17. Where? At Grenada College, Grenada, Miss. Who should come? All young people of the local church, age 16 to 23, inclusively. Adult counselors and pastors may attend, but will be placed in a class to themselves and will not be members of the assembly at its business meetings. This assembly is for all young people regardless of whether you have an Epworth League or not. Any young person is invited to attend. Write to Miss Virginia Thomas for further information.

R. G. LORD.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Newton Dist.—Second Round

Burnside, at Hope, May 22, 11 a. m.; 1:30 p. m.
Union, May 22, 7:30 p. m.
Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

W. M. SULLIVAN, P. E.



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Jackson Dist.—Second Round

Flora, at Adele, May 22, 11 a. m. and 2 p. m.
Fannin, at Pearl Chapel, May 22, 4 p. m. and 7 p. m.
Florence, at —, May 25, 11 a. m. and 2 p. m.
Harrisville, at —, May 28, 11 a. m. and 2 p. m.
Brandon and Pelahatchie, at Pelahatchie, May 29, 11 a. m. and 2 p. m.
Jackson, Galloway Memorial, May 29, 7:30 p. m.; June 6, 7:30 p. m.

J. T. LEGGETT, P. E.

Brookhaven District—Second Round

Barlow, at Brandywine, May 21, 11 a. m. and 1:30 p. m.
Tylertown, May 22, 11 a. m.; Q. C. May 20, 7:30 p. m.
Foxworth, at Hopewell, May 22, 2:30 p. m.
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 8 p. m. and 7:30 p. m.

B. L. SUTHERLAND, P. E.

Seashore Dist.—Second Round

Coalville, at White Plains, May 22, 11 a. m.
Columbia and Mission, May 29, 11 a. m.; 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Anguilla, at Delta City, May 22, 11 a. m.; 2 p. m.
Rolling Fork, at Rolling Fork, May 22, Q. C., 4 p. m.; preaching, at Cary, 7:45 p. m.
Centerville, at Woodland, May 29, 11 a. m.; 1:30 p. m.;
Centerville, June 26, 11 a. m.; preaching.
Woodville, at Percy Creek, May 29, 4 p. m.; preaching, Woodville, 7:45 p. m.

Roxie, at Knoxville, June 5, 11 a. m.; 2 p. m.
Lorman, at Mizpah, 11 a. m.; 2 p. m., June 12.

Fayette, June 12, 7:45 p. m.; preaching; July 24, 7:45 p. m., preaching and Q. C.
Port Gibson, June 19, 11 a. m.; 2:30 p. m.

Gloster, at Mt. Vernon, June 26, 3 p. m.; preaching, Gloster, 7:45 p. m.
Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.

Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.
Utica, at Cayuga, 11 a. m., 2 p. m., July 17.

Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.
Oak Ridge, at Porter's Chapel, July 31, 3 p. m.

Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.

Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.
Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.

Silver City, Q. C., at Lamkin, Aug. 7, 4 p. m.; preaching, Silver City 8 p. m.

Natchez, 11 a. m.; 2:30 p. m., Aug. 14.
Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m. H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round

Baldwyn and Wheeler, at Lebanon, May 29, 11 a. m. and 1 p. m.
Belmont, at Dennis, June 1, 11 a. m. and 1 p. m.
Tishomingo, at Tishomingo, June 1, 5 p. m.
Iuka, June 1, 8 p. m.

Iuka Ct., at Camp Ground, June 4, 11 a. m. and 1 p. m.
Corinth, First Church, June 5, 8 p. m.

Dumas, at Paynes Chapel, June 7, 11 a. m. and 1 p. m.
Ripley, June 7, 5 p. m.

Rienzi, at Bethel, June 8, 11 a. m. and 1 p. m.
Coriuth Ct., at Box's Chapel, June 9, 11 a. m. and 1 p. m.

Kossuth, at Pleasant Hill, June 11, 11 a. m. and 1 p. m.
Chalybeate, at Camp Ground, June 12, 11 a. m. and 1 p. m.

Hickory Flat, at Bethel, June 16, 11 a. m. and 1 p. m.
Potts Camp, at Macedonia, June 17, 11 a. m. and 1 p. m.

Mooreville, at Oak Hill, June 18, 11 a. m. and 1 p. m.
Sherman, at Blue Springs, June 19, 3 p. m.

New Albany, June 19, p. m.
New Albany Ct., at Wells Chapel, June 20, 11 a. m. and 1 p. m.

Manacatie, at Oak Grove, June 21, 11 a. m. and 1 p. m.
Marietta, at New, June 22, 11 a. m. and 1 p. m.

Booneville, June 22, p. m.
Guntown and Saltito, at Pleasant Valley, June 23, 11 a. m. and 1 p. m.

Burnsville, at Hebron, June 24, 11 a. m. and 1 p. m.
Booneville Ct., at Hebron, June 25, 11 a. m. and 1 p. m.

Blue Mountain, at Shady Grove, June 26, 3 p. m.
Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round

Grenada, May 15, a. m. and p. m.; Q. C., June 1.

Vaiden and West, at West, May 22.
Durant, May 22, p. m.
Winona, May 29, a. m.; Q. C., June 14, p. m.

Lexington, May 29, p. m.
Albeville, at Union Hill, June 1.
Holly Springs, June 5.

Oxford, June 5, p. m.
Holcomb, at Spring Hill, June 12.
Paris, at Pine Flat, June 15.

Water Valley, Main St., June 15, p. m.
Water Valley, First Church, May 1; Q. C., June 20.

Coffeetown, at Skuna Valley, June 19.
Waterford, at Asbury, June 22.
Ashland, at Black Jack, June 23.

Winona Ct., at Bluff Springs, June 25.
Ebenezer, at Liberty, June 26.
Sallis, at Bethel, July 3.

Duck Hill, at Hopewell, July 9.
Kiimichael, at Salem, July 10.
Poplar Creek, at Poplar Springs, July 14.
Pickens and Goodman, at Richland, July 17.
Lamar, at Early Grove, July 24.
Standard Training School, Grenada College, June 6 to 11.

E. H. CUNNINGHAM, P. E.

CHURCHES SUPPORT PROPOSAL TO ABOLISH AGGRESSIVE ARMAMENTS

The Federal Council of the Churches of Christ in America is giving its moral support to the proposal of the American delegation at the Geneva disarmament parley for the abolition of aggressive armaments.

Tanks, heavy mobile guns, and gases are included among the military weapons described by Mr. Hugh S. Gibson, head of the American delegation, as arms "of a peculiarly offensive character." Still other nations look upon battleships, bombing planes, and large submarines as aggressive weapons.

The administrative committee of the Federal Council, in supporting the program of the American delegation, recognizes the difficulties inherent in the task of differentiating between "offensive" and "defensive" weapons, but believes that certain weapons are of primary importance from the standpoint of military aggression. It is held by the Federal Council that the abolition of such weapons would add to the feeling of national security among all nations, stimulate a corresponding attitude of goodwill and mutual confidence among various peoples, and result in the paring down of military budgets and the easing of tax burdens.

The full text of the resolution of the Federal Council as adopted by the administrative committee follows:

"We call the attention of our constituency to the striking proposals made at the Geneva Conference by

many delegations, including the delegation of the United States, to abolish weapons peculiarly fitted for aggression.

"While recognizing the difficulties inherent in the task of differentiating between 'offensive' and 'defensive' armaments, we believe it is clear that certain weapons are of primary value from the standpoint of military aggression. The American delegation at Geneva advocates special restrictions for tanks and heavy mobile guns, in other words, for those arms of a peculiarly offensive character. France asks that special consideration be given to such offensive weapons as battleships, bombing planes and large submarines. Great Britain, Italy and a number of other governments have voiced their approval of placing specific bans on aggressive armaments. With all such proposals we are in hearty accord.

"The governments of 59 nations, having by the Pact of Paris officially renounced war, should now renounce and abolish weapons designed primarily for aggressive purposes. The drastic reduction or total abolition of such weapons would greatly enhance the significance of the Peace Pact, allay deep suspicions and fears among nations less prepared to make war, prevent rivalry in armaments among all nations and tend to insure the success of the Disarmament Conference.

"With aggressive weapons abolished, national security will be greatly increased, and reductions in military budgets certain and large. Armaments among all nations would be strictly limited to the status of a police force for the maintenance of law and order.

"We appeal to the members of our churches and to citizens generally to take early and appropriate action on this constructive program."

WALTER W. VAN KIRK.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

some of the flowers in the church and regrets that she was not able to be present to Mrs. D. C. Metcalf, new district secretary, who was in St. Francis Sanitarium. There were many expressions of appreciation for the hospitality extended by Waterproof in many ways beside the delightful lunch. After singing the Doxology, Rev. J. C. Price, pastor, pronounced the benediction.

* * *

Mississippi

District Meetings.—Dates for district meetings of the Mississippi Conference are as follows:

Brookhaven, at Pleasant Valley, May 10.

Meridian, at Waynesboro, May 17.

Seashore, at Gulfport, May 18.

Hattiesburg, at —, May 19.

Jackson, at Brandon, May 20.

Vicksburg, at Vicksburg, May 24.

Newton, at Decatur, May 26.

* * *

An Appreciation

In the passing from earth of our co-worker, sister and friend, Mrs. Mary Drury, the Mississippi Society of Brookhaven, has sustained an irreparable loss. We shall miss her be-

nign presence, her wise counsel and her faithful service. No member has even been more devoted to her church and its interests or more wholehearted in her efforts toward their realization. Her deep spirituality was a benediction to every member of our society. Our lives are saddened by her going, but we rejoice that she has realized her highest and holiest desires. Well may we emulate her example, holding tenderly in our hearts memories of her beautiful, unselfish, helpful Christian life. Her last days were full of intense suffering, which she bore with remarkable patience. She was blessed in having her devoted children about her when the end came. For her dear ones we express our deep sympathy and pray that the Saviour, whom she loved and served, may be with them in their loneliness and lead them often to the comforting presence of the Father who doeth all things well.

MRS. B. F. JONES,
MRS. H. R. FAIRFAX,
MRS. L. H. BOWEN.

* * *

North Mississippi

Grenada District Meeting.—The annual meeting for the northern part of the district, was held April 19, at Coffeeville, with representatives from Grenada, Coffeeville, Holly Springs, Oxford, Paris, Water Valley (Main Street and First Church).

Mrs. A. W. Stokes, district secretary, presided and both her report and those of the auxiliaries showed the women had been active in the missionary work.

"Christian Citizenship," stressing the responsibility of women as voters, was presented by Mrs. Ida Campbell, of Grenada, and "Christian Stewardship," by Mrs. V. B. Barry, of Water Valley. Rev. E. H. Cunningham, presiding elder, and a number of pastors, were present, and spoke with praise and encouragement for the women's work.

At noon the Coffeeville auxiliary served a delicious lunch. The afternoon session was given to children's work, Mrs. Fred. Belk, of Holly Springs, speaking in a most interesting way and the children of Coffeeville presenting a song. The meeting was marked by its deep spirituality.

* * *

The meeting for the southern part of the district was held at Lexington, April 29. Columbiana, Durant, Duck Hill, Ebenezer, Goodman, Kilmichael, Lexington, Pickens, Liberty Chapel, Vaiden, West and Winona were represented. Mrs. A. W. Stokes, district secretary, presided. Reports were splendid and an encouraging note was sounded for 1932. Five conference officers were present. Mrs. W. W. Wilborn, treasurer, spoke of our financial obligations; Mrs. Homa, of Mission and Bible study; Mrs. Hincliff, superintendent, of our children's work; Mrs. L. C. Lipsey, superintendent of supplies, presented our Wesley Houses; Mrs. R. P. Neblett, secretary, gave high points from Council. At noon the Lexington auxiliary served lunch in their beautiful educational building. Rev. J. E. Stephens, pastor, closed the meeting with prayer.

* * *

The Sardis district meeting was held at Horn Lake, April 19, with Mrs. Roy

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A. Grisham, district secretary, presiding. Seventeen auxiliaries were represented. Mrs. D. G. Comfort, retiring secretary, gave the report of the district work for 1931, and presented Mrs. E. M. Short, of Como, a certificate of life membership. Mrs. Comfort also stressed the status of woman. Three conference officers were present, Mrs. R. P. Neblett, secretary; Mrs. W. B. Hincliff, superintendent of children, and Mrs. Lester Green, superintendent of Christian Social Relations. Each presented her phase of the work. A loving cup was bought for the district, to be presented each year to the auxiliary making the best record in children's work. As Senatobia holds the Conference cup for 1931, they became the first holder of the district cup. "Modernizing Young Mrs. Patton" was presented by the Young Women's Circle of Senatobia. The following pastors were present: Revs. A. L. Davenport, W. C. Bailey, G. W. Robertson, E. H. Rook, R. P. Neblett and Roy A. Grisham. At noon the Horn Lake auxiliary served lunch in the cafeteria of the school building.



COMFORT for COLICKY BABIES ... THROUGH CASTORIA'S GENTLE REGULATION

The best way to prevent colic, doctors say, is to avoid gas in stomach and bowels by keeping the entire intestinal tract open, free from waste. But remember this: a tiny baby's tender little organs cannot stand harsh treatment. They must be gently urged. This is just the time Castoria can help most. Castoria, you know, is made specially for babies and children. It is a pure vegetable preparation, perfectly harmless. It contains no harsh drugs, no narcotics. For years it has helped mothers through trying times with colicky babies and children suffering with digestive upsets, colds and fever. Keep genuine Castoria on hand, with the name:

Charles H. Fletcher.

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Lydia E. Pinkham's
VEGETABLE COMPOUND

Representatives of Three Methodisms Meet in Baltimore

On Thursday, April 14, the representatives of the Methodist Episcopal, the Methodist Protestant and the Methodist Episcopal Church, South, met in the First Methodist Episcopal Church, Baltimore, to consider plans for the celebration of the sesqui-centennial of American Methodism in 1934. Representatives of the Methodist Episcopal Church included Bishop W. F. McDowell, Dr. E. L. Watson and Mr. Charles F. Eggleston. Representing the Methodist Protestant Church were Drs. G. W. Haddaway, H. H. Price, J. C. Broomfield and Mr. C. W. Egan. Representing the Methodist Episcopal Church, South, were Bishop Collins Denny, Bishop James Cannou, Jr., Dr. Forrest J. Prettyman, Dr. A. W. Plyler, Dr. Asbury Christian and Nolan B. Harmon, Jr.

Dr. E. L. Watson called the meeting to order and presided until Bishop McDowell arrived and took the chair. The minutes of the preceding meeting were read and a discussion entered into on the basis of the report which the Methodist Episcopal members of the commission had prepared for presentation to their General Conference next month. To this report several spoke. It was decided that as Baltimore was the place of origin of the Methodist Episcopal Church in America in 1784, that city should have a special celebration, during the sesqui-centennial year; but that this celebration by means of a nation-wide program akin to it should be made available for other Methodist centers over the United States. It is hoped that through suitable pageantry, music and motion pictures, Methodists everywhere may be able to participate in the celebration.

A program committee was named composed of three men from each of the participating Churches. From the Methodist Episcopal, Dr. E. L. Watson, Dr. A. H. Backus, and Mr. Charles F. Eggleston; from the Methodist Protestant, Dr. J. C. Broomfield, Dr. G. W. Haddaway and Mr. John H. Baker, Jr.; from the Methodist Episcopal Church, South, Dr. F. J. Prettyman, Mr. D. C. Roper and N. B. Harmon, Jr.

A committee had already been appointed to extend an invitation to other Methodist organizations and to "all bodies which have had a like origin with us," asking them to join in the 1934 celebration. The next meeting of the commission will be held some time during the summer.

REVISING THE METHODIST HYMNAL

The Joint Commission on the Revision of the Hymnal and the Psalter met in the Hotel Sinton, Cincinnati, Ohio, March 8-10. The commission continues to work harmoniously, effectively and as a unit.

The hundreds of varied communications which had been received about the Hymnal indicate the difficulty of making a book that will suit such widely scattered multitudes. Patient consideration has been given to each communication.

The entire Hymnal has been examined thoroughly by a committee un-

der the chairmanship of Bishop E. H. Hughes in order to retain the most serviceable hymns. Some 200 hymns have been removed, generally because they are defective in poetic expression or are inferior duplicates of other hymns, or because extensive inquiry has disclosed that they are little used. Some are by Watts, Wesley, Doddridge and other eighteenth century writers. No favorite by any writer has been removed. New hymns by these writers have been accepted, which are adcluded. In this process there is no judged to be better than those exdiminution of Methodist emphasis. Charles Wesley's hymns continue to be the foundation of the Hymnal. Two hundred and sixty-seven hymns from other hymnals were presented and 163 were accepted. Many of these are the stirring recent hymns of brotherhood and service.

Thousands of unpublished hymns have been received by the committee of which Dean W. F. Tillet, of Vanderbilt University, is chairman, and President Earl E. Harper, of Ev-

ansville College, is secretary. Every one of these receives individual attention. Forty were ordered mimeographed for study by the entire commission.

It was decided to have a section in the new Hymnal or gospel songs, in which will be included the highest kind of evangelistic hymns.

Seventy-six tunes, which had been questioned, were for the most part replaced by new tunes or readaptations under the advice of Dean R. G. McCutchan. Several old German chorals were accepted.

After years of study and consultation with those most competent in this field, the responsive readings were presented by a committee of which Bishop John M. Moore is chairman, and finally adopted. A number of New Testament Readings are included. Authorities pronounce the selection to be the best book of the sort in existence. Upon the adoption of this report the Doxology was sung and Bishop Hughes led in prayer of triumphant thanksgiving.

GRAY'S OINTMENT

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John W. Langdale was elected chairman of the Editorial Committee, and Ivan Lee Holt chairman of the Committee on Classification and Makeup of the Hymnal.

The next meeting of the commission will be held beginning June 28—The Christian Advocate, a National Weekly.



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New Orleans Christian Advocate

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THOUSANDS, THROUGH THEIR CONFERENCES, SPOKE THE PROMISES BELOW. WILL THEY TURN BACK NOW?

LOUISIANA CONFERENCE

"... We recommend that the month of March be given to an extensive campaign for subscriptions to the Advocate under the plans and leadership of the Advocate force."

MISSISSIPPI CONFERENCE

"... The New Orleans Christian Advocate, our Conference organ, is our immediate pressing responsibility. ... We recommend that the Conference pledge itself to undertake to secure twelve hundred new subscriptions and the renewal of all the present subscribers, which amounts to about three thousand. This will mean that each charge should increase the subscription list by one-third;

"The new subscriptions to be secured are apportioned to the districts as follows: Brookhaven, 200; Jackson, 200; Meridian, 200; Newton, 200; Hattiesburg, 150; Seashore, 175; Vicksburg, 150;

"That the month of March be designated as Advocate Month and that a personal canvass be made in every church for renewals of subscriptions and for new subscriptions as mentioned above;

"That the pastor, lay leader, president of the W. M. S. and president of the Epworth League or Young People's Division be constituted the committee to do this work;

"That the presiding elder call for a report of this committee at each quarterly conference until this work has been accomplished in each charge. ..."

NORTH MISSISSIPPI CONFERENCE

"The New Orleans Christian Advocate, our own Conference organ, ranks with the best of the Conference organs of our Church. ...

"We approve the request of the Publishing Committee that the month of March, or as near that time as practicable, be observed as 'Advocate Month' in which time

a special canvass is to be made for new subscriptions and renewing the old. That the time will give the pastors who serve more than one congregation an opportunity to present it to each church."

THE PLAN

1. That the month of March, or as near that time as is practical, be designated as "New Orleans Christian Advocate Month."

2. That during the month, the earlier part preferred, a canvass of the entire membership of every church in the Louisiana, Mississippi and North Mississippi Conferences, be made, either by the pastor, or a special committee selected by the pastor, in an effort to secure renewals of present subscriptions and to secure new subscribers.

3. Where there are more than one church on a charge, a week be given for this purpose in each church on the charge.

4. The subscription price is \$1.50 per year in advance, and cash must accompany each list.

March and April have come and gone. The Goal has not been reached. There remains only the month of May in which to complete the canvass. Let every Pastor comply with the Resolutions adopted by his Conference

ADVOCATE THE ADVOCATE!

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

Alex, May 22, p. m.
Natchitoches, May 24, p. m.
Melder, at Fellowship, May 29, 11 a. m.; Q. C., at 2 p. m.
Pineville, May 29, p. m.
Halloway, at Oak Grove, May 30.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Second Round

Gonzales, at Antioch, May 15, 11 a. m.
Keener Memorial, Baton Rouge, May 15, p. m.
Walker, May 22, 11 a. m.
Denham Springs, May 22, p. m.

K. W. DODSON, P. E.

Lake Charles Dist.—Third Round

Merryville, May 8.
Indian Bayou, at Hebron, May 15.
DeRidder, May 22.
Lafayette, May 29.
Crowley, June 12.
Lake Charles, June 19.
Lake Arthur, at Bell City, June 26.
Rayne, at Branch, July 3.
Sulphur, July 10.
Vinton, July 17.
Gueydan, at Grand Cheniere, July 24.
New Iberia, July 31.
Many, Aug. 7.
Hornbeck, at Holly Grove, Aug. 14.
Leesville, Aug. 28.
Abbeville, Sept. 4.
Acadia, at Church Point, Sept. 11.

Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

Minden District—Second Round

District Conference, Apr. 26 and 27, at Olla.

Opening sermon Tuesday, 10:30 a. m., followed with Holy Communion. Connectional men will be heard first day. Pastors will see that local preachers report, that quarterly conference journals are in shape and present for examination, that delegates are informed of date of conference and urged to attend. Come praying for a great Spiritual blessing.

W. R. HARVELL, P. E.

Monroe Dist.—Second Round

West Monroe, May 1; Q. C., May 25, p. m.
Waterproof, at St. Joseph, May 15, a. m.
Newellton, May 15, p. m.
Fairbanks and Sterlington, at Sterlington, May 22, a. m.
Bastrop, May 22, p. m.
Pioneer, at Floyd, May 29, a. m.

District conference at West Monroe, May 10, 11. Program announced later.

W. L. DUREN, P. E.

New Orleans Dist.—Second Round

St. Martinville, at Peach Island, May 22.

Stewards will please give attention to having in full to date salaries for the pastors. Pastors will please give attention to questions to be called at the second quarterly conferences.

The district conference will open at 11 o'clock on the morning of April 20, at Houma, with a sermon by Rev. R. L. Armstrong. All those having matters to be brought before the district conference will receive such time as they need and are invited to be present on April 21.

W. L. DOSS, JR.

Ruston Dist.—Third Round

Hodge, at Hodge, May 22, 11 a. m.; Q. C., 2:30 p. m.
Jonesboro, May 22, following night service.

Athens, at Athens, May 29, 7:30 p. m.; Q. C., 2:30 p. m.

Haynesville, at Colquitt, June 5, 11 a. m.; Q. C., 2:30 p. m.

Bienville, at Burk Place, June 5, following night service.

Gibsland, at Gibsland, Wednesday, June 8, 7:30 p. m.

Dubach, at Lisbon, June 12, 2:30 p. m.; preaching at Dubach, 11 a. m.

Choudrant, at Indian Village, June 12, following night service.

Clay, at Quitman, June 19, 11 a. m.; Q. C., 2:30 p. m.

Bernice, at Oil Field, June 19, following night service.

Farmerville, at Farmerville, June 23, following prayer service.

Arcadia, at Arcadia, June 26, 11 a. m.; Q. C., 2:30 p. m.

Homer, June 26, following night service.

Simsboro, at Salem, July 3, 11 a. m.; Q. C., 2:00 p. m.

Ruston, July 3, p. m.; Q. C., July 4, p. m.

Marion, at Downs, July 10, 11 a. m.; Q. C., 2:00 p. m.

Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a. m.; Q. C., after dinner.

Leadership Training Institute, at Clay, Sat., June 18, 10-12 a. m.

Leadership Training Week, June 19-24.

Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

Shreveport Dist.—Second Round

Grand Cane, at G. C., May 22, a. m.; Q. C., 2 p. m.

Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.



A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4026.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, MAY 26, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

BRIEFS

"Whistling in the Dark" and "Singing in the Rain" may be more than the titles of popular songs. If some of us continue to whistle and sing we are going to have to do it in the dark and in the rain. But this persistent whistling and singing will bring daylight and fair weather. Let's try it.

* * *

In India, Hindu and Mohammedan forces are at war with each other again. The reconciliation of these two antagonistic groups was regarded by Gandhi as one of the necessary prerequisites of self-government for India. He made it one of the tests of his influence over his people. If they could not learn to control themselves and co-operate for mutual welfare they could not qualify to take over their own government. • Great Britain must now stand by as umpire. E. Stanley Jones and other missionaries are still needed in that great country of 300,000,000 people.

* * *

After its long session the Mississippi Legislature closed the other day pointing to a balanced budget as its greatest achievement. While there was much dissatisfaction with the tax measures resorted to the pressure is more or less relieved by the big slash in appropriations as compared with the two previous years. Mississippi's big asset is her people. United in the interest of the common welfare there should be rapid progress in the direction of recovery.

* * *

Louisiana's Legislature seems to be going in two directions at the same time. The House voted to cut its operating expenses 50 per cent, slashing some salaries right generously. The Senate refused to follow suit, deciding to retain the peak salaries and voted an expense schedule \$5,000 in excess of 1928. It is time for the people of Louisiana to serve notice on the Senate that it may be possible for them to find lawmakers at less cost to the taxpayers. It is just such action as this that ultimately produces serious difficulties for the people. If Communism and Bolshevism ever come to America it will be because we developed the germ centers within our own body politic.

* * *

What will men not do for money and for fame? So much has been said about the Lindbergh kidnaping and the colossal frauds practiced that one hesitates to discuss the matter at all. But whatever be the outcome the name of Curtis and Peacock will be associated in a most brutal scheme for money and publicity. Roman soldiers without any background for knowing the significance of the crucifixion of Jesus gambled at the foot of the

cross for his clothing. These men with centuries of advancing civilization seemed willing to exploit the greatest tragedy of our times for personal ends.

* * *

Wanted: Some unofficial statesmen who owe nothing to political cliques and have no desire to exploit public position for private gain, to lead us out of the wilderness of our times. We find it difficult to trust men who offer for public office or those whom we have elected. But do not the officers we elect reflect the citizenship that elects them? If we have public servants lacking in ability, vision and high principle, are not these the diseases with which the private citizenship is afflicted?

* * *

A crazy world. A German paper gets excited over Russia's mobilization of an unusual number of troops. But the editor is not too excited to make some timely observations. "Since the world is under the sway of irrationality it is necessary to mobilize well-intentioned (blackface ours) thought. Once a conflagration has broken out it is useless to try to quench it, and efforts to localize it would be just as hopeless."

Note this: We are under the sway of irrationality; we cannot check a conflagration of war after it has started; and we cannot localize the epidemic and confine it to restricted zones. The one remedy the editor offers to offset this calamity is the mobilization of well-intentioned thought. Recent history substantiates his observations. It is not enough to think about the matter. Back of the thought must be right motive, and this thought must be mobilized and made active.

* * *

If the Christian Gospel in this generation is to make any dint upon the situation and become anything more than a personal and private enterprise, it is high time we were becoming informed, interested and active in the affairs that are unmaking and making the community and world life of our day. It is not going to be sufficient to dispense the new wine from the old wine-skins. We are going to have to have the new wine-skins also. Never was there a time that demanded so much of the ministry and the church. Isaiah and Ezekiel might well court the dangers and covet the daring of these days.

THE DOCTOR IS HERE

This statement has brought joy to the heart of many a sufferer, especially out in those parts where travel for the doctor was difficult and he lived far away. The arrival of the family doctor has meant to many a fevered man a quicker beat of the already accelerated heart. All of which is to say that, from the beginning of medi-

cine, the doctor has had a large and little contested place in the hearts of men. His has been a ministry of mercy as well as of medicine.

By almost every commonly used means of conveyance the doctors, 5,000 strong, have come to New Orleans for the Eighty-Third Session of their annual convention of the American Medical Association. To the city they have come by train, boat, automobile and by aeroplane. Here, during this week, the largest medical body in the world has been meeting to talk over discoveries made, improvements achieved, and the informing experiences through which they have passed.

An interesting feature of the convention from the standpoint of personnel is the group of women physicians who already have a group consciousness and are banding together for their own peculiar work. We can appreciate medical knowledge and professional skill coupled with the traditional tenderness of the touch of a woman's hand.

The old-time general practitioner is still to be found, but his kind is not so common as it used to be. The turn has been toward specialization, each to his peculiar type of disease or particular part of the body. It is reported that, once upon a time, one said to another of a certain doctor that he was an eye specialist. His comrade said, "Which eye?" But many of the doctors know the importance of understanding the whole man if they are to treat any part of him successfully. They have found man to be more than a machine, and they can see that a knowledge of psychology and religion are appreciable supplements to their professional knowledge.

New Orleans, to the medical profession, is one of the great battle grounds of medicine, and it is not the scene of a great defeat but of a great victory. It was here that they came to grips with yellow fever, once regarded with such dread by the people, and so poorly understood even by physicians. Here they identified the mosquito as the villain in the drama and put an end to his reign over the city. Once a city of a miserably low health record, now New Orleans compares favorably with any other city of the nation.

While here the doctors are saying many interesting and valuable things. They are giving much attention to preventive medicine and those matters that make for consistent physical health and well-being. Furthermore, they are seriously grappling with those matters that make for the general welfare, realizing that their noble profession enjoys peculiar and large responsibility.

Dr. P. Wolff, a representative from Berlin, Germany, who delivered four addresses said, "One physician out of each 100 in Germany is a habitual user of narcotics."

(Continued on Page 8)

FRATERNAL ADDRESS BY BISHOP ARTHUR J. MOORE

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH
ATLANTIC CITY, NEW JERSEY, MAY, 1932

Dear Fathers and Brethren: As the Fraternal Messenger from the Methodist Episcopal Church, South, to the Methodist Episcopal Church, I stand before you greatly honored, but not unmindful of the grave responsibility which is mine. The task assigned me calls for ability far beyond any I dare claim, but if a peculiar and tender affection for your great Church, an admiring interest in your activities, and a very keen delight in your spiritual triumphs around the world be considered equipment, then I shall in part be justified in speaking. Let me ask in advance your Christian indulgence and beg you to look beyond me to the more than two and one-half million Methodists whose representative I am. I thank God upon every remembrance of you, and pray that your great Church shall be made increasingly beautiful, glorious and triumphant through the conscious life and power of the ever-present Redeemer.

Although I am here as the representative of another branch of American Methodism, I have much difficulty in realizing I am a stranger among you. I feel quite at home. From the hour of my arrival in this city you have surrounded me with gracious courtesies. Many of your distinguished leaders have labored with us in the Southland. No words of mine can adequately express how rich has been the contribution made by them. I am charged with the supervision of the Conference of our Church on the Pacific Slope. Here our two Methodisms labor side by side.

In this presence I bear glad testimony that from the hour of my assignment your bishops, pastors and people have given me every evidence of the fine spirit of fraternity and co-operation which is most characteristic of your Church. Bishop Charles Wesley Burns, Bishop Titus Lowe, and Bishop Wallace E. Brown have, by their brotherly consideration and unceasing co-operation, helped to solve many of my problems, and we have faced our common task in the spirit of co-operation rather than competition.

Our entire Church thanks you for sending Dr. Marle N. Smith as your Fraternal Messenger to our late General Conference. No representative you might have selected could have made a more favorable impression upon our people. His charming personality and brotherly spirit captured our hearts the day he arrived. We waited eagerly for his message, and when it came it was worthy of him and of you; it won not only our applause and admiration, but made a real contribution to the spirituality of our sessions. His prophetic insight into world conditions, his insistence upon Jesus as the only cure for the ills of the world, and also his assurance of your love and prayers, gave us light and leadership, which caused us to thank God and take courage.

Statistics

I shall not weary you with any statistical display of our activities. My figures will be few. We have many evidences of the abiding presence of the God of our fathers. The decade ending in 1930 showed the largest membership gain of any ten-year period in our history. Our gains for the past eighty years have been as follows: 1850-60, 161,616; 1861-70, 34,441; 1871-80, 270,112; 1881-90, 371,336; 1891-1900, 267,415; 1901-10, 400,062; 1911-20, 334,170; 1921-30, 402,063.

1931 witnessed a decrease of 39,750, but of this number 26,357 were included in the new Methodist Churches in Brazil, Mexico and Korea. They were not lost to Methodism. Our present membership is 2,656,885. These figures reveal that in its evangelistic spirit and effort our Methodism has not departed from the fundamentals of the faith. Statistics, however, do not reveal many note-

worthy advances. Our educational, missionary, benevolent and evangelistic labors are multiplied and reasonably successful.

For a quarter of a century now we have been enjoying unusual material prosperity. During this time we have had an era of expansion. Many beautiful and expensive churches, adequate and costly college and hospital buildings were erected. Unfortunately our credit was too good, and now heavy indebtedness strains many congregations, and endangers several of our noble institutions. The consequent financial demands have helped to reduce contributions for missions, education and other benevolent causes. We face a most distressing situation, and only supreme sacrifice can prevent financial loss and spiritual hurt.

Subscriptions for the enterprises of the Church have been steadily declining. Our lack of funds with which to carry on the program of the Church is due in part to the economic situation through which we are passing. Truth compels me to add, however, that the old fervor for world-wide missions seems, in not a few, to have been succeeded by questionings, if not by total indifference. This lack of fervor is apparent among the older generation, but is particularly true of the younger generation. The burning zeal of early Methodists to share Christ with all mankind seems to have been somewhat quenched. Apparently we have not succeeded in educating our people in the fundamentals of missions. Too often our churches have followed the line of least resistance by placing the apportionments for world service in budgets and our missionary education has been left largely to our excellent women.

Some of our most discerning leaders have a growing conviction that the better days for which we long can never come until the Church has been re-impassioned for a missionary effort worthy of Christ and in obedience to the commission which He gave. Our loss of world-vision has weakened the Church at home. The prophetic words of the sainted Dr. W. W. Pinson need to be heard again, "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world, and the lone champion of love and good will in a world of hate and war; any lowering of its standards, or lessening of its power, or cheapening of its motives is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

The recovery of the apostolic ardor and missionary passion of other days is an indispensable factor in the problem of the present hour. From the beginning Methodism has regarded itself as the herald of a body of truth which brings the joyful tidings of redemption to those who believe in Christ. This gospel not only brings peace to the human heart and produces in men self-denial and brotherly service, but is also the sure source of power for social regeneration. It points the only way to a safe, friendly and happy world. The great commission of Jesus, "Go ye into all the world and preach the gospel to every creature," furnishes us definite purpose, practical program and sustaining energy. In obedience to it the early Methodists went everywhere proclaiming the good news. They were stopped by no obstacle and discouraged by no difficulty. If the radiant, heroic and romantic features of our greatest eras are to be restored, this responsibility must be laid with a new emphasis upon the conscience of our people.

Prohibition

Fourteen years ago the moral and religious leadership of the nation overthrew the legalized liquor traffic and secured national prohibition. This was the result of a struggle that had continued for more than a century. From the beginning of our nation until that hour the liquor traffic had defied every regulation and broken every law enacted for its regulation. It had been the cause of more poverty, crime, suffering and disease than any other one evil which had afflicted our people. Henry W. Grady, a brilliant leader out of our Southland, accurately described it when he said, "It is the destroyer of men, the terror of women and the shadow on the face of childhood. It has dug more graves and sent more souls to judgment than all the pestilences since Egypt's plagues, and all the wars since Joshua stood before the gates of Jericho."

After only fourteen years of effort on the part of the Federal Government to banish this corrupting traffic, some of its friends delight to magnify the few unhappy evils that must of necessity accompany every effort to suppress such a gigantic wrong, and now plead that it again be granted a legal status. A wide-spread propaganda is under way to create the impression that our prohibition laws are a failure.

The nearly three million Methodists for whom I speak tonight purpose to meet all these insidious attacks on our prohibition laws with an unbroken and aggressive front. We are committed both to the observance and enforcement of this law. We purpose to continue teaching our children and youth the menace of the liquor traffic. We intend to preach against it, pray against it, and vote against it; we mean to sustain our officers in the enforcement of the law. Any political party, any organization, any person who is the friend and patron of the liquor traffic, or who encourages the violation of the Eighteenth Amendment may expect no armistice, no compromise from us. War has been declared. We are enlisted for its duration. Against this evil we mean to stand with sleepless vigilance and with loins girt. This we count our high privilege and sacred duty.

(To be Concluded Next Week)

IN THE BEGINNING GOD

(A Message to the Brotherhood Bible Class)

By S. D. Bell

In the beginning God. That fact explains everything, and there is nothing else that will explain anything. It explains creation. When a world was called out of chaos and given form and order, clothed with verdure and flowering beauty, with majestic hills and beautiful valleys, with vast seas, teeming life, balmy climate wonderfully equipped as a home for a race of intelligent beings that God planned to create different from any yet in existence. A being part divine and part human was to take charge of and keep this paradise second in array and beauty only to heaven itself crowned with the throne of God, there to work with the Master to help perfect His will and purpose in His plan for the universe.

In the beginning God. That explains why men will persevere and fight on when the task of life presses hard, when things go wrong, the way seems dark, and all seems lost, but this fact

causes the light of hope to brighten the path and keep us from disparing and giving up the fight.

In the beginning God. That explains the mystery of the wonderful forces that we are daily surrounded with, for these forces are just as inexplorable as the mystery of creation. There is just as much a miracle in the gentle fall of the moonbeam as in the creation of a mountain, in the growing of the lily as the making of the sea, in the painting of the rainbow as the lighting of the "Milky Way."

What caused this stone to fall to the earth? (dropping a stone). Force of gravity, we say. What is gravity? The attraction one body has for another. Why? The only answer, God so willed it. Why is this glass globe here, part of the equipment to harness a force we use, for man has reached up and captured the "Thunder Bolt," tames it, trains it and makes it serve him. He rides it, drives it, makes it pull his machinery, cools his house in summer, warms his home in winter, cooks and cools his food, lights his pathway, carries his messages around the world, preaches for him, sings to him. Ask him what this force is; he answers, "Electricity." What is electricity? He doesn't know. It is just the will of God working for man's pleasure and welfare.

The ancients had no scientists as we now know them, yet Moses, four thousand years ago, gave the correct order of the different stages of creation. This was revealed to him by Jehovah. The origin of things has been a challenge to man ever since his advent. In his quest for knowledge, he has searched the heavens, dug through different stratas of earth, examined fossils, trying to pierce the veil that hides nature's secrets from him. All that he has discovered confirms the order of creation as given by Moses, a nebulous mass without form and void. Then light appeared, verdure clothed the earth, life appeared in the seas, the land was peopled with animals, and finally the crowning glory, Man. Man made in the "image of God," part divine, part human. Tied to the earth with the human, yet his divine part with the aid of his reason and imagination can soar through the portals of Heaven, visit distant shores, travel through realms without limit, he is second only to his Maker in scope and understanding.

So let us measure fully up to the "Image of God," ideals claimed by Moses for man and so live that the divine shall have full sway, dominate and direct the life that full-fledged men may be produced that will be a blessing to their day and generation. Men that God can depend on that He will not be disappointed in, for He has work for us here and further purposes concerning us than this present existence. Let us meet the final accounting with clean, fruitful lives with a maximum of achievements so that we may be counted as faithful and worthy; that we may be invited to dwell in that land that knows no strife, no sin, where God reigns supreme, where we know as we are known, there to live and grow in love and knowledge with our loved ones, to enjoy the gradual unfolding of God's plan and purpose for the universe and the final understanding of all mysteries concerning ourselves.

Booneville, Miss.

SAFETY SIGNALS

By Rev. S. J. Davies

I was delighted, impressed and instructed by reading an article in our Adult Student for May, written by Dr. Robert E. Speer, and delivered to the Federal Council of Churches. While the headings of the paper is "The Meaning of the Gospel for the Individual Today," it really applies to the meaning of the gospel in life's fullest and broadest application.

The virile, cultured, deep thinking ministry of the Presbyterian Church, since the days of Calvin and Knox, have been in the van of that vast

company who, with word and pen, teach the great doctrinal truths of Christianity.

Dr. Speer's contribution to the thought and purpose of our common faith for the times, stresses a most significant need. It is the direct, personal call to the individual. A call to repentance, faith and righteousness. The kingdom of God at hand. This is first indispensable, all-important. All other service is secondary, however valuable these works of benevolence may be. For the joy of service only follows, getting right with God in the first place. Maybe our predecessors in this present ministry were slack in their insistence on what we term practical Christianity, but under their preaching thousands were converted to spiritual life and vision, and developed a stalwart type of faith and living that warred against sin in high and low places. A man might just as well stand on the house top and hoot to the sparrows as to preach to people en masse without the individual, personal appeal. It does not get anywhere or anything and probably is not intended so to do. Impersonality is the blight and cause of falling of many of the cults of these parlous days. I commend Dr. Speer's article. Read it.

* * *

William Hamilton Nelson, preacher, author, publicist, has written an intensely interesting history of Centenary College, and of that princely company of noble men who planned, builded and maintained this venerable institution of learning. He traces its annals from its beginning at Brandon, Miss., to the present time. He records in a virile and fascinating style its struggles, the heroic self-denial of the men who taught in its halls, its victories ever amid seeming defeat, and its final location in the city of Shreveport, as an acknowledged peer of that worthy list of colleges in our Southland. To one who has lived and breathed the buoyant, native air and spirit of this great school of culture and art, and feels he is part of that brotherhood linked together in mystic fellowship, the reading of this book is not unlike news from home to one in a far country. I shall not attempt to review the book in this brief tribute of appreciation for the good work done by Dr. Nelson. Only a Centenary boy with a deep-seated love for the old college could have written as he has of men and scenes, of events and incidents of "ye olden time" and present triumphs. The book is well named "A Burning Torch and a Flaming Fire." For surely many young men of our own and adjoining states in these classic halls have lighted their torches of learning and its flames led them to a larger and fuller vision of life and its worth. I close with this, the college in Shreveport not only is conducted on a larger and more successful plan than in former years, but maintains and perpetuates the olden type and atmosphere. Its spirit is unquenchable, its purpose invincible. All hail, Alma Mater. *Benedicite Tibi.*

WILLIAM GIBSON FORSYTH

By Rev. J. E. Gray

William Gibson Forsyth was God's gift to Rev. and Mrs. Jas. L. Forsyth, at Canton, Miss., on August 3, 1856. Consistent with His will, this child was at once dedicated to God in holy baptism. As he grew in stature he grew in mind and profited by the lessons of rigid economy such as was necessary in those days, especially in the home of the itinerant preacher. William, in early life, chose wisely in following the best of his mind and heart in pursuit of an education under Christian influences and as soon as preliminary preparations were made he entered Centenary College at Jackson, La. After finishing his collegiate course he taught school for several years, then turned to respond to God's call to the ministry.

Brother Forsyth was happily married to Miss Mary Howell, daughter of Rev. H. D. Howell, November 1, 1888, and was admitted on trial into the Mississippi Conference a little more than a

mouth later, December, 1888, at Brookhaven, Miss.

These saints traveled the King's Highway of active itinerant life for thirty-nine years; then signs of autumn became obvious as both began to physically weaken and he was granted the superannuate relation at Jackson, Miss., during the 1927 session of the Conference. They were both nearer the end at that time than they or their friends realized, for on July 21, 1929, Sister Forsyth laid down the burdens of this life and went away to rest and wait over there. Brother Forsyth spent the remainder of his life in the home of his daughter, Mrs. L. B. Fairbanks, of Sumrall and Hattiesburg, until his last illness, when he was removed to the Methodist Hospital in Hattiesburg, Miss., where, on March 1, 1932, he went to join the ransomed throng.

There were born to Brother and Sister Forsyth five children as follows: James Howell, Jos. Fountain (who died at the age of 18 months), Mrs. L. B. Fairbanks (Lurleue), Wm. Gibson, Jr., Mrs. Nannie Mae Montgomery. These sons and daughters that survive have every good reason to "rise up and call these worthy parents blessed."

It was the good fortune of the writer to be one of the most intimate and confidential friends of Brother Forsyth, and I am glad to say that I do not believe he was capable of an unbrotherly act or attitude. He loved the brethren and for them in their sorrows had most tender sympathies. He came to me in the deepest sorrow I've ever known and comforted me no little. His faith in God was beautiful for his simple vitality, and his character unassailable. His conversation was polished and chaste and his manners embellished with Christian refinement. We miss him now, but will see him 'ere long in that fair and happy land.

SPIRITUALITY

Dear Brother Raulins: In a recent issue of the New Orleans Advocate appeared an editorial on "Spirituality." What you say about it is all true, and yet it is that "Something" that cannot well be defined in human language. There is such a thing as the spiritual life, and because of the "spirit filled" lives of God's children on earth, the world has not yet been destroyed. Paul says in Romans 8:6, "For to be carnally minded is death, but to be spiritually minded is life and peace." Spirituality has reference to "spiritually minded" people. People whose minds are filled with the Spirit of God. Their everyday minds—their thinking minds, as well as their meditative minds, are under the control of the spirit of God.

The mind is that "something" which controls our words and actions. A carnally minded person is one whose words and everyday actions are altogether of a material or worldly nature. Their conversation runs on the things of this world. They think in terms of the "flesh" or "world." Their vocabulary is made up of terminalogies and words that are suited only to this world. They speak in a language that their "kind" can understand, and they are perfectly at home among people who speak such a language. Life to them is of this world, and they are out to get all out of this life they can. Their carnal minds lead them into many evil ways, and to many types of worldly amusements. You put one of them in a group of spiritually minded people and they become as restless and miserable as a fish out of water. There is no congeniality between them. The same is true if you change that about. A spiritually minded person is not at ease among worldly minded people. They speak a language that is unknown to him.

I was riding home with two of these worldly minded people one day. I was just out of a great revival and was full of it, and wanted to talk to my friends who were so gracious as to take me home in their car, about what a great meeting we had, but it was two to one, and their minds were on "dancing" and "card parties," so I had to sit there listening to a language I cared nothing about and knew less about.

"The mind that was in Christ Jesus." His

mind was on the "eternal" things, and actions in this life that produces "eternity" in one's soul. The language of the Spirit Filled people are as different from that of the Carnal Minded, as Hebrew is from Latin. The spiritually minded people speak in a language that the carnally minded know nothing about. Their conversation is altogether different, and for that reason it is almost impossible for them to be bosom friends. Of course, we must befriend the people of the world, and win their confidence, but we cannot talk in their language or go their gates. The two will not mix.

Too many of our church papers possibly have too much of the language of the world in them, and not enough of the language of Heaven. People ARE hungry for spiritual food, and they long for the "mother tongue," which is an unknown language to many people.

You are getting out a wonderful paper, and it is full of good spiritual food. People as a rule know that our New Orleans Christian Advocate serves in more than one capacity. It is a medium through which the announcements of the programs of the church must come. Matters pertaining to our colleges, and other things must be published for the benefit of all concerned. Historical records should be published, provided they are not too long. I think, however, short articles on "spiritual" things, such as the "Holy Life," "The Self-sacrificing Life," "The Forgiving Life," "The Love-Life," etc., and short articles from pastors in reference to their personal experience with God and the Holy Spirit, and their victories over temptations and little sins that pester their lives would do much to deepen the spiritual life of the Advocate. But all articles should be shorter than this I am writing. It's too long.

I am deeply concerned about the spiritual life of our great Church.

JAMES M. LEWIS.

Louise, Miss.

CONCERNING THE DIAMOND JUBILEE ENDOWMENT OF WHITWORTH COLLEGE

In view of the fact that the publishing house has been delayed in getting the little banks or coin containers out to the pastors, and in view of the fact that it takes a little longer to get the full amount of information to the rank and file of our membership, we have decided that it would be better to use the following procedure regarding the Whitworth Jubilee Endowment. The full co-operation of every pastor is absolutely essential to the success of this campaign, and upon the success of the campaign depends the future of Whitworth College.

If the containers get there, distribute them to the children with full explanation of what the offering is for and the fact that each child's name will be recorded at Whitworth or Millsaps College, and tell them that they will be expected to make their final report and bring in the containers with whatever they have been able to contribute or collect on the second Sunday in June. Also ask each to keep as accurate a record as possible in the space provided for it as to the number and size of coins deposited.

On the fourth Sunday, the bulletins which have been sent you this week should be distributed to all adults and young people. It would be well to have someone stand at each door and ask every person to take one as they pass out. The contents of the bulletins should be used in the Christian education program on the fifth Sunday. Then on the fifth Sunday a free-will hat collection should be taken for Christian education and sent to Brother Chambers, seventy-five per cent of which will come to Whitworth, and twenty-five per cent will go to the General Board of Christian Education. On the fifth Sunday, envelopes, which have also been sent to you, should be

handed to the adults and young people just as the bulletins have been after explanation. Whitworth or Millsaps representatives, where available, should be secured to see that one of these gets into the hands of each person present. Then all should be requested to return their envelopes either the first or second Sunday in June. These with the containers should be sent immediately to Whitworth College, Brookhaven, Miss.

Thanking you for your whole-hearted co-operation, I am,

Your friend and brother,

G. F. WINFIELD.

MINDEN DISTRICT CONFERENCE

The Methodist church of Olla, assisted by the Methodists of Standard, of the Olla and Standard charge, was host, or hostess, of the Minden district conference of the Louisiana Annual Conference, April 26-27.

Those who were guests over night were very pleasantly entertained in the homes of the hospitable people of the two towns, situated about two miles apart, and the dinners on the church grounds each day were delightful and bountiful feasts of good things to eat, and an occasion of happy social intercourse of friends and brethren.

The presiding elder, Rev. W. R. Harvell, presided in his usual courteous way and gave due attention and sufficient time to the usual business and all the varied interests of the church.

Resolutions of personal regard for, and appreciation of, the services of Rev. W. R. Harvell, who is completing a quadrennium as presiding elder of this district, introduced by the preachers who have served the full time, were unanimously adopted; to which Brother Harvell feelingly responded and expressed appreciation for the loyal support of both laymen and preachers during his administration.

The spiritual atmosphere was splendid and most helpful throughout, but reached high tide during the worship services under the delightful song services, fervent prayers, and the strong, heart-searching sermons of Revs. J. J. Rasmussen, A. S. Lutz, D.D., and J. F. Dring. These services were given right-of-way at the regular hours for worship.

Reports of the pastors reflected the effects of the prevailing "depression," but preachers and people seem to be looking forward hopefully for better times materially and spiritually. Some good revivals have already been held, notably on the Rochelle and Selma, Olla and Standard, and Winnfield charges.

Visitors representing connectional interests were Revs. J. G. Snelling, R. W. Vaughan, A. K. McLellan and R. M. Brown. Other visitors were: Rev. W. L. Duren, P. E., Monroe district; Rev. W. E. Thomas, evangelist, and his song leader, C. T. Gossett; Rev. D. C. Barr, superannuate of the Monroe district, and Revs. R. F. Harvell, W. E. Akin and D. B. Boddie, pastors from other districts, and Mrs. W. H. Martin, vice-president of the Louisiana Conference Woman's Missionary Society.

Delegates elected to the Annual Conference are: Dr. W. G. Barks, R. W. Oglesby, Mrs. W. A. Hall, F. G. Phillips, J. B. Turnley, Paul Cassells, B. T. Gallaher and Mrs. J. B. Williams.

Alternates: A. B. Hagle, Mrs. B. T. Gallaher, Mrs. W. R. Harvell and Mrs. J. B. Tunley.

Rev. R. T. Ware, by appointment of the presiding elder, represented the New Orleans Christian Advocate and spoke of the value of Christian literature in general and the Advocate in particular, making probably a more impressive and effective speech than the editor himself would have made had he been there. This statement is not intended to, nor does it, in any sense discredit our splendid editor.

Rev. R. M. Brown, P. E., of the Ruston district, representing the Conference Commission on Benevolences, also made a strong speech in the interest of these vital causes.

A. B. Hagle, district director of the Golden Cross, nominated P. K. Able to succeed him and he was elected.

B. F. Philips was re-elected district lay leader, and R. W. Oglesby and A. B. Hagle were elected assistant district lay leaders.

Preachers and delegates were unanimous in proclaiming this a most pleasant, harmonious and profitable district conference.

A. S. J. NEILL, Secretary.

SEASHORE DISTRICT CONFERENCE

At 9:30 o'clock on Tuesday morning, April 12, the Seashore district conference met at Poplarville, Miss. Rev. Otto Porter, presiding elder, led the conference through all its business sessions in a most efficient manner. All interests of the church were presented briefly; all reports were made, but brevity was stressed which enabled the conference to accomplish a great deal in a short time. All business sessions of the conference were well attended by visitors and at the preaching services the auditorium was filled.

Inspiring messages were brought at 11 o'clock Tuesday morning by Rev. G. P. McKeown; at 7:30 Tuesday night by Rev. L. J. Power, and at 11 o'clock Wednesday morning by Rev. J. L. Neill.

The following were elected lay delegates to the Annual Conference: J. B. Drake, Horace Hinds, C. V. Hathorn, D. R. Weston, Fred Skellie, M. B. Cumbest, Mrs. M. B. Sharborough, Mrs. R. E. Johnson, E. T. Riemann, L. T. Fickling, G. E. Briggs, Olla Nix.

J. S. Hollingsworth, son of Rev. W. B. Hollingsworth, was granted license to preach.

The conference voted unanimously to meet next year at Main Street, Biloxi, Miss., on invitation of the pastor, Rev. L. J. Power.

Rev. J. E. Williams, pastor-host, and the people of Poplarville, made our stay in their city a most pleasant one by their hospitality and unusual interest in the work of the district and the proceedings of the conference.

CLYDE H. GUNN, Sec. Dist. Conf.

LAKE CHARLES DISTRICT CONFERENCE

The Lake Charles district conference convened at 10:30 a. m., May 5, 1932, in Many Methodist Episcopal Church, South. Dr. W. Winans Drake in the chair.

Following the opening of the conference the presiding elder introduced to the conference Dr. Clovis Chappell, pastor of the First Methodist Episcopal Church, South, Houston, Texas. The conference was privileged to have Dr. Chappell preach the opening sermon. The great and timely message to the conference was an inspiration to all present and certainly gave spiritual impetus to the pastors and lay delegates as well as those who attended from the surrounding community.

The conference organized by the election of Rev. C. Karlos Smith as secretary. The roll of the conference revealed that many of the lay delegates and three of the pastors were absent from the conference. Dr. W. Winans Drake, our very efficient presiding elder, had arranged the business of the two days so as to have nothing conflict. All the interests of the church were presented on schedule time and in such an impressive manner as to inspire every preacher and layman to a greater activity for Christ in these trying days than ever before.

Many interesting facts were revealed by the reports of the preachers of the district; some of these facts were of such a nature as to cause rejoicing, and others to cause sorrow to be felt in the hearts of those present. Seventy have been received into the Church by profession of faith, 90 by certificate, while four charges had no ac-

cessions. In most instances the salaries of the pastors were behind and the other benevolences of the church suffering in like manner.

Special interests of the Church were represented by the following brethren: Dr. George S. Sexton, Centenary College; Dr. J. G. Snelling, the Memorial Mercy Home; Dr. H. T. Carley, the Benevolences of the Church; Dr. Briscoe Carter, Mt. Sequoyah Assembly; Rev. B. C. Taylor, New Orleans Christian Advocate; Rev. D. B. Boddie, Veterans' Hospital; Dr. R. W. Vaughan, Louisiana Methodist Orphanage; Miss Elizabeth Langford, Mansfield Assembly. Dr. A. M. Serex delivered a great address on the necessity of the continuance of the 18th Amendment. Rev. H. W. Rickey delivered a great spiritual message on the evening of the 5th to a large congregation. The closing sermon of the conference was delivered by Rev. C. Karlos Smith.

The Lake Charles District Conference voted to take over the Assembly Grounds at Lake Arthur. This property acquired through the payment of the sum of \$2,000.

The conference was royally entertained by the people of Many and the very gracious host, Rev. J. C. Rousseaux, pastor of the Methodist Church of Many.

Dr. W. Winans Drake, presiding elder, proved to be a great spiritual leader and his messages to the pastors and laymen were of such a nature as to inspire their hearts and cause them to take on new courage.

Rev. S. A. Seegers, pastor at Rayne, invited the District Conference to meet for its next annual session with him and his people at Rayne. This invitation was unanimously accepted. The Conference adjourned after the singing of the Doxology and a fervent prayer by the chairman.

C. KARLOS SMITH, Secretary.

TO STRENGTHEN AMERICA!

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, has issued a call to the first convention of Allied Youth and the closing conference of the Allied Campaigners to be held in Atlantic City, N. J., June 3, 4 and 5.

An effort is being made to bring in leaders of Allied Citizens and Allied Youth from all over the country, as well as others who wish to see the 18th Amendment upheld.

Dr. Poling's stimulating message may bring hope and courage to prohibition's many loyal supporters.

The following is the call as it has just been issued:

"All local units of Allied Citizens supporting the Eighteenth Amendment and all Youth Councils are invited to send representatives and delegates to the final sessions of the field campaign of the Allied Forces for Prohibition and to the first convention of Allied Youth.

"An unprecedented speaking program, covering every state of the Union, including every state capital city and practically every great educational and industrial center, draws rapidly to a close. Millions of pages of literature have been distributed, thousands of meetings have been held, hundreds of local units of Allied Citizens and Youth Councils have been organized and more than a million people have been enrolled under the declaration, 'We Stand for the Eighteenth Amendment and for Liberty with Law; on this Issue we Fight!' Day after day, for more than 261 speaking days, single audiences with an attendance of from a few hundred to more than eight thousand have been addressed by the Allied Campaigners. In many cities continuing programs have been developed that constitute now a great hope for the ultimate complete success of this cause. The record as written and as it will be revealed in the sessions at Atlantic City surpasses those high expectations with which this campaign was launched in Columbus, Ohio, on the 8th of September, 1931.

"Ours is a program to strengthen America. We believe in the Eighteenth Amendment because we believe in America on the march. We engage in this crusade because we would defend the Constitution, support law and promote that highest conservation—the conservation of human life. We know that prohibition is not the only issue. We recognize a deep-seated, honest difference of opinion. But to meet her present crisis, America must be a sober nation. To preserve her institutions and her freedom she must continue with reverence for the Constitution and for law.

"To maintain and advance these high interests and to perfect plans for larger service in their cause, all friends of prohibition and representatives of Allied Citizens and of Allied Youth Councils are called to meet in Atlantic City.

"To evaluate the past, to appraise carefully the immediate present and to plan the yet greater future, this call is issued."

Among the speakers who will appear during the three-day series of meetings are Dr. Poling, Colonel Raymond Robins, Hon. Oliver W. Stewart, Dr. Ira Landrith, ex-Congressman Grant M. Hudson, and Miss Norma C. Brown, all prominent leaders in the prohibition cause. Robert C. Ropp,



MAY EVERETT

This little lady is the daughter of Mr. and Mrs. R. G. Bower, Mountain Lakes, N. J. She is three years old and has the distinction of being the first on the roll of Diamond Jubilee babies. She is rooting for the Whitworth endowment campaign.

chairman of Allied Youth, and Harold Singer, executive counsellor, will speak in behalf of young people.

RESOLUTIONS OF REGARD FOR REV. E. H. CUNNINGHAM PASSED BY THE GRENADA DISTRICT CONFERENCE AT OXFORD, APRIL 28, 1932

Whereas, this is the fourth year of the Rev. E. H. Cunningham's administration as presiding elder of the Grenada district;

And whereas, he has been diligent, faithful and a wise presiding elder, going rain or shine, meeting punctually all engagements and calls of his church, and administering the affairs of the same in a straightforward, efficient and satisfactory manner both in the pulpit and the administrative features of the work;

And whereas, he has endeared himself to all our people by this kindly spirit, sympathetic understanding of their problems not only the ministers but the laymen, the women and young people in their Christian activities;

Therefore, Be it resolved, That in the voice of this district conference we give Brother Cunningham and his good family positive assurance of our sincere love and warm appreciation and

pray God's richest blessings to follow and rest upon them as they go to a new field of labor and responsibility at the approaching Annual Conference.

Resolved further, That we commend him to the people whom he shall be appointed to serve and congratulate them on their good fortune.

Resolved further, That a copy of these resolutions be spread upon the minutes of this district conference and also a copy furnished to Brother Cunningham.

L. M. Lipscomb, W. H. Mounger, W. B. Baker, J. W. Raper, A. C. McCorkle, and others.

QUILLIAN TO DELIVER CLOSING SERMON AT MILLSAPS JUNE 5

An exceptionally interesting program has been arranged for the Fortieth Annual Commencement Exercises, Friday, June 3, to Tuesday, June 7.

W. F. Quillian, D.D., secretary of the General Board of Christian Education, Nashville, Tenn., has been chosen to deliver the commencement sermon at the Municipal Auditorium, Sunday, June 5.

The speaker on the graduation occasion has not been announced.

The entire program has been issued as follows:

Friday, June 3, 8 o'clock p. m.—Commencement Debate.

Saturday, June 4, 11 o'clock a. m.—Contest for Buie Medal in Declamation.

7 o'clock p. m.—Music by the Millsaps Band and Glee Club, Sunday, June 5.

11 o'clock a. m.—Commencement Sermon, W. F. Quillian, D.D.

Monday, June 6, 9 o'clock a. m.—Annual Meeting of the Board of Trustees; 11 o'clock a. m., Senior Oratorical Contest for Carter Medal; 8 o'clock p. m., Alumni Meeting and Banquet.

Tuesday, June 7.—11 o'clock a. m.—Address.

Following the commencement address, there will be the announcement of honors and prizes, the conferring of degrees, and the awarding of the diplomas.—Millsaps Purple and White.

KAPPA GAMMA FRATERNITY AT CENTENARY COLLEGE

Dear Editor—You will find enclosed a copy of the "Oath of the Young Men of Athens." Kappa Gamma Fraternity, composed of our classical students, had charge of chapel yesterday and among other numbers on the program was the presentation to Centenary Library of a large framed copy of this oath.

The presentation speech was made in an earnest talk by Mr. George Fox, the president of the fraternity. Mr. Fox is a ministerial student and son of our pastor at Mooringsport. Professor Pierce Cline, chairman of the faculty library committee, received the gift in words well suited to the occasion. He stated that he hoped that this splendid obligation would hang on the walls of Centenary until it became yellow with age and that many generations of students would learn it and translate it into life.

* * *

Oath of the Young Men of Athens

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this city not only not less but greater, better and more beautiful than it was transmitted to us."

WM. G. PHELPS,
Classics and German, Centenary College.

"THEY ALMOST HAD ME FOOLED"

By U. B. Wise

(Note—The above "title" and some materials in these articles used by permission of the New Jersey Temperance Society.)

"The wets told me" that prosperity could be bought with legal beer, and it sounded so nice that I was about to advocate that doctrine, when, "Lo and behold" it turned out, upon investigation, that the wets were just counting on winning me over because of my ignorance.

"They almost had me fooled" when they told me if Congress would re-legalize beer and tax it 3 cents per glass that money enough would be raised to pay the national budget deficit and would relieve completely the unemployment problem and enable the farmer to sell all his surplus grain. But I tried to recall the name of the nation which had "drunk itself into prosperity." I was sure there must be such a country, or the liquorites would not have been so sure that "beer would bring prosperity," but I could not remember the wets naming the country that did that.

This put me to thinking hard, and then I remembered that England has always had legal beer, and yet she has had to borrow hundreds of millions of dollars to run her government, from PROHIBITION America. That seemed strange. Then I recalled that old beer-guzzling Germany, and wine-bibbing France and Italy have also had to borrow from PROHIBITION America, and they also had to ask for a moratorium on the money they owe DRY America, and that seemed funny to me, if legal beer and wine could bring prosperity.

On March 14, 1932, Congressman Gale H. Stalker, of New York, in the House of Representatives, said: "Germany stands third per capita in consumption of beer, and rather high in the sale of hard liquor. The recent crisis in Germany was escaped and the nation saved from bankruptcy only through the good offices of a prohibition country, the United States."

In the old saloon days it was estimated that for every dollar received in revenue from legal booze, the parish state and national governments spent sixteen dollars prosecuting the crime which grew directly out of the legal traffic in alcoholic beverages.

The same dollar spent by the poor man for drink cannot also be spent for food, clothing, house rent, and comforts for the family. No nation can continue to excel "half sober and half drunk." Therefore, let's keep prohibition which, even with poor enforcement, has been the only experiment ever yet tried that has actually outlawed beverage alcohol and lessened drinking. "They almost had me fooled." Don't let them fool you!

THEY LIKE THE ADVOCATE

(The following letters, taken from many of similar nature, are being published without the knowledge of the Editor.—Business Manager).

Dear Editor—Permit me to speak a word of appreciation of your editorial ability. Your Editorial Observations of May 5 are replete with three masterpieces worthy of the man and his cause. Your "Mother" was so fine that I had one of my talented young members who is a teacher in our public school here, to give it as a reading in our Mother's Day program, Sunday. It was worth while. Then your "Business Integrity" is simply unsurpassed in that theme. One of my laymen, a justice of the peace, gave it as his opinion that it was worth a year's subscription. I think so well of it that I shall use it in a program that I intend putting on soon.

And then your "Trumpets at Dawn" carries a wonderful message.

I have written you these things to give honor to whom honor is due. God bless you.

S. S. BOGAN.

Glenmora, La.

Dear Editor: They say one should not wait until after a fellow is dead before we bring flowers of appreciation for his worth. So I want to throw a bouquet of white and red carnations at you from this distance for the splendid editorial, "Mother," of last week that you gave to your readers. It was indeed a beautiful tribute to Motherhood and so ably written and tenderly expressed that it must have touched a responsive chord in the heart of every reader.

I heartily congratulate you and present my flowers herewith, for I will not likely be here when you answer the summons. You write well and most entertainingly and are giving us an excellent paper and for anyone to say the Advocate is not worth the money is to confess his ignorance of its weekly contents, or such a statement is a sad commentary on his intelligence.

Fraternally Yours,

Arcadia, La.

J. W. LEE.

GOLDEN JUBILEE REVIVAL

By Chas. S. Jeffers

The Golden Jubilee Anniversary Revival Services of the First Methodist Church of Laurel, Miss., in commemoration of the fiftieth year of Methodism in Laurel came to a close Sunday evening, May 8, Mother's Day.

This jubilee revival had been very carefully planned by the pastor of the church, Rev. Wiley J. Ferguson. Much prayer was given it through the various departments of the church and Sunday school, and through the faithful leadership of Mrs. W. J. Ferguson and ladies societies of the church in the arrangement of prayer circles throughout its membership over the city. Invitations were sent by the pastor to all preachers who, at any time, had served Laurel First Church as its pastor to lend to its success one sermon during the revival period, and arrangement was made with Rev. J. A. Smith, of Capitol Street Church of Jackson, Miss., to conduct the first part of the second week of the revival and Rev. Geo. F. Winfield, of Whitworth College, Brookhaven, to conclude the services.

The pastors who responded to the invitation were Rev. O. S. Lewis, of Canton; Rev. J. L. Neill, of Gulfport; Rev. L. L. Roberts, of Court Street, Hattiesburg, and Rev. John C. Chambers, of Jackson, who preached one sermon in appreciation of the interest felt that his father, John W. Chambers, had been pastor at one time.

Rev. W. J. Ferguson, pastor of the church, preached the opening sermon of the revival, Sunday at 11 o'clock, April 24, making a strong appeal to the members of the church to lend their assistance and their prayers that the Golden Jubilee revival of First Church be one to be well remembered in its history and in its awakening spiritually.

The first visiting preacher to arrive was Rev. O. S. Lewis, who had served the church a period of two years. Brother Lewis preached the Monday evening sermon from the text, "I can do all things through Christ which strengtheneth me." At the close of his sermon and benediction Brother Lewis, his wife and their splendid daughter, Annie, were the recipients of hearty and glad handshaking in appreciation of their presence in First Church again.

The second visiting pastor was Rev. J. L. Neill, who had served First Church two and a half years, filling one-half year at the death of Rev. J. M. Weems, and thereafter returned by the Conference two years. Brother Neill's subject for the Wednesday evening sermon was "The Challenge of a Name," from the text, "And the disciples were called Christians first in Antioch."

Thursday evening the pulpit was filled by the

Rev. John C. Chambers, a son of Rev. John W. Chambers, who had at one time served Laurel First Church. Brother Chambers preached a splendid sermon on the "Gifts of the Spirit."

Rev. L. L. Roberts, of Court Street, Hattiesburg, was the last visiting pastor to preach during the first week of the revival. He preached the Friday evening sermon. His text was, "For I am determined not to know anything among you save Jesus Christ and him crucified."

This service ended the first week's services. Rev. J. A. Smith preached during the following week.

Rev. Jos. A. Smith's first text, "For what is a man profiteth if he shall gain the whole world and lose his soul?" Doctor Smith preached through the week to Thursday, including the evening services. He used as his subjects, "The Three White Feathers," "The Devil's Short Cut to Heaven," "The Biggest Fool in Laurel," and "The Plan of Salvation in Miniature," and others. Brother Smith was not a stranger in Laurel, having filled its pulpit upon several occasions during Rev. B. L. Sutherland's pastorate here. The morning services were splendidly attended. The topics used by the preacher for these services centered around the incidents surrounding Christ with the disciples near the crucifixion.

Friday morning Rev. Geo. F. Winfield began his part in the revival talking to a well attended service. His subject for the evening was, "The Golden City," which was well attended. It had been given much publicity that Sunday, May 8, Mother's Day, would celebrate the golden jubilee anniversary of Methodism in Laurel, and the revival services closed at the evening service.

Infant baptism featured the beginning of the morning service and children and adults were received into the church by profession of faith or letter at the close of both morning and evening services.

Brother Winfield's topic for his sermon Sunday morning was in harmony with the thoughts of "Mother's Day," and in his sermon referred often to Mother and Heaven. Music in song and anthem appropriate to Mother's Day service were rendered by the choir, which had been so faithful throughout the jubilee revival services. Over the church could be seen flowers, worn for mothers—some in their brightness for mothers present or in the homes, others of white in memory of mothers passed on.

Dr. Winfield preached to men at 3:30 in the afternoon, to the children at 6:30, and at 7 o'clock to the mothers and daughters.

The last of the golden jubilee sermons was preached Sunday night by Dr. Winfield. At the close of the services the doors of the church were opened for receiving members. One more adult, a middle-aged man, presented himself for baptism on profession of faith. The benediction, pronounced by Dr. Winfield, brought to a close the golden jubilee anniversary revival services.

It had been a great meeting and a spiritual awakening for our church and city through the earnest efforts of all who had taken part. The pastor of First Church is happy over it and with a grateful heart thanks everyone for his part and the help of other churches and pastors.

Just fifty years, back when it is said Laurel's population could have been counted in the fifties and just a house here and there, a pastor, Rev. L. J. Jones, a Methodist circuit rider, preached to a mixed congregation in a small residence. The Methodist membership, it is said, were six in number. This was back in 1882 the second Sunday in May. We have one member in our congregation today who has been a member for 45 years and has lived in Laurel since 1885. We are unable to give the names of the charter members, or whether living. But as Laurel grew, Methodism grew also. What was then a little town surrounded by farms and timber began its advancement into an industrial city. In the nineties an edifice built by the Methodist congregation, where now stands Laurel's new postoffice building, was used by its congregation up to 1910, when the lot was sold for postoffice site and a lot pur-

chased by the Methodist members of Fifth Avenue. In the year of 1912 or 1913 the church edifice we now occupy on Fifth Avenue was completed. Its first pastor, Dr. J. M. Weems, served for one year, passing to his reward during his second year's appointment. Rev. J. L. Neill was the second pastor to fill its pulpit, serving two years and the remainder of the year through the death of Dr. Weems. The following pastors serving since then are Reverends L. L. Roberts, O. S. Lewis, Bennett, W. B. Hogg, H. F. Tolle, B. L. Sutherland, J. R. Jones, C. W. Crisler, and our present pastor, Rev. Wiley J. Ferguson.

Since the erection of its present edifice, in advancement, First Church, Laurel, has been a progressive one in Methodism. In addition to its procuring the valuable property on Fifth Avenue, opposite the County Courthouse, where now stands its present edifice, the purchase was made of the corner adjoining it with its dwelling remodeled into the present modern parsonage home. The purchase of the splendid pipe organ and in just recent years the erection of the spacious Sunday school annex adjoining the church. This building amply provides room for the Sunday school in all its departments, the Leagues, the ladies societies, the pastor's study and library, a handsome ladies parlor and the auditorium, sufficient for all church or Sunday school entertainment. Every Man's Bible class, the man's adult class, represent a membership of 150, with a splendid attendance.

A fact very worthy of mention is the education of a splendid young preacher through Emory University with his first appointment to Second Church New Orleans, La., Rev. Ira W. Flowers, who is now serving a church in North Louisiana.

The church choir, under the direction of W. J. Murdock, in his careful selection of music and practice with the select talent of the congregation and the faithful organist, Miss Kettrell, has been attained a choir, a credit worthwhile to any congregation.

First Church is represented in its official board by forty adult members, representing the highest Christian citizenship of Laurel.

The advancement of Methodism in Laurel rightly deserves the pride it feels as it looks back fifty years and then turns into the now and sees the growth of its own first church and the other congregations of Methodism in the city, which branched from the advancement of that little church years back.

The Kingston Street Church, and the West Laurel charge wonders how it could be.

Laurel has grown from the little village of less than one hundred, where cow paths were its streets, it is said, to an industrial city of upwards of 15,000 people and streets paved and adorned with costly homes and beautiful factories, magnificent edifices representing Christianity in its many denominations.

First Methodist Church has grown from its little charter of six members to a membership of over eleven hundred, and from one edifice, a small vacant residence housing its little congregation, to its splendid surroundings and edifice. May its growth in the next fifty years be so in accord with the will of God that when the centennial jubilee in its anniversary is celebrated will bespeak Methodism's great and wonderful progress by reason of all who took part in Laurel's First Church golden jubilee revival just fifty years before.

The first piano ever to come to the Methodist Mission in the Congo was sent out in 1931. It was bought by contributions made by the children of the North Carolina Conference and has been a wonderful aid with the group in singing and to the music at the early morning prayer service and at the chapel exercises. This piano was sent largely because of the interest of the people of North Carolina in the Rev. and Mrs. John Glenn Barden, who come from the North Carolina Conference and are in charge of educational work in the Congo Mission.

The Home Circle

A NEW START

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—Author Unknown.

CALVIN COON'S CURIOSITY

By Carrie Belle Boyden

There was an old hollow tree in Hoppywood, which was the home of the Coon family. Mother and Father Coon and all the little Coons lived there very happily. That is, they lived there happily when little Calvin Coon was not in mischief.

You see, Calvin had a big bump of curiosity and it was always getting him into trouble.

One evening, when he and his little brothers were playing together in the woods quite far from home, Calvin found a strange-looking, hard, black object that smelled of fresh fish. Now, Calvin was extremely fond of fish of all kinds, so he walked round and round the object. "Better leave it alone," advised his brothers. "It doesn't look safe." But Calvin was curious. He was sure he could see some fish way inside the black object, so he poked his paw into it. Click—went the iron bar and Calvin's paw was caught in a trap. Oh, how he yelped! All the citizens in Hoppywood came running up to see what was the matter. Sammie Squirrel, Peter Porcupine, Willy, Billy and Walter Woodchuck, and even Major Muskrat, with his hickory stick, appeared on the scene. Poor Calvin Coon was dancing around in a circle with his paw caught in the steel trap.

"Stand still," ordered Major Muskrat, and Calvin stood still. (Everyone always obeyed Major Muskrat). He took his stout hickory stick and stuck it into the trap under the iron bar that was holding Calvin's foot; he braced himself and began to pry up the bar. Little by little the bar raised and Calvin pulled out his injured foot. For weeks after that he had a sore paw, and if he saw anything that looked like a steel trap, he ran away from it as fast as he could.

The next time his curiosity got the better of him was when he saw a piece of meat hanging on the limb of a tree. "I wonder who put that meat there," he thought. "It looks perfectly good. I believe I will take a taste of it."

He did. He ate it all. And he was soon the sickest little coon you ever saw.

"You have too much curiosity," scolded Mother Coon. "Probably that meat was poisoned just to catch curious little coons like you."

Calvin Coon slowly recovered, and he wisely decided to stay nearer home and to leave strange things alone.

But as soon as he felt perfectly well again and his sore paw did not trouble him any longer, he took a long ramble into the dense woods. After a while he came upon an old picnic ground, where some one had been camping. He smelled fish again.

He looked all around for a trap, but did not see any. What he did see, however, was some empty cans. "I wonder what was inside those cans," he said. He pawed them all around and turned them over and looked inside. In one he saw some scraps of pink salmon. He ran his tongue way out as far as he could, stuck it down into the can, but it was not quite long enough to reach the salmon. So in went his head after his tongue, and he got the salmon. My, but it tasted good! "This is not a trap," he thought, "and the salmon is delicious." So he licked it all out clean.

And then an annoying thing happened. He tried to pull his head out, but it would not come, for sharp edges on the can caught in his fur. He tried again and again, then he realized that his head was a prisoner in the tin can—and he was alone and far from home.

Meanwhile, Mother and Father Coon were beginning to wonder what on earth had become of Calvin. He did not return for his supper, which was quite unusual.

A little later, Charley Coon came running in all excited. "Come on out," he shouted. "There is a tin can running around all by itself and bumping into trees and making such queer noises!"

"Nonsense!" said Mother Coon. "Tin cans can't run around and bump into trees and make queer noises."

"But it is! It is!" shouted all the other little Coons. Mother and Father Coon ran down from the hollow tree. And it was! The tin can was running around and around, bumping into trees and making queer noises indeed! And most surprising of all—it had legs.

By this time, all the animals had assembled, led by Major Muskrat with his hickory stick. They had heard the queer noises, too, and had come out to see the tin can galloping around and around among the trees.

"Catch it! Catch it!" shouted Billy and Willy and Walter Woodchuck. But no one was brave enough to catch the galloping tin can.

Finally, Mother Coon stepped forth. "I believe that is my son Calvin," she said. "He has a bump on his right fore foot where he was caught in a trap, and look at the right fore foot under the can." She ran toward the lively tin can, so did Major Muskrat, and together they caught it just as it was about to bump into another tree.

A queer hollow noise came from the tin can—enough to scare any one, but Mother Coon held fast while Major Muskrat pulled gently—gently on the tin can until out came Calvin Coon's head. Poor Calvin looked quite foolish. He turned right around and ran home as fast as he could, entirely forgetting to thank good Major Muskrat.

For Mother Coon was saying, "Calvin Coon, your curiosity will be the death of you yet." Then she hastened in to bandage his head and get him some supper.

And that was the end of Calvin Coon's curiosity for a long time.—Zion's Herald.

THE TEN COMMANDMENTS IN RHYME

1. Thou shalt have no God but me,
2. Before no idol bow the knee,
3. Take not the name of God in vain,
4. Dare not the Sabbath day profane,
5. Give both thy parents honor due,
6. Take heed that thou no murder do,
7. Abstain from words and deeds unclean,
8. Steal not, for thou by God art seen,
9. Make not a wilful lie nor love it,
10. What is thy neighbor's do not covet.

—Selected.

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TERMS:

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Editorial

THE DOCTOR IS HERE

(Continued from Page 1)

The physician must not be beguiled by false sympathy into prescribing habit-forming drugs to individual addicts. It is his special duty to institute a withdrawal cure and thus perform his part in freeing the world from a plague which in many places has become an epidemic."

"DO YOU INHALE?"

This is the question with which one kind of cigarette seeks to establish its superiority over all other brands. It is claimed that seven out of ten people who smoke know they inhale and that the other three do inhale without realizing it. Based upon the testimonials of 20,000 physicians the claim is made that this particular cigarette is less irritating to the throat than the others. Note that it is not claimed that even this one does not cause some irritation. It would seem that the perfect cigarette would produce none at all. Thus the perfect is imperfect.

But we are not interested here in either the science, art or folly of smoking cigarettes. It is this question of inhaling that strikes us as being worthy of note. Let us apply it morally. Do we inhale our moral atmosphere? Surely we do and most of us are like the three out of ten who do so without realizing it. We are all the while in danger of succumbing to the environment of which we are a part, and in which we move. We become so familiar with even the most menacing phases of our modern life that we cease to react normally to them. At first there is the feeling of revolt, but gradually the paralyzing process sets in and continues to the point of moral exhaustion. "Sin, when it is finished, bringeth forth death." Just continue to inhale it. The result is inevitable.

How, then, are we to avoid inhaling the poisonous fumes arising from conditions of our day? Certainly we should keep as wide a margin as possible. There are sufficient signs up along the way to save us from many foolish and sinful moral experiments. There is no substitute for daily, consistent, and persistent practice of prayer and the reading of the Bible and other good reading matter. Then one should set up in his life and conduct a counteracting type of conduct. There are so many ways open to the one who would

establish good, dependable moral and spiritual health. Let us never forget that, as in the physical life so in spiritual; sound health is the safest and best type of immunization. No condition conducive to the development of anti-spiritual germ centers should be tolerated. The complete investment of life in worthy enterprises is the mightiest safeguard for spiritual health.

Spiritual health is dependent upon deep inhalation of spiritual atmosphere, and there is no irritation.

BISHOPS DOBBS AND DENNY RETURN

In the recent episcopal assignments Bishops Dobbs and Denny were returned to the Louisiana and Mississippi Conferences. This announcement will come as good news to the many friends of these presidents of our Conferences.

LAMAR-SMITH-KING

Recently, Dr. A. J. Lamar, senior publishing agent, after many years of service, resigned. Dr. A. F. Smith, editor of the Nashville Advocate, was elected as his successor. Then, Dr. Wm. King, book editor, was elected to succeed Dr. Smith.

We join those wishing Dr. Lamar happy days in the closing years of his life. And for Drs. Smith and King we wish successful administration of the tasks to which they have been assigned.

STAY IN THERE, TURNER, AND FIGHT 'EM!

Baton Rouge, La., May 10.—Any effort to repeal the Hood prohibition law in Louisiana will be combatted by a group of drys in this state. It is understood bills will be offered in both houses to repeal the state prohibition act. Hence the early arrival in Baton Rouge of Dr. A. W. Turner, legislative superintendent of the Louisiana Prohibition League, with headquarters in Shreveport.

"I can see no good to be accomplished by the repeal of the Hood law in Louisiana," said Dr. Turner. "As long as the Volstead act is the supreme law of the land, I think the state should exercise right of concurrent jurisdiction in enforcing the prohibition law as provided for in the Hood act. If this act should be repealed, no city, parish or state court in Louisiana could prosecute any one for the sale of intoxicating liquor as there would be no violation of a state law.—Shreveport Journal.

PERSONAL AND OTHER NOTES

The Advocate must have our continued backing.—Bishop Hoyt M. Dobbs.

Rev. W. W. Hester, pastor at Houka, Miss., reports great joy in his work.

Rev. H. L. Daniels, pastor at Edwards, Miss., was commencement preacher at the Edwards High School on Sunday morning of May 15.

"I present the Advocate at all of my services," says Rev. J. B. Williams, pastor at Plain Dealing, La. To such efforts we feel sure the people will respond. Thank you, Brother Williams.

According to the Interstate Progress, of Logansport, La., Rev. J. D. Fomby, pastor at Logansport, delivered the commencement sermon at the High School last Sunday.

Dr. J. L. Neill, pastor at Gulfport First Church, delivered the commencement sermons for Gulf Coast Military Academy and the Gulfport city schools.

Mrs. R. P. Benson, of West Monroe, La., keeps on sending in subscriptions. Her pastor, Rev.

Louis Hoffpaur, host of the district conference, is backing the Advocate most heartily.

Rev. Van R. Landrum, pastor of the Bolton, Miss., church has been assisting his brother pastor, Rev. M. H. McCormack, Jr., pastor of the Bentonia church, in a meeting.

The News-Letter sent out by Rev. Jno. C. Chambers, executive secretary of the Mississippi Conference Board of Christian Education, carries a good lot of information to the churches over the Conference.

Rev. T. B. Winstead, DeKalb, Miss., says, "We shall try to look after the renewals as they fall due, and get all the new ones that we can. We enjoy the Advocate." Maybe some people don't read the Advocate. Just try it one time.

"You have my best wishes for success in the Advocate campaign for renewals and new subscribers. Mrs. Mary H. Golden, 3440 Amherst St., Dallas, Texas." Keep wishing hard, Mrs. Golden. Push all you can.

Rev. H. Conrad Blackwell, associate professor of religion in Millsaps College, delivered the sermon before the graduates of the Terry High School in the Baptist Church, Terry, Miss., on the morning of May fifteenth.

The Advocate acknowledges receipt of announcement of the commencement of the Melville (La.) High School. Miss Elizabeth May Pickett, daughter of our pastor, is among the seniors and is vice-president of the class.

President C. C. Sealeman, of Southern Methodist University, will preach the annual sermon to the graduating class of the School of Theology of the University on Sunday, May 29, at 11 a.m., at the First Methodist Episcopal Church, South, in Dallas.

The office was cheered this week by a good letter from Mrs. R. H. Wynn, 4500 Caroline Boulevard, Houston, Texas. "When possible and when in Louisiana I shall try to help in getting subscriptions," is the word with which the letter closed.

Rev. B. L. Sutherland, presiding elder of the Brookhaven District, met with a generous response in his meeting at Monticello. The pastor, Rev. L. M. Sharp, writes that seven members were received, that others will follow, and that the spirit of the town has been built up.

Recently, during the absence of Dr. J. L. Decell in Pittsburgh, Pa., where he represented our church as fraternal messenger to the Conference of the African Methodist Episcopal Zion Church, Dr. B. E. Mitchell, of the Millsaps faculty, conducted the mid-week meeting at Galloway Memorial.

Mr. A. G. Wren, of Shreveport, gives the paper a good word and tells us to drive on toward the better day. He suggests that a return to God and the soil might be a movement that would bring us out of the situation in which we find ourselves. These two points have much to commend them, especially the former.

From the Bulletin of First Church, Baton Rouge, we learn that a "Visitation Campaign of Evangelism" is to be conducted by the Methodist, Baptist and Presbyterian churches of that city. The campaign is under the direction of Dr. A. Earl Kernahan. We anticipate great returns from this effort.

A nice letter from Mrs. S. A. Montgomery, hostess of the Woman's Building, Centenary College, expresses her appreciation of the editorial on "May." Mrs. Montgomery finds herself peculiarly connected with this month. She, her late husband, and her little grand-daughter were all born in May.

"We are laboring on and doing the best we can. We believe we are going to come out of it all with flying colors." So mote it be. This word comes from Rev. Billie Milligan, pastor at Shuqualak, Miss. Anyone who can rise above the shock of that name for a town will find no trouble

with the IT. Those Indians erected some permanent monuments in the names they left.

The second quarterly conference of the Grand Cane charge was held Sunday afternoon, May 22, in our Grand Cane Church. The official members of the charge were the guests of the members of the Grand Cane Church for lunch Sunday. Dr. H. T. Carley, presiding elder of the Shreveport district, was with us and preached at the 11 o'clock hour.

As long as the daughters of our preachers continue to grow up, graduate from high school and college, our cause is not lost. Miss Claire Waltman, daughter of Rev. B. W. Waltman, Baker, La., sends announcement of her commencement and graduation from the Baker High School. To her and all the other daughters of our pastors we send congratulations.

Rev. J. T. Lewis, our pastor at Drew, Miss., is in the Methodist Hospital at Memphis. He has been ordered by his physicians to take several weeks rest. Rev. O. S. Lewis, of Canton, a brother, reports that Bro. Lewis is more encouraging. You Methodist people in the neighborhood of Memphis drop in to see him. And those of you who can write, drop him a word of cheer.

Prof. C. C. Holloman, of Itta Bena, Miss., a graduate of Millsaps College of the class of 1930, has been elected to succeed Prof. R. N. Price, deceased, as superintendent of the city schools of Batesville, Miss. Prof. Holloman had served a short while as teacher of Science and Athletic coach. This assignment to heavier responsibilities is a compliment to this young teacher and a tribute to his parents and his Alma Mater.

From Dr. R. H. Bennett, president, we have an invitation to the commencement exercises of Lander College, Greenwood, S. C. You will recall Dr. Bennett as the author of "Twitterings of Timothy Twig," that appear in our columns from time to time. We wish we could go to the "school closin'."

Rev. B. C. Taylor, pastor of our Natchitoches church, delivered the graduating sermon for the Grand Cane High School, Sunday evening, May 8. Dr. R. E. Smith, of Shreveport and Centenary College, delivered the graduating sermon at the Stonewall High School, Sunday morning, May 15. These messages were delivered to a large and appreciative audience, and that they were well received as well delivered is stating it mildly.

The Shreveport Journal spoke highly of the meeting being conducted by Dr. Theo. Copeland at Park Avenue Church. It reports that Bishop Dobbs was present at a Wednesday evening service, and that, in a short talk, he said, "The storm does not make the sailor, it merely reveals him. In these days of distress and trial the churches are crowded. Any church is better for having had Dr. Copeland." Large crowds attended the meeting at Park Avenue.

In the recent inauguration of Dr. Dice R. Anderson as president of Wesleyan College, Macon, Ga., Dr. Garland G. Smith, a professor in Emory University, and son of Dr. R. E. Smith, of Centenary College, represented Centenary College. Of the one hundred and fifteen colleges and universities represented in the parade according to date of founding Centenary College was represented in the first twenty-five. Dr. Garland Smith was for some years teacher in Southern Methodist University. He is a Ph. D. graduate of Harvard University.

The World Methodist Broadcast for the current month will be made on the evening of May 28, at 11:15 p. m., daylight saving time, and 10:15 p. m., Western Standard Time. The principal feature of the broadcast will be a report of the General Conference which will have just closed. This will give those living in the mission fields and areas in far parts of the world an opportunity to have news of the outstanding events of the General Conference weeks sooner than would

otherwise be possible. The broadcast will be made from station KDKA, Pittsburgh, Pa.

Now, this is the sort of letter that chases Old Man Gloom from the Advocate office and gets him away in such a hurry that he leaves no forwarding address. Rev. J. V. Bennett, pastor at Booneville, Miss., sends a good list of subscribers, accompanied by the cash. And in the letter he says, "Some are renewals and a few new subscribers. Don't cut the others off yet. I am just getting to work and will try to send others next week." If you could see that list, and if you knew J. V. Bennett, we feel that you would all contract that contagious spirit and send in a good list too. Shall we count on you?

"'Beer Parade' at Magnolia Halted," is the headline of a Mississippi paper of May 10. The city council of Mississippi's cleanest city had given permission for the parade. Then it was that the preachers of the town got together and framed a very courteous but pointed petition to the council asking that the order be rescinded,

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**PROTECTION
AGAINST OLD AGE**

saying that they did not think that the parade properly represented the sentiment of the town; that it would not be beneficial in any sense, but rather harmful. Under the names of the pastors were the names of other citizens. The order was rescinded. Thus the state of the Bonnie Blue flag marches on, but not in the "Beer Parade."

Mr. H. F. Foster, Sr., member of Parker Memorial Methodist Church, this city, brother of Dr. Jno. F. Foster, our pastor at Bunkie, La., passed away on May 19. His widow, three daughters and one son survive him. Brother Foster was in the Life Insurance business, having been connected with the Equitable Life Assurance Society over a quarter of a century. He was prominently known in the business circles of the city and the affairs of the church. He served the church for a number of years as chairman of the Board of Trustees of the New Orleans Methodist Depository. The funeral services were conducted by his pastor, Dr. Marion S. Monk. The Advocate joins his many friends in extending sympathy to those who are most grieved over the loss we have all sustained.

Mother's Day at Keithville, Sunday, May 8, was a delightful occasion. The members of the Wo-

man's Missionary Society had visited and invited every mother in the community to attend the Mother's Day service, and the response was gratifying. On entering the church each person was presented with a flower. Those who were wearing the red flower were asked to stand and those who were wearing the white flower were also to stand; it was almost a 50-50 representation. A beautiful bouquet of flowers was presented to the oldest and to the youngest mother present. The oldest mother was 78 and the youngest mother was 26. The pastor, Rev. James M. Boykin, delivered a short message on the "Faithful Mother." At the close of the pastor's message, the doors of the church were opened and two of our young ladies united with the church.

WIFE OF REV. D. W. ULMER PASSES

The friends of the family will regret to learn of the death of Sister D. W. Ulmer, the wife of our pastor at Taylorsville, Miss., and mother of Rev. E. W. Ulmer, pastor of the Yazoo circuit, which occurred at Taylorsville, Miss., May 9. She had been in feeble health for some time, and her going was not unexpected.

Sister Ulmer was a good woman in the full sense of the word, and her death was triumphant and peaceful. She leaves her husband and five children to mourn her going. The funeral rites, conducted by the writer, were held at Taylorsville, May 10, in the presence of a large gathering of sympathizing friends, among whom were several brethren of the Conference. Interment was made in the local cemetery. May the God of all grace comfort the bereaved.

W. A. HAYS.

TWO IMPORTANT DATES

North Mississippi Conference Standard Training School, Grenada, Miss., June 6-11.

Mississippi Conference Methodist Young People's Assembly, Whitworth College, Brookhaven, Miss., June 6-10.

MILLSAPS ATTRACTS UNCLE SAM'S ATTENTION

Excellent progress was reported on the National Survey of the Education of Teachers being conducted by the United States Department of Interior.

Millsaps College is one of thirty-eight notable universities and colleges which are being made the subject of this study. This selection of Millsaps as the representative institution of this section is notable recognition not only of the excellent standing in the educational world of the college, but also of the strength of the Department of Education at Millsaps College and its importance as a source of supply for trained teachers in Mississippi.

The survey is under the immediate direction of Dr. W. E. Peik, of the University of Minnesota and data concerning Millsaps is being assembled under the direction of Mr. F. C. Jenkins, head of the Department of Education.

CAMP GROUND APARTMENT FOR RENT

Three room apartment fronting on the beach on the beautiful grounds of the Seashore Methodist Assembly; large screened porch; comfortable beds; clean house; sea view from front porch. Address D. 5, care New Orleans Christian Advocate.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. E. N. WALTERS was born February 14, 1856, and departed this life March 24, 1932. Funeral service was held for her in Shiloh Church on the anniversary of the crucifixion of Our Lord. On that day there was darkness from the sixth to the ninth hour, that is 3 p. m., the very hour we were in the service. The fact of His death and resurrection gives us hope beyond the grave. Sister Walters joined the Methodist Church at Shiloh when she was young. Thus she followed the command of Jesus to seek first the kingdom of God and his righteousness. This enabled her to live the beautiful and helpful life of wife, mother, neighbor and friend. There were born to her seven children: two, Mrs. Lewis Myers and Nollie Walters, preceded her to the grave. Mrs. J. A. Franklin, C. V. Walters, of Shiloh, Miss.; Mrs. Joe Cooper, of Braxton, Miss.; W. F. Walters and Miss Minnie Walters, both of Jackson, Miss., still live to mourn their loss. Sister Walters was tenderly cared for in the home of her daughter, Mrs. J. A. Franklin, till she closed her eyes in her last sleep.

M. R. JONES, P. C.

On February 15, 1932, the soul of JOHN L. WIMBERLY took its flight to its eternal home. He was born October 15, 1863. He was married to Miss Alice M. Bryan, June 19, 1882. To this union were born one daughter and two sons who, with their mother survive him. Brother Wimberly joined the Methodist Church in early manhood. The church occupied a large place in his life. He loved the church. He was steward for a number of years. His home was always open to the preachers. The writer was Brother Wimberly's pastor in 1897, serving his first work on the Ringgold charge. There he learned to love Brother Wimberly, and that respect and affection have remained through the years. He was a pure, good man, loved by his church and neighbors. His children are walking in his footsteps. He was a substantial Christian citizen, the kind of man we need as citizens for our country. May the good Lord bless and sustain those left behind, and enable them so to live as to meet him in the better world.

H. W. LEDBETTER.

SISTER HELEN ELIZABETH PHILLIPS, nee Stepheus, was born in Marlborough District, South Carolina. When a little child her family (the Stephens) moved to Florida. The Stephens were prominent people and

devout Christians. At the age of ten she gave her heart to God and united with the M. E. Church, South, and was a faithful and consistent member for more than seventy-five years. At the time of her death, March 23, 1932, she had been married to Rev. E. D. Phillips, formerly of the South Georgia Conference, and more recently of the Mississippi Conference—for more than sixty years. While they served in the South Georgia Conference they projected a mission church which is now Stephens Memorial Church, Columbus, Ga. She was truly a helpmeet to her husband in all his work. In her mature life she felt the need of a deeper experience. She sought and obtained the experience. In her devout life sometimes it seemed her power was in prevailing prayer, for she had many remarkable answers to prayer. In her going she leaves her husband, a superannuate preacher of the Mississippi Conference, and three daughters: Miss Lena Phillips, Mrs. M. C. Phillips, and Mrs. J. B. Gillis, also three sons: A. A. Phillips, M. P. Phillips, and Prof. F. G. Phillips, of Louisiana. Six grandsons, the sons of M. C. Phillips and M. P. Phillips, were the pallbearers. She had 28 grandchildren and twelve great-grandchildren. She lived to see all her children converted, and all of her grandchildren members of the church. The influence of such a life cannot be estimated, but her husband and children know that she left them a goodly heritage, for she was a Christian, a thoughtful, loving mother, and a true and faithful wife. Where is she? Her spirit has gone to live with God and Jesus, whom she loved dearly for seventy-five years. Her body rests in the cemetery at McNeill, Miss., waiting the call of Jesus for her in the first resurrection.

Her pastor,

WALDO W. MOORE.

MRS. MARTHA BRAND

On February 14, the Lord called Mrs. Martha Brand to her home in heaven. Mrs. Brand, the oldest citizen of this part of the moral vineyard, had reached her ninety-seventh milestone of life. She was born January 13, 1835. She was 97 years, 1 month, the day of her death. She was a member of one of the outstanding pioneer families of this country, a Miss Brewer. She was first married to Mr. John Smith, and to this union were born four children, two boys and two girls. After Mr. Smith's death she was married into another very prominent family, to Mr. James Brand, and to this union also were born four children, three boys and one girl. She was a life-long member of the Methodist Episcopal Church, South, and loyal and active as long as she was physically able to be. The last time that this writer saw her before she was called away, she held him by the hand and said: "I may not see you again in this world, but I will be waiting for you up there." She is survived by six children: Mrs. Bettie Brand, Egypt, Miss.; Mrs. Lundy Smith, McCondy, Miss.; Mrs. Lallie Cole, Okolona, Miss.; Mr. Charles Brand, McCondy, Miss.; Dr. Brand, Prairie, Miss., and Mr. Rufe Brand, of Houston, Miss. The funeral services were

held in the Baptist Church, McCondy, Miss., on February 14, by this writer, her pastor, and she was laid to rest in the McCondy cemetery.

H. N. McKIBBEN, pastor.

HARVEY GRICE

History that is in the making today is the most difficult to read, confusing and perplexing. To intelligently read and understand we must wait till we can have a more distinct perspective. Then, as we look back we can see God as a Master builder, building a house not made with hands but eternal in the heavens. The experiences through which we are passing now are hard to interpret. It is a hard lesson to learn given us by the one Who doth all things well, that it is better to go to the house of mourning than to the house of feasting. But when we understand it all the meaning will be clear, and we will realize that we are in the school of life being fitted for our place in the Father's house. It is true that these trying experiences make a deep impression on our hearts for piety, and bring us closer in sympathetic touch with our fellows, as well as lead us to the feet of the great Comforter.

When babies come into a home they bring lots of heaven with them, and plant the seed of the flower of the tree of paradise in our hearts. They teach us lessons that we cannot learn from any other teacher or source, patience, tenderness, love and sympathy. If God were looking for a home in which to place this fine boy he could not have found one in which to have put him that he might realize life's high calling more surely. Never did a child receive a more cordial welcome, never was a child with richer parental affections. By precept and example he received the most gracious influences, blessings and benedictions of loving training to help him realize and make the most of life, and to experience its fullest joys. The seed planted in your hearts by this precious boy, watered by your tears, enriched by our faith in God, will grow and ripen into the delicious fruits of heavenly joy. We who know this fine boy have every reason to believe that he would have developed into a fine manhood and would have met life's sublimest challenge with splendid results. If the Master was looking for a flower of rarest beauty to plant in the garden of God's home for the soul he could not have found one of rarer beauty. We all, his neighbors, schoolmates, and friends, know that Harry was one of the finest boys in the community; therefore, he had won a high place in the hearts of all.

I want to assure this fine family, parents and all, that the whole community is deeply touched and we come to comfort you as we weep with you, and mourn with you in this dark hour. The size of this concourse of people assembled here today is an evidence of the high place that you hold in this community, and we call upon our gracious Father that He may bless, comfort and sustain you in this dark hour. There has never been a night dark enough to blot out one star, after the storm has passed, the clouds lifted they still shine in the firmament, seemingly with a brighter luster. "Weeping may endure for the night,

DAISY FLY KILLER

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon DAISY FLY KILLER from your dealer.



HAROLD SOMERS, BROOKLYN, N. Y.

but joy cometh in the morning." But when these stars shall have ceased to shine, the sun darkened, and the moon slipped away into extinction, the spirit of this fine boy will be a jewel in the Master's crown. In a house not made with hands he will be waiting to extend you a welcome to his world as you welcomed him to this. That is a deathless circle, no breaking hearts, no broken ties, no sorrow nor sighing, and all the tears will be wiped away. In that house there will be no calendar hanging on the wall. There will be no night, and time will never hang heavily on our hands. When we feel that everything goes against us we must wait till the gates swing open for the future. Then we will know the meaning of all this and find that our Father was building better than we could know, then, or now. He remembered his creator in the days of his youth, and the evil days did not come or the years draw nigh when he had no pleasure in them. There shall be no keepers of the house to which he has gone to tremble, no grinders cease because they are few, no dark windows out of which he will ever look. The doors shall not be shut in streets, the silver cord will never be loosed, the golden bowl be broken, or the pitcher broken at the fountain, or the wheel broken at the cistern.

"Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or stepping o'er the threshold
To a bigger, brighter room?"

"Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy—
Waiting in another room."

W. H. SAUNDERS.

THE CALLAHAN CORRESPONDENCE

A Testimonial from Al Capone

All the bootleggers, beer runners, moonshiners, alcohol cooks are for prohibition, the wets charge. Here is what the biggest bootlegger of them all—Al Capone—said as he was on his way to prison:

"Anybody that says I'm for prohibition is all wet. It would be better if prohibition was out of the way and we could handle beer legitimately. There would be more profit, no pay-offs, no loss of trucks and a cheaper price for the stuff."

(From an Associated Press dispatch from a correspondent on board the train taking the ex-czar of the liquor peddlers, racketeers, gamblers and gunmen to Federal prison at Atlanta.)



TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

EVERYTHING THAT YOU NEED
IN ONE BIG STORE
D. H. HOLMES CO.
LIMITED

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

MAY, 1932

Theme:

"What Prohibition Has Done for
Home Mission Communities."

Projects:

1. If you have a Wesley House in your city or near by, interview the workers concerning effects of the prohibition law in their community.
2. Study the effects in your own community.

MISS ESTHER CASE, SECRETARY FOREIGN DEPARTMENT, GOES TO HER REWARD

Dear Friends of Our Council—On Saturday evening at 7:05, Miss Case slipped quietly and peacefully away. She had been gradually growing weaker since the Council meeting, but had been in the office regularly until ten days ago. She had made a brave fight to keep strong enough to attend the Board of Missions, May 3-4, but had to give it up at last. A number of the out-of-town friends went out to see her during the Board meeting and she greatly enjoyed their visits. She was confined to her bed for only two days, and retained in a remarkable degree the beautiful triumphant spirit manifest at Council, until at last her breathing ceased without a struggle.

Yesterday afternoon at 5:30, the funeral service was held in Wightman Chapel. Dr. Pennington, her pastor, was in charge of the service, assisted by Dr. Cunningham. As the representative of the Board of Missions, Dr. Goddard paid a worthy tribute to her, and I tried to speak as your representative. The music was given by the Scarrit Choir directed by Mr. Washburn. The flowers were beautiful, and included in them were those which betokened your love and affection. The funeral party left last night for Batesville, Ark., where this afternoon the final service and burial will occur.

Misses Haskin, McKinnon and Howell went with the aged mother and sister. Dr. Cram, who was out of the city, will join them at Memphis.

I wired Mrs. Ellis, president of the North Arkansas Conference, to attend

the burial as the representative of the Conference women, if convenient.

Here was indeed a triumphant life, and our lives are the richer because we were co-laborers with her.

Her resignation, which was read to you in Atlanta, was presented to the Board of Missions, and was accepted with expressions of deep appreciation of her and the large contribution she had made to our missionary work.

The Board elected Miss McKinnon to succeed Miss Case. Your vote of recommendation at Council would indicate that the action of the Board meets with your approval. Doubtless we shall be joining our prayers for her as she enters upon her heavy duties, that she may prove a worthy successor to her who served so faithfully and efficiently.

The reports from the conference meetings have been most gratifying. Our women are brave and fine. The prayer of my heart is that we may all realize a deepening sense of His presence and leadership.

With abiding interest always,
Affectionately,

MRS. J. W. PERRY,
Council President.

ON ANSWERING PRAYER

"With Our Rainshoes On," by Marguerite Harmon Bro, is a booklet of incidents of answered prayer. Concerning it a friend wrote to the secretary in charge of literature: "Thank you for 'With Our Rainshoes On.' This is a gem and will make for more and better prayer. Already it has been worth the printing just to me." After telling of three or four heart-breaking circumstances in her immediate family she continued: "But barring these and my usual reaction from strain of going about, we are all well and have no unhappiness. Taking the foregoing into consideration on last evening, I reread 'With Our Rainshoes On,' and 'Blessed Assurance,' and prayed again for an answer as yet delayed." The price of "With Our Rainshoes On" is one dollar per dozen, or ten cents each. Order from Literature Headquarters, 706 Church St., Nashville, Tenn.

CONFERENCE NEWS

Louisiana

Deaconess Ora Hooper, rural worker of the Louisiana Conference writes:

"It is a joy to work for the Master in the Alexandria district. I take this opportunity to thank the ministers and other Christian leaders for their co-operation in this service. There has been a hearty response to my efforts in assisting rural churches, for which I thank the Heavenly Father.

My time is given now almost entirely to working Vacation Bible School plans in the different communities. The first school is to begin May 23, and every two weeks will find me in a different community for these schools.

Just yesterday a new spiritual life group was started and tomorrow a new young people's organization is to be

launched. Rural work is full of such a variety of things one never tires."

* * *

Mississippi

The Pleasant Valley auxiliary was recently hostess to a zone meeting of the Brookhaven district. The leader, Mrs. John W. Boone, presided, and representatives were present from Brookhaven, Wesson, Norfield, Pleasant Grove and Monticello. The devotional periods of the day were conducted by Dr. C. W. Crisler, of Brookhaven, and the morning session was given to a discussion of the recent conference meeting with Mrs. C. W. Crisler leading. The afternoon topics presented were: "Why Every Woman Should Be Interested in a W. M. S.," Mrs. J. C. Saunders; "The Standard of Excellence," Mrs. C. B. Walker; "Missionary Literature," Mrs. J. L. Frizell. At noon the Pleasant Valley auxiliary served a bountiful dinner.

* * *

North Mississippi

The Oakland auxiliary, Sardis district, is going forward with its activities. Under the direction of Mrs. E. L. Jernigan, superintendent of study, the book, "The Open Gate to Prayer," is proving of great spiritual value. Mrs. Bettie K. Burt, president, with several committees, is planning a "Quilt Exhibit." A small admission will be charged, but the main object is for social contact with new women. Mrs. Emma Moore and Mrs. Vernon Herron recently were hostesses to a social meeting.

REVIVAL AT EDWARDS, MISS.

Dear Brother Raulins—We have just closed a most successful Revival Meeting at the Edwards Church, Rev. Van R. Landrum, pastor at Bolton, did the preaching. He brought real gospel messages that were soul-stirring. One feature of the meeting was a full house the first service and continued through the last service. The doors to the Sunday school rooms were opened and the rooms used to seat the crowd.

The spirit of co-operation from the other churches was beautiful. We feel that our little town has been greatly blessed by the meeting. There were eighteen accessions to the church on profession of faith.

We feel that our work is progressing by the guidance of the Holy Spirit. The members have been most kind and considerate of the pastor and his family since our arrival here last November, and we are happy in the Master's work.

H. L. DANIELS, Pastor.

AUTHOR GIVES ADVICE TO BUSINESS GIRLS

Tells Them to Capitalize Good Points

New York, May 11.—Weaknesses and inferiority complexes have played a surprising part in an indirect way in making girls happy and successful in the business world, according to Miss Margaret S. Quayle, who has just written a book, "As Told by Business Girls."

With the help of one hundred business girls who frankly revealed their experiences and attitudes toward getting work and holding jobs, Miss

Quayle, a psychologist, has produced a book whose aim is to help unadjusted young business women to meet obstacles and adjust themselves to routine and monotonous jobs.

In their zeal to rise above weaknesses many girls have cultivated ambitions that the normal girl might ignore if her life was otherwise pleasant, the author points out. "Feelings of inferiority sometimes serve as a spur to greater success."

Girls are advised to capitalize on their good points, but at the same time, Miss Quayle suggests, in a well-run life, one should take stock of deficiencies occasionally, if only to find and recognize weak spots in order to set them right.

"Almost anything can be used by an individual to increase his feelings of inferiority. One very wealthy girl feels that she is liked only because she has money; an exceedingly handsome boy thinks girls like him only because of his looks. Some people feel inferior because they have nicknames; others because they have none. One girl came to the author complaining that she was not getting attention because she didn't have an 'inferiority complex'!"

The book is being published by "The Woman's Press" of the National Board of the Y. W. C. A.

Weak, Tired... Couldn't Work



"I feel much better Now"

"I WAS weak and run down and couldn't work much. Some days I was in bed all day... on account of female weakness.

"My cousin recommended your Vegetable Compound to me and I began taking it right away.

"I sure feel like a new woman. Work all day and am stronger and feel fine now.

"I have only taken 3 bottles but I found relief in the first one I took. I recommend it to any woman who suffers as I did."—Mrs. C. E. Hawk, R. R. No. 2, Promise City, Iowa.

Lydia E. Pinkham's
VEGETABLE COMPOUND

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Capudine
best for
HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE

It was the secretary's great pleasure to visit Harpersville on the 15th and renew old acquaintances and have the privilege of worshiping with these kindly people again. Many improvements have been made around the church. The beautiful shrubbery and flowers make a most attractive place. The building has been well kept and from all signs it has been well cared for too. This always cheers one.

The congregation was large and appreciative. They have a high appreciation for their pastor, Brother Raley, which speaks well for both of them. There is a fine group of young people at Harpersville and many of them are very active in the church. The flowers in the church made a wonderful impression upon the audience and showed the loving appreciation of the membership. Brother Mapp was in charge in the absence of the pastor and conducted the services in a most gracious manner. The training class at Forest began that afternoon. We have had a fine class and exceptionally good attendance. The interest has been good and it is hoped that the results will be both helpful and abiding. Forest has many delightful things concerning its church activities that are cheering and hopeful. Forest also has many possibilities. It has capable men and women with culture and training and spiritual capacities, who can carry on a vital educational program that will vitalize Christianity in the entire community. Brother

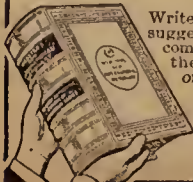


A Little Jumping Goat Gave Its Name to TAXICAB

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capra* "a he-goat," *capra* "a she-goat." There are thousands of such stories about the origins of English words in

WEBSTER'S NEW INTERNATIONAL DICTIONARY

"The Supreme Authority"



Write for Free Booklet, which suggests how you may obtain a command of English through the knowledge of word origins.

G. & C. MERRIAM COMPANY
Springfield, Mass.

Cain is a most capable host and the large class was due to his untiring efforts. We feel that the work here will continue to grow and become more telling in its effects.

We had members of the class from Lake and from Morton. It was a fine spirit of co-operation thus expressed. We had hoped to reach other churches also in this effort.

A real treat to us was the pleasure of attending the group meeting at Morton. Three of the brethren were absent. Not as many laymen were present as had been hoped for, but all were happy hearted and were looking to the future with great expectations. Revival meetings reported showed that there was every reason to believe that the people were serious and working at this business of religion. Rev. H. A. Wood preached a most inspiring sermon on Evangelism, which we are sure was helpful to each one present. Each of the brethren on the program made helpful contributions. We went away, I am sure, all of us determined to be better and great evangelists for our Lord.

We are fast approaching the time for the Young People's Assembly. Please use your influence to get as large a group to come to the assembly as is humanly possible. Your young people need the assembly and the assembly needs them.

Sunday School Day offerings are still coming in. We are hoping that the loyalty and sacrifice of the churches will enable the Board to maintain its work without further curtailment. Some of our churches have made wonderful contributions. Others will do so, I am sure. Many have been prompt, which cheers the workers and inspires to greater efforts.

I trust that everyone will send in their mission money promptly. God is surely with the Christian workers of the Mississippi Conference. Our Sunday school missionary offerings reflect sacrifice and devotion that is real and vital.

Pray for the work and the workers.
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The Pastors' School

Every pastor should keep in mind the meeting of the Seashore Pastors' School at Biloxi, June 27 to July 8. Most attractive courses of study have been planned that will be very helpful to every pastor. The undergraduates will have a chance to pass off three courses in their year's work. The platform will be occupied by such able speakers as Bishop H. M. Dobbs, Dr. W. F. Quillian, Dr. O. E. Goddard and Dr. Ed. F. Cook. This will be a time of wholesome fellowship, helpful study, healthful relaxation and recreation and joyous inspiration. The cost will be low. If you are interested write to us for more information.

The Grenada Training School

The advertising matter of the Conference Standard Training School at Grenada College, June 6-11, has gone out widespread over the Conference. We are expecting the largest attendance that we have ever had. The courses offered this time are the most helpful that we could offer. There is a specialization course for all workers in the departments except the nursery department. If you are a worker in any of the departments you should take the course in the department in which you work. Four other courses are being offered. Every one of them will be of the best and most helpful kind. The course, Lesson Materials in Religious Education, will be very valuable for all superintendents, officers of the school, pastors and all workers. This course will be taught by Dr. P. J. Rutledge, of Birmingham Southern College. The course, Missions in the Modern World, will be a very helpful study for all who are interested in missionary education and the missionary movement of our time. Rev. R. G. Moore, our pastor at Itta Bena, and who served four years as a missionary in China, will teach the Bible course, Moral and Religious Development of Israel. This is one of the required Bible courses and will be taught by one of the leading Bible scholars of our church. A course, Leadership of Mission Study Groups, will be offered by the Conference Woman's Missionary Society. Mrs. E. L. Hobdy will teach this course and plans are being perfected to make this a regular credit course. It will deal with the teaching of the mission study course in the Woman's Missionary Society.

The outstanding event of the School will be the platform addresses of Dr. W. A. Smart every evening except Monday. Dr. Smart is a very forceful speaker. The general subject of his addresses will be, The Bible in Modern Life. These addresses alone will be worth the time and money that the school will cost.

Sunday School Day

We are still looking for your remittance for Sunday School Day. Every school in the Conference should observe this day. We will be glad to help you prepare for the day. Do not hold your offering but send it direct to the Board of Christian Education, Grenada, Miss.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

Louisiana Conference

Assemblies, Mansfield, La., June 7-20

A little over a week remains in which to get your delegate ready for Young People's Assembly, if he or she or they (let's hope it is the latter) is or are between the ages of 16 and 23. Of course, if your delegates are younger than that, you have an extra week. The Young People's Assembly—"lest we forget"—begins June 7, which is Tuesday, and closes Monday, June 13. The Hi Assembly opens at noon the next day, which is June 14, and closes Monday the 20th.

Here are a few of the instructors, leaders, speakers who will be at Mansfield—just to give you a hint of what is in store for you, in case you have not seen a program. Rev. Guy M. Hicks, of Mansfield, will be dean of both assemblies this year. Rev. Wal-

ter Towner, of Nashville, director of the Young People's Division at Central Office; Mr. James V. Reid, of Fort Worth, Texas, who will again direct the singing at both assemblies; Rev. J. B. Grambling, of Mer Rouge, who will direct the recreation and lead morning watch at Young People's Assembly; Miss Julia Reid, our own Julia, who will be home for her furlough year, and will teach "Christian Use of Leisure"; Dr. R. E. Smith and Dr. W. Angie Smith, of Shreveport, platform speakers; Miss Fannie Norman, of New Orleans, who will again be in charge of "eats." These fine pastors will also teach: Rev. D. B. Raulins, of New Orleans; Rev. G. W. Dameron, of Jackson; Rev. J. H. Bowdon, of Ponchatoula; Rev. J. J. Rasmussen, of Trout; Rev. Henry A. Rickey, of Monroe; Rev. Carl Lueg, of New Orleans, will help with recreation. Most of our Conference officers will be present and on the job to make the assembly worth while and enjoyable for you.

You will find some of the workers for Hi Assembly next week in this column.

Baton Rouge district rally to be held at Bluff Creek was called off because of conflicting dates.

An interesting report comes in from the ever active J. O. Y. Union, of Minden district, from which, however, we have not heard in some time. W. P. Cassells, of Bethel Church, is union president, with Miss Mary Lowe, of the same church, as secretary. Mr. Cassells reports that they have had good crowds for the last four meetings, and gives the following account of one meeting.

The J. O. Y. Union met in Plain Dealing, Sunday, May 8, with 120 from four churches, there being 62 from Cotton Valley. Bethel and Springhill were the other churches. A most interesting program was rendered by Plain Dealing young people, followed by the business session. The June meeting will be held at Pleasant Valley Church.

The Shreveport Hi Union rally was held at Camp Lassa, Sunday, May 8, but, due to rain, the attendance was disappointing. Pearl Hattie, Conference Hi president and also president of this union, talked most enthusiastically concerning assembly, leaving out nothing exciting or unusual or attractive which would induce young people to attend.

Dates have been selected for Bluff Creek Camp, to be held July 12-16. Baton Rouge district young people are already making plans to attend this camp. The cost will be lower this year—only \$5 for the entire camp, covering cots, meals, books.

MARY SEARLES.

One young Japanese, who entered Fraser Institute, our Methodist night school in Hiroshima, Japan, several years ago for the purpose of learning English, said to his fellow students on his graduation night last March: "When I first came here I was unwilling to learn anything about Christianity, but this attitude did not last long for through the chapel messages I learned that God was my Heavenly Father. I lost interest in Buddhism, gave up my plan of becoming a Buddhist monk, and have decided to follow Jesus even if I have to carry a cross as He did. Young friends, I invite you all to follow Jesus, too."

FROM FAR AWAY EGYPT

Dear Mr. Editor—You do not hear from the Buena Vista circuit often, but it is not because we are too busy to write, nor because we are so indolent that we have nothing to tell; for there are no such extreme afflictions with us.

We have four right good Sunday schools, four excellent Epworth Leagues, and four fairly good Women's Missionary Societies.

The church, early in the year bought a home for the preacher in Egypt, and the Egyptians began bringing the preacher's family some good things to eat, and they do not seem to have tired of that yet.

Others of the charge have been mindful of us too. Dr. Guinn, of McCondy, sent a pig that made enough meat to do this preacher and his family a year; many other kindnesses have been shown us.

We are starting our campaign for Advocate subscriptions, and hope to be able to send you a good list.

Yours in the cause,

H. R. McKIBBEN, P. C.
Egypt, Miss.

FOLDING ORGAN

Dear Editor—Wait, brother, I heard you, we are going to change the subject. I noticed you were getting rather restless, and uncomfortable. Our good presiding elder, Dr. Brisco Carter, tells us we have our charge well organized. He ought to know. We like him! The preachers of the Alexandria district know a good "elder" when they see one. We venture the statement that Mrs. Carter is the "Power behind the throne." It has been a delight to have both of them visit the parsonage. Come again, Dr. and Mrs. Carter, you are always welcome. That bed you gave us for the parsonage is good.

Things are humming on the Marksville charge. Splendid congregations wait upon our ministry. At one church in particular, we have but standing room only. Recently, at least 60 French Catholics worshiped with our English-speaking congregation. Part of the service was conducted in French. Last Sunday, between the morning and evening worship, we held an afternoon service for the French people at a brand new point. We estimated 125 present. We had the pleasure of baptizing a precious little baby. After the service, another mother requested us to baptize two of her children when we go back; and two volunteered for church membership. This is undoubtedly one of the best opportunities we have had for real extensive French-mission work. We wish we had more time for this type of work. But we are serving six regular organized churches on this charge and preaching at still another point in the afternoon. We haven't a dollar of Missionary appropriation on this charge.

Will somebody kindly send us enough money to buy a folding-organ to more effectively reach those people? They are so responsive and ap-

preciative. Through this medium, please permit us to thank the kind Methodist people throughout Louisiana who financially assisted us last year; but we want to thank those in particular who just recently sent us enough money to buy a good car. No, no, it's not a Buick nor a Lincoln. You guessed it, "it's a Ford." Well, why shouldn't one engaged in missionary work ride in a Ford? In this time of stress, unemployment and "depression" many of our own good Methodist people contributing to "Missions" are not even able themselves to buy a license for their own car. Quite a few on this charge are doing this very thing. Many of us have to undergo considerable self-denial, abnegation and sacrifice. Isn't it time that those who preach sacrifice and self-denial practice what they preach? We, as Methodist preachers, must set the example. Shall we expect Divine assistance in the ministry and still be unmindful of a brother's need? What about the "equitable" salary? On the windshield of the newly acquired Ford we pasted this sign: "Unemployed? Walking? Ride!" We preach on the "Good Samaritan," why not practice it in everyday life? Yes, wait a minute, we started to say that we are thankful for the car. Now, don't forget about the organ, either. Who will be the first one to send in a contribution for a folding-organ? Thank you in advance. I know it is coming!

The last act of our Master on earth was to lay the mantle of missions on our shoulders. We are blessed to bless and saved to save. The Kingdom of God goes forward by crisis. God is greater than any crisis. Our faith is in God!

A. J. MARTIN.

Marksville, La.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Minden Dist.—Third Round

Riuggold, at Grand Bayou, May 29, a. m. Q. C., 2:30 p. m.
Hall Summit, at Holly Springs, June 5, a. m.; Q. C., 2:30 p. m.
Jena, at Jena, June 12, a. m.; Q. C., 3 p. m.
Trout and Good Pine, at Trout, June 12, p. m.
Sibley, at Evergreen, June 19, a. m.; Q. C., 2:30 p. m.
Cotton Valley, June 19, p. m.
Haughton, at Bethel, June 26, a. m.; Q. C., 2:30 p. m.
Springhill, June 26, p. m.
Minden, July 3.
Standard, at Olla, July 10, a. m.; Q. C., 3 p. m.
Rochelle, at Rochelle, July 10, p. m.
Sicily Island, at Vadaia, July 17, a. m.; Q. C., 3 p. m.
Ferriday, July 17, p. m.
Jonesville, at Jonesville, July 24, a. m.; Q. C., 3 p. m.
Campti, at Oak Grove, July 31, a. m.; Q. C., 2:30 p. m.
Coushatta, July 31, p. m.
Plain Dealing, at Alden Bridge, Aug. 7, a. m.; Q. C., 3 p. m.
Winnfield, Aug. 14, a. m.; Q. C., 2 p. m.
W. R. HARVELL, P. E.

New Orleans Dist.—Third Round

St. Mark's, June 5, a. m.; Aug. 17, p. m.
Epworth, June 5, p. m.; June 29, p. m.
Morgan City, at Patterson, June 12, p. m.
Felicity, June 19, a. m.; Aug. 24, p. m.
Parker Memorial, June 19, p. m.; June 28, p. m.
Chalmette and Gentilly, at —, June 21.
Houma and French Mission, at Labadieville, June 26.



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Donaldsonville, at White Castle, July 3 a. m.
Second Church, July 3, p. m.
St. Martinville, at Lydia, July 10, a. m.
Franklin, July 10, p. m.
Covington, at Fitzgerald, July 17, a. m.
Slidell, July 17, p. m.
Carrollton Ave., July 24, a. m.; July 20, p. m.
Algiers, July 24, p. m.; July 6, p. m.
Rayne Memorial, Aug. 21, a. m.; July 5, p. m.
Louisiana Ave., Aug. 21, p. m.; July 13, p. m.
First Church, Aug. 28, a. m.; June 15, p. m.
McDonoghville, Aug. 28, p. m.; June 6, p. m.

W. L. DOSS, JR., P. E.

Ruston Dist.—Third Round

Athens, at Athens, May 29, 7:30 p. m.; Q. C., 2:30 p. m.
Haynesville, at Colquitt, June 5, 11 a. m.; Q. C., 2:30 p. m.
Bienville, at Burk Place, June 5, following night service.
Gibbsland, at Gibbsland, Wednesday, June 8, 7:30 p. m.
Dubach, at Lisbon, June 12, 2:30 p. m.; preaching at Dubach, 11 a. m.
Choudrant, at Indian Village, June 12, following night service.
Clay, at Quitman, June 19, 11 a. m.; Q. C., 2:30 p. m.
Bernice, at Oil Field, June 19, following night service.
Farmerville, at Farmerville, June 23, following prayer service.
Arcadia, at Arcadia, June 26, 11 a. m.; Q. C., 2:30 p. m.
Homer, June 26, following night service.
Simsboro, at Salem, July 3, 11 a. m.; Q. C., 2:00 p. m.
Ruston, July 3, p. m.; Q. C., July 4, p. m.
Marion, at Downsboro, July 10, 11 a. m.; Q. C., 2:00 p. m.
Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a. m.; Q. C., after dinner.
Leadership Training Institute, at Clay Sat., June 18, 10-12 a. m.
Leadership Training Week, June 19-24
Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round
Bayou Pierre, at Pleasant Ridge, June 4, 10:30 a. m.; June 5, 11 a. m.
Gallman, at Old Crystal Springs, June 5, 3 p. m. and 7:30 p. m.

B. L. SUTHERLAND, P. E.

Jackson Dist.—Third Round

Satartia, at Satartia, June 5, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, June 12, 11 a. m.; June 15, 10 a. m.
Clinton, at Ridgeland, June 12, 4 p. m. and 8 p. m.
Eden and Beutonia, at Dover, June 19, 11 a. m. and 2 p. m.
Jackson, at Grace, June 19, 8 p. m.; July 6, 8 p. m.
Mendenhall and D'Lo, at Bethany, July 3, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.

Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.
Vaughan, at Union, July 17, 11 a. m. and 2 p. m.
Cauton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.
Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.
Jackson, at Glendale, July 24, 8 p. m.; July 25, 8 p. m.
Camden and Sharon, at Camder, July 27, 11 a. m. and 2 p. m.
Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.
Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.
Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.
Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.
Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.
Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.
Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.
Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Quitman, May 29, 11 a. m.
Hawkins Memorial, May 29, 7:30 p. m.
Enterprise, at Concord, June 5, 11 a. m.
Fifth St., June 5, 7:30 p. m.
Matherville, at Poplar Springs, June 11 and 12, at 11 a. m.
Shubuta, at Shubuta, June 12, 7:30 p. m.
Waynesboro, June 19, 11 a. m.
Bucatanua, at Lewis Chapel, June 19, 3:30 p. m.
Lauderdale, at E. Mills, June 26, 11 a. m.
Central, June 26, 7:30 p. m.
Daleville, at Linwood, July 3, 11 a. m.
DeSoto, at Hopewell, July 10, 11 a. m.
Shubuta, at Andrew Chapel, July 17, 11 a. m.
Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.
Scooba, at Long Branch, July 31, 11 a. m.
Pachuta, at Salem, Aug. 7, 11 a. m.
Enterprise, at Stonewall, Aug. 7, 7:30 p. m.
Cleveland, at Mellen, Aug. 13, 11 a. m.
DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.
Poplar Springs, Aug. 14, 7:30 p. m.
Porterville, at —, Aug. 21, 11 a. m.
East End, Aug. 21, 7:30 p. m.
Seventh Ave., Aug. 28, 11 a. m.
Vimville, at Bonita, Aug. 28, 3:30 p. m.
T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Trenton, at Polkville, May 29, 11 a. m.; 1:30 p. m.
Laurel, 1st Church, June 5, 11 a. m.
Laurel, Kingston, June 5, 3:30 p. m.
Laurel, West, June 5, 7:30 p. m.
Newton, June 8, 7:30 p. m.

W. M. SULLIVAN, P. E.

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HOME EDUCATION

The following article by Mary Starck Kerr appeared in the columns of the National Kindergarten Association, 8 West 40th Street, New York City:

"Good traits are like plants," said a woman to her husband one day when they were discussing the training of children. "Do you remember when I set out strawberry plants in our garden, and they failed to grow because the soil was too heavy for them?"

The husband remembered.

"Haven't you seen examples of the same thing in homes where parents are trying to cultivate desirable traits in their children, but are not furnishing the right kind of soil?" the wife asked. "At Mrs. Henderson's where I called this afternoon the home soil is acid with criticism and complaint, yet they are trying to teach their son courtesy and contentment. Now, if they just realized that they were furnishing the wrong soil for the growth of these virtues they could change it, just as the expert gardener does in some places; they could substitute praise for criticism, appreciation for complaint. In such soil courtesy and contentment would thrive.

"Then some parents are trying to teach their children orderliness and promptness, when they are furnishing a soil favorable for just the op-



LISTEN, MOTHERS!

*The stork brings the babies
The poor ones and the
wealthy ones
But I'm the bird that
makes them
Into very, very
healthy ones*

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posite characteristics by surrounding them with disorder and procrastination. How can they expect system and punctuality to grow in such a soil?"

"But how are you going to get the parents to realize that they are not furnishing the right soil, and how are you going to give the child the favorable kind?" asked the husband, encouraging his wife to develop her point further.

"The school often helps to counteract the unfortunate effect of the home," said the wife. "Some of the mothers and fathers are thinking about it and to correcting it by their contact with the teachers and others who have studied the subject, and it is always a joy to see how the children respond to the change in their environment. One little fellow in my mission district developed so rapidly when he was put into the right kind of soil, in the kindergarten, that his family later adopted some of the good methods followed by his teacher in their treatment of him, which still further aided in the growth of the behavior patterns they were trying to cultivate.

"The church also helps, for it promotes the growth of affection and unselfishness, the basis of all virtues. These are found in the kindergarten and in the church schools, the latter emphasizing on Sunday what the child has been learning during the week. Parents, also, in many cases are learning in the church schools what is expected of them in their relations to their children. Their responsibility for furnishing favorable soil for the growth of all good traits is made plain, and they set about doing so.

"When they learn that sympathy and the true understanding of childhood are essentials for a good harvest of desirable qualities from the seeds they are sowing, they make it their business to acquire them, for they can be obtained by setting aside selfishness, and substituting love of childhood, thoughtful study and patient endeavor."—Scottish Rite News Bureau.

ROCK ISLAND R. R. AND THE BIBLE

Out in Ionia, Mo., Ozetta Williams, the 11-year-old daughter of Section Foreman T. D. Williams, of the Rock Island Railroad, led a class of 30 in her Sunday school teachers training course, among whom were school teachers and ex-school teachers. Ozetta, a seventh-grade schoolgirl, scored a grade of 99 per cent in answering 40 questions dealing with the Scriptures. She attained this record after only a few months in the training class. She named all 66 books of the Bible in 30 seconds. A list of the 40 questions involved in Ozetta's examination follows:

1. What does the word Bible mean?
2. How many books in the Old Testament?
3. How many books in the New Testament?
4. Name the divisions of the books of the Old Testament.
5. Name the books in the following divisions, Law, History, Devotion, Major Prophets and Minor Prophets.
6. Name the books of the Minor Prophets.
7. Name the divisions of the books of the New Testament.

8. How many books in the following divisions, Biography, History, Special Letters, General Letters and Prophecy?

9. Name the special letters.

10. How many books were written by the following persons, Paul, Luke, Peter, James and Jude?

11. Name the Synoptic Gospels.

12. Give the names of the gospel writers who were apostles.

13. Name five reasons why you believe the Bible is the word of God.

14. Name five reasons for believing that Jesus is the Christ.

15. Name in order, sixteen leading characters of Old Testament history.

16. Name the sons of Jacob and Rachel.

17. In what country was Moses born?

18. On what mountain did Moses die?

19. What rule follows Joshua's death?

20. What Judge was a woman?

21. How many Judges were there?

22. Who was the first, second and third King of the Jews?

23. When the Kingdom was divided, what was the northern part called; the southern part?

24. Who was the first King of Israel; the first King of Judah?

25. Name the six divisions of Old Testament history.

26. Give the extent of the period of Probation.

27. Give the extent of the period of Preparation.

28. Give the extent of the period of Conquest.

29. Give the extent of the period of Power.

30. Give the extent of the period of Decline.

31. Give the extent of the period of Servitude.

32. Name three events in the period of Probation.

33. Name three events in the period of Conquest.

34. Name two persons in the period of Probation.

35. Name three persons in the period of Power.

36. Give the dates of the following events, Fall of Samaria, Babylonian Captivity, Return from Babylonian Captivity.

37. Name four of the greatest Judges.

38. Who was the Persian ruler who permitted the Jews to return to Jerusalem?

39. Of what kingdom was Alexander the Great a ruler?

40. Of what kingdom was Herod the Great a ruler?

PLUCKY PETER

Five-year-old Peter had been put to bed. He was quieter than usual, and seemed glad to go. When he awoke it was not morning, but still dark. His throat felt nasty, and he wanted to cry, but he didn't. After a little while he called out, "Daddy!" Now, daddy slept lightly, and he was soon in Peter's room, and it was not long until he knew that something was very wrong.

The next day the doctor came, and there was a lot of looking at chest, arms, and legs. Peter heard the doctor and daddy talking, and a little later he noticed that mother's eyes seemed a little as though she had been crying.

FREE FOR ASTHMA

If you suffer with those terrible attacks of Asthma at this season of the year; if you choke and gasp for breath don't fail to send at once for a free trial of a remarkable method. No matter where you live nor what your age or occupation nor whether you have any faith in any remedy under the Sun, send for this free trial. It will cost you nothing. Write now and test the method free on your own case. Address: Frontier Asthma Co., 224-M Frontier Bldg., 462 Niagara Street, Buffalo, N. Y.

Presently daddy came in and said, "Peter, I want to talk to you." Peter wondered what it all meant. Then daddy said, "Sonny, I know that you're a plucky little boy, so I'm going to tell you what the doctor says. He says that you have a kind of sickness that other little boys and girls could catch from you, and so he is going to send an auto with a nurse inside it to take you to a hospital where you will soon be made well. Father and mother are sorry they can't come with you, because you're only a little fellow, and we know, besides, you feel all sick, but I want you to be my plucky Peter, and try to be brave and not cry when the nurse comes for you. Mother is feeling very sad, and I want you to be brave for her sake. Will you promise, Peter?"

Peter blinked his eyes, pulled the sheet over his head, then lifting one corner showed a big dark eye that looked a little wet and said, "I'll try, daddy."

What a long time it seemed before that auto came! The light was switched on, and grandfather, who is very fond of Peter, came and sat with him.

Presently in came daddy, and said, "Now, Peter." Behind him came a nice nurse, who quickly wrapped him up, and then a big man came to carry him down to the car. Peter's mouth dropped a bit, but daddy whispered, "My plucky Peter!" and Peter did not cry, although he felt awful inside.

Peter is home now, and quite proud of his hospital experience. He tells his big brother John that it wasn't anything to be frightened of; in fact, John thinks that some of the things that Peter did were very fine. But daddy will never forget how Plucky Peter kept his promise.—Pacific Methodist Advocate.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round

Melder, at Fellowship, May 29, 11 a. m.; Q. C., at 2 p. m.
Pineville, May 29, p. m.
Halloway, at Oak Grove, May 30.

BRISCOE CARTER, P. E.

Lake Charles Dist.—Third Round

Lafayette, May 29.
Crowley, June 12.
Lake Charles, June 19.
Lake Arthur, at Bell City, June 26.
Rayne, at Branch, July 3.
Sulphur, July 10.
Vinton, July 17.
Gueydan, at Grand Cheniere, July 24.
New Iberia, July 31.
Many, Aug. 7.
Hornbeck, at Holly Grove, Aug. 14.
Leesville, Aug. 28.
Abbeville, Sept. 4.
Acadia, at Church Point, Sept. 11.

Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

Minden District—Second Round

Monroe Dist.—Second Round

Pioneer, at Floyd, May 29, a. m.
District conference at West Monroe, May 10, 11. Program announced later.

W. L. DUREN, P. E.

Shreveport Dist.—Second Round

Logansport, at Longstreet, May 29, a. m.; Q. C., 2 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Pontotoc, May 28-29.
Houston, May 29-30.
Fulton, at Friendship, June 4-5.
Prairie and Strongs, at Hamilton, June 7.
Amory Ct., at Grady's Chapel, June 8.
Greenwood Springs, at Friendship, June 10.
Houlka, at Van Vleet, June 11-12.
Buena Vista, at Ebeneza, June 12-13.
Woodland, at Foster's Chapel, June 14.
Shannon, at Pleasant Grove, June 15.
Verona, at Palmetto, June 16.
Algoma, at Troy, June 17.
Vardaman, at George's Chapel, June 18.
Nettleton, at Shiloh, June 21.
Smithville, at New Bethel, June 22.
Tremont, at Asbury, June 23.
Pittsboro, at Raper's Chapel, June 25 and 26.
Randolph, at Washington, June 27.
Tocopola, at Midway, June 28.
Salem and Friendship, at Liberty Hill, June 29.
Calhoun City, July 18.
Derma, at Bethlehem, July 19.
Bellefontaine, at Spring Hill, July 20.

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drug-store in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

Eupora, at Lagrange, July 21.
Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round

Columbus, First Church, preaching, Apr. 24, a.m.; Q. C., June 15.
West Point, preaching, Apr. 24, p.m.; Q. C., June 19, p.m.
Columbus, Central, May 1, a. m.; Q. C., June 14.
Starkville, May 1, p. m.; Q. C., June 17, p. m.
Lonisville, May 8; Q. C., June 26, p.m.
Macon Station, May 22, a. m.
Shuqualak, at Shuqualak, May 22, p.m.
Cedar Bluff, at Siloam, May 29, a. m.
Artesia, at Artesi, May 29, p. m.
Kosciusko Ct., at Williamsville, June 5, a. m.
Kosciusko Station, June 5, p. m.
Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.
Noxapater, at —, June 19, a. m.
Ackerman, June 26, a. m.
Longview, at Smyrna, July 3, a. m.
Macon Ct., at —, July 3, p. m.
Ethel, at Chapel Hill, July 8, a. m.
Weir, at Liberty Hill, July 9, a. m.
Sturgis, at Big Creek, July 10, a. m.
Brooksville, at Brooksville, July 10, p. m.

Mashulaville, at Middleton, July 17, a. m.

Chester, at South Union, July 24.
High Point, at —, July 31, a. m.
Crawford, at —, July 31, p.m.
District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church Conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

Sardis Dist.—Third Round

Cockrum, at Independence, May 21, 22.
Red Banks, at Marvin, May 28, 29.
Hernando, a. m., June 5.
Como, p. m., June 5.
Byhalia, at Emory, June 12.
Olive Branch, at Oak Grove, Wednesday, June 15, 11 a. m.
Mt. Pleasant, at New Salem, Thursday, June 16, 11 a. m.
Sardis Ct., at Wesley Chapel, June 19.
Longtown, at Pleasant Grove, June 25, 26.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
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Coldwater, at Brooks Chapel, July 3.
Senatobia, Wednesday, July 6, 8 p.m.
Arkabutla, at Hunters Chapel, July 9, 10.

Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.

Crenshaw and Sledge, at Crenshaw, July 13, 8 p. m.

Batesville, Friday, July 15, 8 p. m.

Oakland, at Oak Grove, July 17.

Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.

Shuford, at Pisgah, July 23, 24.

Courtland, at Center Hill, Wednesday, July 27, 11 a. m.

Tyro, at Emory, July 30, 31.

District Conference, at Coldwater, May 17, 18.

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FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment.

A Kentucky Policeman Tells a Few Facts

(A letter from M. Ed. Keel, County Patrolman, Hopkinsville, to The Courier-Journal.)

We notice in the New Era edition of the 16th where one Mrs. Charles H. Sabin charges the Eighteenth Amendment has financed crime and is poisoning our national life. We beg to differ with Mrs. Sabin in this thought, as we are in position to know that where the law is enforced and the Eighteenth Amendment is backed by the enforcement of the law, the crime wave is checked, as we have been on the job as an enforcement officer for five years and feel that where any officer wants the law enforced and gives his men to understand that he means that the law shall be enforced, if they stay on the job, crime and booze will leave that city or town. An officer who indulges in booze himself is not worthy to be an officer. Any community is what the people make it.

We hear people, even church members, say that times are worse than when whiskey was allowed to be sold in saloons. In Hopkinsville on what was known as Hopkinsville Day, with a crowd estimated at about 15,000, there were only two arrests for drunkenness, one arrest by our chief of police and I making the other. Our former Chief Roper claims to have locked up as many as seventy-five drunks in one day when open saloons existed. Let us be fair with our Eighteenth Amendment. We know men today who have their home and automobiles and happy families, who before the Eighteenth Amendment were almost destitute and whose families suffered on account of this booze.

FIVE STUPID BLUNDERS OF THE WETS

The wets have made many blunders. Consider five of them:

1. Blunder number one is their contention that legalizing the liquor traffic would control it, put the bootlegger and speakeasy out of business and reduce crime, when the facts, easily ascertainable, conclusively show that bootleggers and speakeasies flourished when we had the licensed liquor traffic in this country—that they flourish now in both Canada and England, in which countries crime is on the increase. Where there is legalized liquor it is manifestly safer and easier for the bootlegger to conceal his dirty business. Their contention is false, and intended to deceive the people. The liquor traffic was always a law-breaker, and always will be until it is suppressed.

2. Blunder number two is their argument (?) that because a law is violated, it should be repealed. To follow that sort of reasoning (?), we should repeal our laws against kidnaping, hijacking and bank robbery, which we do not seem to be able to enforce any better than we do Prohibition. Prohibition enforcement is improving all the time, and is even now as much of a success as the enforcement of other criminal laws.

3. Blunder number three is their effort to help the tax-dodgers—the big income tax payers, rich men and big corporations, by putting a liquor tax for the support of the government on the drinkers, who, as everybody knows, will, for the most part, be the laboring men and the poor. Then why talk about being friend of the common people?

4. Blunder number four is their proposal to sell to the brewers and distillers, for a little tax money, the right to engage in a wholesale debauchery of American manhood, womanhood and childhood with their "beverage

of hell," as Sam Jones used to call it. This would be the meanest, basest and most degrading act of which a human being could be guilty. One must be utterly devoid of all conscience who would sell virtue for money.

5. Blunder number five is their contention that the best way to handle the liquor traffic is to have Prohibition by states, where it is wanted. One must be woefully ignorant who does not know that we made a thorough trial of that plan in this country; and because it was found to be utterly impracticable, the American people en-

acted national Prohibition. The whole army of the United States multiplied four times would not be a force sufficient to prevent rumrunning across the countless miles of state boundaries to protect the normally dry states from the avaricious rumrunners. It is evident that the wets just simply want liquor, or else they are in the employ of, or truckling to, the brewers, distillers and foreign liquor dealers and wine growers, whose only desire is to make money out of this nefarious and character-destroying traffic.—H. Beauchamp, in Baptist Record.

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NEW ORLEANS

Vol. 79—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4027.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 2, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

WHITWORTH DIAMOND JUBILEE

Just now we of America have begun to value and appreciate those institutions of long standing without which we should have no history worth recording. And that is even more true of this section of our country. Ruthlessly have we torn down buildings and demolished thoughtlessly shrines that enjoyed large place in our making. This, no doubt, is due to the fact that we were a new country. Things soon became obsolete and we rushed on to something new. So much has this become our habit that we have become novelty seekers and superficial in our character.

An institution that has served continuously for seventy-five years in a cause as essential to the welfare of our country and the usefulness of the church as a Christian college is worthy of our most careful consideration, our reverent appreciation. Such is Whitworth College. For almost seventy-five years now a continual stream of educated and cultured womanhood has been coming like fresh blood back into the veins of the church and communities of Mississippi and adjoining states. No one can measure or imagine the value of this to our section of the country.

The New Orleans Christian Advocate was just eight years old when Whitworth began its historic service to our church. Being this much her senior, and having recorded the progress of Whitworth through the years, she wishes now to have some part in her Diamond Jubilee. They are both engaged in the task of Christian education. Their interests are bound up together.

Whitworth College, thus far through the years, has adapted herself to the changing times and needs steadily holding forth those things that are timeless and unaffected by the shifting sands of time. Recently she assumed the ranking of a junior college and became a part of the Millsaps System. She now faces the new day ready to serve more effectively than ever.

Let the Advocate exhort alumnae and Mississippi Methodists first of all to take time to consider their treasures. Among the most valuable she will find Whitworth College linked nobly with all the worthier developments of our church in the state. Next, let them abandon any indifferences that might have gathered like barnacles on the sea-going vessel and turn with a new interest and enthusiasm for this school so much a part of Methodism in the state.

This is a period of transition universally. Nothing has escaped. Our church faces it as all other institutions. One of our chief dangers, in the midst of the excitement, is the abandonment of some of our more valuable assets. Let this never be said of Mis-

issippi Methodism. According to the plan for the Diamond Jubilee Endowment Campaign all, down to the babies, will have a share in making possible the great celebration scheduled for 1933. When Jesus would build his Kingdom on earth He set a child in the midst. These babies who have a share in making the greater Whitworth College will be enrolled as prospective students of our church colleges.

Let us all get into this campaign with the intelligence, determination and enthusiasm of which it is so worthy.

ISAIAH AND PUBLIC AFFAIRS

Just what authority deprived the preacher of his interest in public affairs? Who sealed his lips and said, "You keep to the Gospel?"

WHY I AM FOR PROHIBITION

(By first woman to be elected United States Senator)

First: I believe in it.

Second: My father advocated it.

Third: My husband was not only a teetotaler, but was very strongly for prohibition. If the people in charge of enforcement of the Eighteenth Amendment were as active in enforcement as the wets are for repeal there would be no further issue.

Yes, I'm a prohibitionist.

HATTIE W. CARAWAY,
United States Senator.
—From Union Signal.

That was not always the case. Isaiah was a son of the city and cousin of the king. You cannot separate him from public affairs. You cannot divorce his message from the big issues of the time. He lived during the ascendancy of Judah. He had seen his country become a great power with wealth, military strength and prestige. Nations paid her tribute. With the ascending fame of King Uzziah, Judah's fame ascended. But the keen eyes of Isaiah could see the elements of weakness and the coming doom. And he unhesitatingly spoke words of intelligent warning.

Isaiah was concerned about international affairs. He saw that his nation's destiny was a part of the destiny of the nations about her. Egypt and Assyria would share in that destiny. There could be no such thing as complete freedom from "entangling alliances."

Our own great nation has fallen on bad days. What has the church and her ministry to say about the situation? Is it no concern of ours? Has the church through her ministry no great leading word for our time?

We need to see once and for all that the great problems facing our country, the problems of statecraft, international relations, economic problems, problems of war and peace, at heart and in essential reality are moral problems; problems whose solution and right handling demand spiritual insight and moral aggressiveness. Who is to mobilize this force if the church, through its ministry, fails? No political party can do it. No chamber of commerce or civic club can do it.

We are told that confidence has crumbled. Who can restore it? What is the task of the ministry at a time like this? Just what is the preacher's obligation with reference to public affairs? Is his business to be divorced from the life his members must live? Is the gospel something apart from life? Is its language the language of another world, a world opened to us for a few brief minutes on Sunday and closed to us all the week?

The problems that face our country are sufficiently important to cause the Christian forces of the country to forget their differences and to unite them in a group to which our country can look for some moral guidance for these days.

A WORD THAT KEPT BAD COMPANY

The word "hoax" has occupied headline space for a number of days in many of our national dailies. There it has been used to designate the most heartless and criminal piece of human folly that has ever stained the record of our country.

Originally the word did not have the meaning it is now compelled to assume. According to Webster's Unabridged we are told that the definition is "a deception for mockery or mischief, a practical joke." It is associated with a number of other words bordering along the line of deception tinged with fun, but the fun is of an unkindly sort.

There are three rather suspicious looking words in that definition: "deception," "mockery," and "mischief." They are mild and unassuming. Frequently they have been used to excuse conduct that tended to pass beyond reasonable bounds. They are among those foolish words that get their fun out of someone's humiliation, embarrassment or pain. They are the kind of words that appear guilty when you look them straight in the eye. Theirs is not the type of fun at which all can laugh and feel no sting.

Do you remember how our mothers told us that boys who could get fun out of tormenting a dog or cat or other pet would one of these days commit crimes? That the fellow who could get sport out of another's embarrassment would, when he

(Continued on Page 8)

FRATERNAL ADDRESS BY BISHOP ARTHUR J. MOORE

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH
ATLANTIC CITY, NEW JERSEY, MAY, 1932

(Continued from Last Issue)

Union of the Two Churches

The Episcopal Address delivered to our last General Conference contained these significant words concerning the union of the two Episcopal Methodisms:

"By all the ties of history and of doctrine and spiritual kinship we hold a relation to the Methodist Episcopal Church closer than to any other of the evangelical churches. Not only are we related; we are brethren. . . . As is well known, the Plan of Unification was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some future time we shall be wise enough to find a way whereby a united Methodism with undivided energies and unwasted resources may deliver her full strength upon the common task."

A commission on Inter-denominational Relations composed of fifteen members was set up at this Conference, and its duties defined as follows:

"Said commission is authorized, empowered and directed to represent the Methodist Episcopal Church, South, in all questions of fraternity with other Christian denominations, and especially to cultivate the spirit of fraternity with the Methodist Episcopal Church, looking toward the ultimate union of these two branches of Episcopal Methodism."

Speaking for myself and representing what I believe to be the spirit of my church, let me hasten to assure you that our desire for union with you abides. We have a common Methodism. Ours is a common ancestry; we hold a common faith, and live for a common purpose. Everything back of 1844 belongs to us alike. Wesley, Whitefield, Embury, Strawbridge, Coke, Asbury, McKendree, Soule, and that whole brotherhood of itinerants who through infinite toil laid the foundations of American Methodism—all are ours. Behind us there is a common history, before us a common destiny.

The baffling difficulties and grave dangers which today confront evangelical Christianity make it well nigh impossible for us to accomplish our task if we continue with divided ranks. For a time like this only united and mobilized experience and sacrificial devotion will suffice. What we have been able to do for the past eighty-eight years has not been because we were divided, but despite our divisions. If we have done well apart, we could have done better together. The extreme urgency of the present world situation summons us to a united front. It is a startling fact that it is entirely possible in this critical hour of American Methodism to fall short because of its lack of unity.

To win the whole-hearted allegiance of the present generation we must prove that we are partners, not competitors. Wise and good people in our pews both North and South are weary of our divided policies and plans. Never has the indispensability and victorious power of united planning and action been so burned into the thinking and convictions of our people as now.

Our divisions are more than unfortunate. They are wasteful of time, energy and money. In many places we compete with each other. Such competition does not impress those who support our work as representing the wisest or the most productive use of the funds of the Church. They do not object to large expenditures, but they do object to unnecessary duplication of effort caused

by our unhappy divisions. The influence of American Methodism will be immeasurably increased by union. The Master prayed for the union of His people, not as an end in itself but to insure the one great objective of His Church, namely, "That the world may believe."

As early as 1914 our General Conference, by enthusiastic vote, declared in favor of unification by the reorganization of the Methodist bodies in America. The first plan submitted was not acceptable to you. The next plan offered, while acceptable to you, failed to receive the necessary constitutional majority with us. Shall we now cease our labors and abandon our dreams? To do so is to perpetuate the misunderstandings of the past. Let us thank God for the progress we have made. Let us acknowledge to God that the day of discord is gone, prejudices of yesterday no longer sway us, and we can continue our labors in an atmosphere of good will. The differences that remain are infinitesimal when compared with the points in which we are agreed. To grow weary now and drift apart would be a tragedy in a day that cries aloud for a united Methodism.

We have had many noble declarations from General Conferences touching our divisions and the desirability of union. The chief difficulty has been in making a plan acceptable to both churches. Each has been prone to lay the blame for failure of negotiations on the doorstep of the other group. We no longer need quotations from "Uncle Tom's Cabin," nor rebel yells. Whatever the differences of days now gone, let them be buried in oblivion. Let the emphasis North and South be shifted from "What must my church give up?" to "What has my church to give to a new and larger Methodism?"

Twelve brief years and we shall have reached the one hundredth anniversary of our separation. Surely a century apart is long enough. Our spiritual children in Japan, Mexico and Korea are beautifully and effectively united. Maybe the promise that "A little child shall lead them," will prove true with us.

Let us resolve that each church will at the earliest possible moment create a new commission to work out another plan. Let our commissions, with a like commission from the Methodist Protestant Church meet and with united desire and prayer proceed unafraid, undiscouraged, and with unwavering determination to seek for a just and lasting basis for a United American Methodism. Let us resolve that the one hundredth anniversary of our separation be devoted to a year of jubilee and a fresh girding for a mighty evangelistic and missionary advance around the world.

To that glad hour let us here dedicate our best thought, our earnest prayers and our constant endeavor, and by so doing illustrate the creed of St. Augustine, "A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and a whole world for my parish."

The World-Wide Upheaval

Your Conference meets in one of the significant and critical hours of history. Days and weeks have the fullness and significance of years and decades. Not in the lifetime of most of us has there been so much grave and deep apprehension. Sinister tides are running throughout the whole world. In this country there is almost universal economic prostration, and multiplied millions of our fellow citizens face life without employment and without the prospect of it. The political cauldron seethes with uncertainty. We face

the kind of a situation in which former civilizations have gone down. Many of the causes and conditions which wrought havoc to other civilizations are resident and active in the world today. To many balanced and competent observers, the very foundations of our social order seem to be crumbling. The structure which our fathers labored so patiently to build is trembling, if not tottering. It is a solemn hour, and we dare not be indifferent to the issue of events.

The disintegration of our home life, the breakdown of authority, the unsettling of moral standards coupled with a growing paganism and increase in crime, reveal that the world of our day needs redemption. Our deliverance must come from God, or it comes not at all. A world groping for light and help amid the wreckage of a secular civilization turns to the Church of God for leadership and help. The age in which we live is at once our greatest danger and our greatest challenge.

I am concerned as to what shall be the mood and message of Methodism in this hour of world-wide upheaval. In the eighteenth century Methodism proved its power to purify and elevate the life of a people. The moral life of the country was at low ebb, external means had failed when the Wesleyan Revival came and changed the whole tone of English society. The church was restored to life and spiritual aggressiveness, and the people give a fresh spirit of moral zeal.

Once again we must proclaim the message of Christ in supreme confidence. Admitting all the ugly facts, we must go forth facing every situation with triumphant confidence and undisturbed peace. We will be careful not to underestimate the difficulties nor blind ourselves to the strength of our foes, but looking beyond all these see the eternal and inexhaustible resources at the disposal of the Church of God. What though obstacles are great and enemies are many—greater is He that is with us than all that are against us. It is our priceless privilege and sacred duty to sustain a mood of hope and courageous faith by declaring: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge."

The darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great Kingdom shall come on earth,
The Kingdom of love and light.

The Mood of Methodism

From the beginning, the credentials of Methodism have been the evangelistic passion and the evangelistic message. We have always regarded ourselves as the herald of the joyful message of redemption, both here and hereafter, for all who believe in Jesus Christ. In the face of the unbelief and shocking immoralities of the eighteenth century, John Wesley lighted our evangelistic fires. The early Methodists gave themselves with sacrificial passion to the telling of this good news. Their one mission was to bring men into a saving knowledge of the truth as it is in Christ Jesus. They felt that upon Methodism a very special responsibility rested for the conversion of the world.

From then until now the normal mood of Methodism has been the evangelistic mood. The stirring story of our advance across this continent is a story of resistless evangelism. We have always been the flying squadron of the evangelical groups. Our supreme emphasis has not been

a philosophical theory nor even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and self-sacrifice. We have every reason to be proud of our evangelical traditions.

This is still the supreme function of Methodism. God called us into being to be Christianity in earnest, and no church can forget its divine mission and have bright prospects. There can be no effective substitute for the evangelistic passion. I do not claim this is the only business of the Church, but it is our supreme business. We can live without costly buildings, elaborate ritual or expensive choirs, but we cannot live before God without our hearts being on fire for the souls of men.

We will be recreant to our duty if we do not cry aloud and battle heroically against war, industrial oppression, ignorance, yea, all the social evils which afflict the race. Let us never fail to provide voice for those who have no speech and a sword for those who have no weapon, but all the while let us strive to teach the boundless love of God toward all men. Our need for social and industrial reconstruction is great, is imperative, but our need for a spiritual awakening is greater and more imperative. Some of us are convinced that nothing will meet the exigencies of this hour except a revival of religion.

It is always easy to generalize about the failure of churches and the shortcomings of ministers. It is not so easy to bring in a bill of particulars with evidence sufficient to sustain it. We are agreed, however, that we stand in sore need of the recovery of a radiant passion for the redemption of the lost. Many of our churches are comfortable and complacent. There is a notable lack of the evangelistic note. Too few of our sermons are directed at the main business of preaching. Sylvester Horne, that prophet of modern times, said: "We have some faith left in education, but almost none in what our fathers called conversion." A new note is required in much of our preaching today if men and women are to be won to Christ. There must be more passionate pleading. Scholarly accuracy, literary finish and charm of style we will not despise, but these alone cannot probe the sore of sin or lead men out of bondage into spiritual liberty. The antagonism some would raise between evangelism and religious education is absurd. We must put more education into our evangelism and more evangelism into our education.

We are hearing too much about the blessings of moderation and the dangers of fanaticism. Our fathers could hardly control themselves as they proclaimed the truth. They told the story with an inexpressible rapture. Preaching was a daring romance, and they lived at white heat. The recovery of that passion will arouse a slumbering church and bring back the heroic and romantic features which marked the life of Methodism in the eras of its greatest glory.

Our soul, as well as the souls of those to whom we are sent depends upon our faithfulness to this evangelistic message. If I speak with an unbecoming and presumptuous urgency, it is only because I am so deeply concerned that Methodism shall regain her place at the head of the marching battalions of God's army and be in the future as in the past, a mighty instrument in the hand of Almighty God for the salvation of men and the building of a new world.

An Adventurous and Hopeful Church

What an incomparable challenge comes to us as we face the present world situation. The church alone is equipped to point the confused mind and groping spirit of the race to the place where light will break through the clouds. We must recover our triumphant spirit. Cease talking of resources and inadequate powers. With a new vision of the conquering Saviour, a more perfect allegiance to His will, a more complete surrender to His mastery, and a new yielding to his passion to redeem the world, let us go forth "daringly adventurous and gloriously hopeful."

We heed, O Lord, Thy summons,
And answer: Here are we!
Send us upon thine errand,
Let us Thy servants be.
Take us and make us holy,
Teach us Thy will and way;
Speak, and, behold, we answer.
Command, and we obey!

RIGHTEOUSNESS EXALTETH A NATION

By Rev. J. F. Dring

The first question I desire to raise is, what is sin.

And in answer, I will say that a transgression of the law of God is a sin, then it follows that if we refuse, neglect, or question the righteous law of Almighty God, as laid down in his eternal word, we are guilty of committing sin, and are under condemnation.

The next question I would raise is, has there been any change in the plan, or declaration of Almighty God concerning these transgressions, or do we still remain under obligation to keep the commandments of God as laid down in his Holy Book.

Now, mind you, God, through his leaders of old, has declared, "The soul that sinneth it shall die."

Jesus said, "Not every one that sayeth Lord, Lord, shall enter into the Kingdom of God, but he that doeth the will of my Father which is in heaven."

Paul declared, "How shall we escape if we neglect so great salvation?"

This writer also sets up a sinless, sanctified church, and says that it is the will of God.

Paul also declares, "Know ye not to whom ye yield yourselves servant to obey, his servants ye are, whether of obedience to righteousness, or sin unto death."

Now, it does seem to me, my brethren, that someone has drifted far from the shores of safety because we are in the midst of open rebellion against law, and spiritual order, and if sin is a reproach, we are under very great condemnation. If sin is sin, we as the great American people have just about become expert in the act.

I am very frank to say, there has been a radical change in the mind of God, and in his plan of salvation, or else we are drifting dangerously far from the stream of eternal life, as prescribed by the Book of God.

The prophets and every Christian teacher from our earliest history down to this present day, have held that idea that the Bible was an all-sufficient guide to our eternal salvation.

Now, it was first of all, a violation of this book, and its command, that started our trouble. Adam and Eve decided it was no use to be so strict, that God did not mean what he said, and that he was too good to make a man and then send him out of his Eden; but he found out law was law, and God's command was steadfast. We are today tampering with the Eden apple just like our early parents did, and we are suffering the bite and sting of sin and its effect as did our forefathers.

Some two or three years ago we were called upon to preach the Pentecost message, and celebrate the same, which was all right. However, I am convinced now that we were knocking upon the wrong door of our Father's mansion. There is little use to preach Pentecost, and look for the same until the spiritual house has been set in order for the reception of this great spiritual guest. God and Mammon cannot dwell in the same house, and we need first of all to have house cleaning day in the church and the life of Methodism before we receive a Pentecost.

If sin is a reproach to any people, then the great American people are reproached with murder, theft, kidnaping, racketeering, distrust, malice, hatred, envy, sedition, drunkenness, and many other outstanding evils running untrammelled out-

side of the church; and then within the church, Sabbath desecration, pleasure-mad, gambling, rook, pitch, bridge, dancing, cigarette smoking among the women and girls, indifference to personal obligation in the church and out of the church, lovers of pleasure more than lovers of God. With all of this I am convinced that we are under the reproach of Almighty God.

Sin has ever been a reproach to the people. Then, as we are compelled to look upon the professed followers of our Lord, as they enter into the sinful activities of this life without any remorse of conscience at all, we are fearful that we are charged with a willful transgression, and unless there is a return to the law and commandments of God, we shall be eternally lost.

I desire some information. I would be glad to get it from some good layman, preacher, elder, deacon, bishop, or someone who is authority. Will you please tell me, is it wrong to curse, swear, lie, steal, rob, buy, cheat, defraud, dance, break the Sabbath day, buy, sell, and exchange on the Lord's day, visit and patronize dirty picture shows, and, in general, do all that the average sinner does? If there is no sin in these, then the Book of God is a farce, the Church is a graft, Christianity is worthless, and we just as well abandon the whole scheme, and get in the band wagon and lay whip to the team ahead for the pit.

Lot thought none of these were dangerous. David took a look into a night of sin. He got stung. Judas rebelled against good companionship. He paid the penalty. Peter tried lying, and had to take a day off to repent and straighten out his crooked dealing. And there are thousands of others of like nature today. Yes, I am sure that sin is a reproach to any people, and we are today blighted, and fruitless, because we have sinned against the commandments of the Lord.

I have met stewards, deacons, Woman's Missionary Society presidents, Epworth League leaders, superintendents of Sunday schools, and preachers who will do many of the things mentioned above, with no remorse of conscience whatsoever. Has God changed? Is there any difference in the command to St. John and to us of this day and generation? I say, no. We are all under one Lord. Sin is a reproach to any people. No wonder we are in the midst of a depression. Yes, hell has broken loose, and the raging torrents of its fury have begun to enter the doors of the homes and church, and we are beginning to be blasted to the extent we are unfruitful. It is high time we sent out the S. O. S. call to faith, and repentance, consecration and unstinted sacrifice and service to our Lord.

Righteousness exalteth a nation. Great God send a lightning stroke, a stroke of eternal salvation upon us all, until we are prostrate as was Paul on the Damascus road, then we will say Lord what wilt thou have me do. We will search for light, yea, we will knock at the door of repentance, until we have gained an entrance to the Holy of Holies. Then will the righteous shine forth as the sun. The church will get on its knees, and Heaven will be opened, the Pentecost will be on.

If we want prosperity, we will have to get away from these banks, and stores, and government loans, and bonus bills, and farm relief measures; also cease to depend on the Government or any of its branches for aid. The Heavens are shut up it seems. The depression is world wide. Then let us flee to him who owns the cattle of a thousand hills, and plead our case to him who is able to do abundantly above all that we are able to ask or think.

Right living. Return unto me and I will return unto you, sayeth the Lord of Glory. I, if I be lifted up, will draw all men unto me.

If sin is our reproach, God help us to get rid of our deadly disease.

If righteousness exalteth a nation, let us flee to God at once, and put on this robe of righteousness, and honor our God by quitting our sin, and making the church a holy place by our life and example.

THE MILLSAPS SYSTEM COLLEGES

By Pres. D. M. Key

The Mississippi and the North Mississippi Conferences at their last annual sessions appointed a joint commission to consider the educational needs of the Methodists of the state as a unit. This commission had several meetings. With the assistance of the General Board of Christian Education, the commission secured a careful survey of our entire college situation, made by Dr. B. Warren Brown, formerly of the faculty of the University of Chicago, now executive secretary of the Liberal Arts College Movement, an expert in such investigations. On March 30 the commission reported to the regularly constituted joint meeting of the Boards of Education, and the college boards of trustees, a carefully worked out plan for conducting our three colleges. This plan was duly adopted and is now being carried out.

The plan provides that the board of trustees of Millsaps College, in addition to their duty of conducting Millsaps College as a four-year co-educational institution shall operate Grenada College and Whitworth College as junior colleges for women. The president of Millsaps College is the president of Grenada and of Whitworth. The curriculum is being developed as a unit, leading to the baccalaureate degree at Millsaps College. It offers substantially the same courses of study, the same academic requirements, the same standards of educational achievement, that have brought wide recognition to Millsaps College and secured for it accreditation by all the standardizing agencies.

The plan has already been in operation in connection with Whitworth College for four years and has demonstrated its values. The young women who have entered the Junior class at Millsaps after having completed the freshman and sophomore years at Whitworth have in every respect acquitted themselves as worthy of the degree that they will receive. They have been cordially received into the college life and organizations and have won a due share of the honors of the institution. Of eleven students who were placed on the highest honor roll for the first semester of this session, two were Whitworth students.

The obvious advantages of this arrangement is that at a stroke, without assessment or financial campaign, there is created provision for every Methodist girl who will take advantage of it a four-year college curriculum leading to a baccalaureate degree that has behind it prestige and accreditation of long standing. In addition to this, there is preserved, for those who prefer it, all the cultural, social, and spiritual advantages of the woman's college during the two most impressionable and determinative years of the young woman's life. There is also afforded combined with this, all the advantages of co-education, the poise, the comradeship, the adjustment to the work-a-day contacts of men and women which practical life will presently bring in business, in society, and in the church. Nor are the new values all for the young women. Those of us who know and believe in co-education can testify to the civilizing, humanizing and spiritualizing influence on the young men of the coming into the college community life of young women trained in the graces and culture of the woman's college.

Nevertheless, it can not be said that this auspicious plan solves all the difficulties of the Methodist people of Mississippi in meeting the needs of their young people for a college education under church and Christian auspices and influences. Even though no fund-raising campaign was needed preliminary to the immediate functioning of this educational system, its annual operation will entail an annual expenditure great-

er than Mississippi Methodists have ever in the past provided. Money for the operation of the junior college units for 1932-33 is now being borrowed; and a clear-cut statement of the costs of of the educational project we are embarked upon is due to be made to the Methodists of the state who will have to provide the funds necessary for the permanency and success of the entire undertaking.

The experience of Mississippi Methodist colleges in the past demonstrates that our Methodist people wish their colleges to meet the generally accepted standards of excellence and that they will not patronize our own colleges which can not meet these requirements. Therefore, we must face the necessity of providing support for each unit of our system to meet the requirement of Standard No. 8 of the Southern Association, which is substantially the same as the requirement of the Association of American Universities, and of all other rating agencies. It has been suggested that the financial difficulties of the present may cause a modification of these standards. Probably these conditions will affect somewhat the judgment of the next few years on member institutions. But the fact is that those minimum estimates represent approximately the actual cost of providing college education with due regard to efficiency, stability and permanency. The collapse of so many institutions in face of present financial difficulties itself demonstrates the reasonableness of a guarantee of support in the form of endowment or other assured income in addition to student fees.

In order to meet Standard No. 8 (support) each junior college will have to have an endowment of \$200,000 in excess of all indebtedness, or \$100,000 endowment and assured annual income of \$5,000 from church assessments. As each of our junior colleges has now a considerable indebtedness, this indebtedness will have to be provided for. Owing to the financial collapse, payments on subscriptions to the Millsaps Building Fund have been defaulted to such an extent that Millsaps, now owes more than \$150,000 on the new Science Building. In addition, there will be needed to house women students from Grenada and Whitworth a woman's dormitory that will cost \$60,000. The money necessary for the successful operation of the Millsaps System may therefore be tabulated as follows (figures taken from Dr. Brown's survey):

Grenada debt	\$103,000
Grenada endowment	35,000
Whitworth debt	40,000
Whitworth endowment	68,000
Millsaps debt	150,000
Millsaps Woman's Dormitory	60,000
Total	\$456,000

Annual Assessments

Whitworth	5,000
Grenada	5,000
Total	\$10,000

These sums do not represent an over-optimistic picture of what the Methodists might do, or, theoretically, ought to do. They present the actual requirements for carrying out the plan that has been proposed by the commission and accepted. To meet the requirements there will be needed the full and hearty co-operation of all the Methodist college alumni and alumnae now officially united into one powerful body, the full co-operation of the local citizenship of Grenada, of Brookhaven, and of Jackson, and the full and consecrated co-operation of the Methodists of Mississippi. The faculties, the trustees and the administration are going forward with fidelity and with loyalty in the great task imposed upon them. They expect and must have the united support of those who have committed to them this great responsibility.

May 23, 1932.

FROM THE PELICAN PINES

By Dr. S. A. Steel

A few years ago the Louisiana Conference voted on the question of unification with the Northern Methodist Church. When my name was called I voted "No," and went to the chancel to cast my ballot, where they performed the comedy of having Dr. Foster "identify" me, though I flatter myself that everybody knew me as well as they knew him. Dr. Fitz Parker said he was half a mind to challenge my vote because it was to be a "secret ballot." I didn't blame them for wanting it to be "secret," but I wanted mine to be public. I said "No" loud enough to be heard by all in the church, and would have been glad to say it so loud that it would have made Bishop Mouzon's Union charger rear and pitch him in the dust. A lot of folks said they were sorry for me; that it was sad to see a venerable preacher of the gospel of love harboring rancorous prejudices in his heart, etc. One man, prominent in the church, said: 'Steel, you are marching up a blind alley. The stars in their courses are fighting against you. Your chief weapon is your fear of the race problem. That is all in your imagination, born of your prejudice, and unworthy of your name. There is absolutely nothing to that.' Others said I was a "reactionary," out of step with the "foremost files of times," etc.

I reckon these critics will shut up since the Northern General Conference at its recent session declared in unmistakable and emphatic terms for absolute equality between the races. My critics won't admit it, but in their hearts they will say after all Steel was right; that policy won't work in the South. This action of the Northern General Conference is a death-blow to the union of the two branches of American Methodism, and gives a new stability to Southern Methodism as an independent church. It may now cultivate the closest fraternal relations, and adopt co-operative measures that will reduce friction and conserve resources. We can now enjoy fraternity ease without fearing that we may eat a union bug. We can help our colored brethren without the irritating element of race difference disturbing our mutual relations. As the Northern General Conference approached I was uneasy about the union issue. I got down my old gun, oiled her up, and looked into my cartridge box; but when I read of the action of the Northern brethren I put the old gun back on the rack, and said with Hezekiah, "There shall be peace and truth in my days." The brethren who said the stars were fighting against me will have to revise their ecclesiastical astrology. I've had sciatica, but this news oils my stiffened joints, and almost makes me young again; for I love the Southern Methodist Church and dreaded to see her peace disturbed, and possibly her glory departed through the attempt, however well-meant, to put her in conflict with her environment.

Mansfield, La.

YOUNG PEOPLE'S ASSEMBLY OF NORTH MISSISSIPPI CONFERENCE

By Rev. R. G. Lord, Executive Secretary

The summer Assembly of the Young People's Organization will be held at Grenada College, June 13-17. The opening session will be held at 2:00 p. m. Monday, followed with the first class session.

Who Should Come

All young people between the ages of 16 and 23, inclusively. If those younger than 16 come they will have to return to their homes. They cannot enroll in classes nor attend the session of the conference. Two assemblies are already

planned for this younger group. Be sure and bear this regulation in mind to save embarrassment and confusion. Adult counselors and pastors may attend but will be taken care of in a class or discussion group for them.

The Program—Courses and Instructors

"How to Enjoy the Bible," Rev. W. C. Newman.
 "Jesus' Teaching," Rev. Jeff Cunningham.
 "Personality Development," Mrs. W. N. Duncan.
 "Christian Use of Leisure Time," Miss Eunice Adams.
 "Christian Patriotism," Mr. Malcolm Guess.
 "Missions, General," Rev. Roy A. Grisham.
 "The Work of the Departmental Council," Rev. H. W. Williams.
 "Organizing the Department," Mrs. Morris Wells.
 "Worship," Miss Virginia Thomas.
 "Missions and World Friendship," Rev. W. L. Pearson.
 "Citizenship and Community Service," Rev. E. M. Sharp.
 "Recreation and Personal Development," Rev. W. R. Hammontree.
 "A Non-Credit Course for all Adults," Rev. R. G. Lord.

Interest Groups

In the afternoon special interest groups will be held, in Music, Dramatics, Ways and Means of Publicity, Vacation Schools and Life Service.

Recreation

Organized and directed recreation will be led by Rev. S. E. Ashmore, assisted by Miss Marie Eubanks.

District groups and committees will meet every morning, 9:20-9:50.

Vespers

The vesper services will be led by Rev. Melville Johnson. This will be the special devotional feature of the assembly.

The Evening Feature Program

At the evening hour special feature programs will be given:

Monday evening—Recreation and Social.
 Tuesday evening—Community Music.
 Wednesday evening—Religious Dramatics.
 Thursday evening—Consecration.
 Expenses: Board, \$5; Registration, \$0.50, and a small charge for a book.

Every plan for the conducting of the Assembly has been well worked out by the program committee. Careful attention will be given to the needs of the young people and to the proper care of them.

Miss Bessie Spain is the President of the Conference Young People's Organization and will preside over the business forum meetings. Miss Virginia Thomas is Conference Director of Young People and will serve as Dean of Women. Rev. Melville Johnson is Dean of the Assembly and Rev. S. E. Ashmore will act as Dean of Men. Mrs. W. M. McIntosh will be the "Assembly Mother."

Be sure and send your young people between the age of 16 and 23. You do not have to have an Epworth League to send representatives. Any young person of the proper age is eligible.

REV. R. S. WALTON IN CAR WRECK

While on his way to District Conference at Kentwood, Rev. R. S. Walton, our pastor at Amite, La., accompanied by Mrs. Walton, Brother Roberts, of the Mississippi Conference, and others, while attempting to pass another car, met with the accident of overturning. Mrs. Walton suffered a broken collar bone and Brother Roberts was cut on the head. Mrs. Walton was resting at home that afternoon not suffering a great deal. The condition of Brother Roberts was not fully determined. Brother Walton and the other members of the party escaped unhurt.

FORTIETH COMMENCEMENT, MILLSAPS COLLEGE

An exceptionally interesting program has been arranged for the Fortieth Annual Commencement Exercises, Friday, June 3, to Tuesday, June 7.

W. F. Quillian, D.D., secretary of the General Board of Christian Education, Nashville, Tenn., has been chosen to deliver the commencement sermon at the Municipal Auditorium, Sunday, June 5, and Governor M. S. Conner will deliver the baccalaureate address Tuesday, June 7. The program is as follows:

Friday, June 3, 8 o'clock p. m.—Commencement Debate.

Saturday, June 4, 11 o'clock a. m.—Contest for Buie Medal in Declamation.

8 o'clock p. m.—Concert by Musical Organizations.

Sunday, June 5, 11 o'clock a. m.—Commencement Sermon, Rev. W. F. Quillian, D. D.

Monday, June 6, 9 o'clock a. m.—Annual Meeting of the Board of Trustees; 11 o'clock a. m., Senior Oratorical Contest for Carter Medal; 8 o'clock p. m., Alumni Meeting and Banquet.

Tuesday, June 7, 11 o'clock a. m.—Address, Gov.



DR. WM. F. QUILLIAN
 General Secretary, Board of Christian Education

ernor M. S. Conner. Announcement of honors and prizes, conferring degrees and awarding diplomas.

DANNELLY TO MAKE GRADUATE ADDRESS FOR COMMENCEMENT

Senior week at Centenary College will begin on Wednesday, May 25, with the final chapel service and end on Wednesday, June 1, with the commencement exercises in the open air theater on the campus. President C. M. Dannelly, of Kentucky Wesleyan College, will deliver the commencement address.

The activities of the graduates will include: Wednesday, May 25, last chapel service; announcement by President Sexton of honors awarded to the students during the session of 1931-32. Sunday, May 29, at 11 o'clock, at the First Methodist Church, Bishop John M. Moore, will deliver the commencement sermon. Monday, May 30, at noon, the Senior-Alumni luncheon will be held at the Washington-Youree hotel; at 8:00 p. m. musical concert, in the open air theater on the campus.

Tuesday, May 31, 8 p. m., the senior play, "Pygmalion and Galatea," will be presented in the open air theater on the campus. Wednesday, June 1, 10 o'clock a. m., commencement exercises will be

held in the open air theater on the college campus; the graduation address will be delivered by President C. M. Dannelly, of Kentucky Wesleyan College.—The Conglomerate.

CENTENARY WILL CONFER HONORARY DEGREES IN JUNE

Two From Class of 1882 to Receive Degrees From Alma Mater After Fifty Years

One of the most interesting features connected with the one hundred and seventh annual commencement exercises of Centenary College will be the conferring of honorary degrees upon two of its alumni who graduated 50 years ago.

There were four in the class of 1882, two of whom are living—Rev. S. J. Davies, of Shreveport, who will be given the degree of doctor of divinity, and Dr. R. B. Paine, of Mandeville, La., who will receive the degree of doctor of law.

Other degrees to be conferred by Centenary are as follows: LL.D. degree on President C. M. Dannelly, of Kentucky Wesleyan College; the degree of D.D. on Rev. C. D. Atkinson, and the D.D. degree on Rev. T. M. Brownlee, pastor of the Noel Memorial Methodist church in Shreveport.—The Conglomerate.

CHARLIE WHITE'S MESSAGE TO LOUISIANA'S YOUNG PEOPLE

To the Cream of Louisiana's Crop, Methodism's Young People—I address these words. Hello, and how are you? Now, by all means, don't read the hit-and-or-miss message that follows below. I usually don't like to use the word "don't," preferring to speak positively, but knowing as I do that this letter is preposterous, and realizing further that all of us—particularly WE young people, including Brother Raulins and Dr. Steel, delight in doing the very things which some people tell us "Don't," I detour to the negative and say, "please don't."

Imagine this!! Almost a year's history has been written since last we saw that large group of young people together at beautiful Mansfield College under the magnificent oaks, and in and out of the historic buildings—yes, together for an Assembly, the finest of all fine gatherings for OUR young people. And that brings us to this—hardly more than a tomorrow ere we meet again—or for the first time, for the best ever. I only wish it were within my power to tell you how wonderful it is, how we want you, how we need you, and what you are missing if you don't come.

Well, I'm surprised that some of the pastors are taking this liberty, and reading my "personal" letter, but since you've gone this far I say OK, and add this word—a big vote of thanks, and a brotherly handshake to each of you for the very kind spirit you have shown toward our Conference Young People's Organization during the five years that I have had the honor of serving as its president. These years have brought blessings untold, deep spiritual experiences, contacts worth more than I can tell, and I have enjoyed very much serving in my humble way. Please talk over with your young folks, and with your fathers and mothers a plan of sending a delegation from your church to Mansfield. Posters have been mailed to all churches and programs to all pastors. I trust you are using these to the best advantage.

On to Mansfield, folks—Young People's Assembly, June 7-13; Hi Assembly, June 14-20. Will I see you there?

CHAS. N. WHITE.

Alexandria, La.

MISSIONS AS A BUILDER OF MORALE

By Rev. H. N. Brown, Missionary Secretary of the Louisiana Conference

In times like these, when every institution is studying how it can reduce operating expenses and avoid going on the rocks, we usually begin our economies by turning a deaf ear to those things that are most distant. And there is danger that the church will follow this method, and that the church membership, official boards and congregations, will practice economy at the expense of the missionary work, which, in almost every case, means work beyond our immediate borders.

The object of this article is to appeal to our people to remember the missionary work of the church with the same prayerful consideration that is given to matters of local church interest. This should be done, if for no higher motive, because it gives tone and spirit to the church to do its local work.

Morale in the Church at Home

It has been the history of the church through the ages that the congregation or the regional subdivision of the church that is missionary in its spirit and practice, other things being equal, is better able to deal with its local task, takes hold of its work with more assurance, is able to mobilize its forces to better advantage, and accomplishes more lasting and better results than that church that consumes all of its resources meeting its local needs. The church in Jerusalem died in its cradle while it spent practically all of its force taking care of itself. If it spent any time looking and working beyond its borders, it was usually in trying to force the Gentile churches to express their religious impressions in their own sectarian shibboleths. While the church in Antioch in Syria gave its best preachers its most fervent prayers, and its most generous contributions of goods to the spread of the gospel to the western world. And it not only helped generously to feed the poor saints at Jerusalem, but gave Christianity a westward impulse that has not yet ceased to be felt; for we are the heirs of their missionary generosity.

The modern missionary movement, beginning approximately one hundred and forty years ago found the church two hundred million strong. In the fourteen decades of that movement the church has added three hundred million more as a net increase. More in fourteen decades of missionary work than eighteen centuries previously. And every advance previous to that time was a missionary advance.

Our Own Church

Our own M. E. Church, South swung into the twentieth century with approximately one million two hundred thousand members. We were going then at a lively missionary rate, having entered Mexico, Brazil, Japan, Korea and Cuba in the last three decades. We forged steadily ahead in the occupation of these fields until 1914, when we entered the Congo Belge, in Africa. By 1917 we had rounded out the two million figure. In the thirteen years since the Centenary Movement was inaugurated we have added more than six hundred thousand as a net increase. Our advance has not been a steady one. Frequent dips downward have been our distressing experience. The year before the Centenary Movement, we lost a thousand a month more than we gained by all our evangelistic activity. But each backward swing of our net membership was preceded by a backward swing in missionary interest and activity. This is not merely a coincidence. Jesus said "Go teach all nations; and Lo, I am with you," God joined the church's morale and the missionary spirit together, and man cannot put them asunder.

The Missionary and World Unity

The difference in the quality of church membership as a result of missionary advance has been as marked as the difference in its members. The missionary advance has discouraged sectarian strife, has discovered the brother across the sectarian line, has resulted in the amicable division of the fields among churches that have built altar against altar in the home land, and has developed a world vision in the Missionary and the missionary minded church that goes far toward a solution of world problems on the basis of the sermon on the mount. If the world ever succeeds in working out a policy of permanent peace, the spirit of the missionary will have to be present in the council that writes the charter of liberty. For he is the best promoter of the brotherhood of man.

FROM ONE OF THE LEAST OF THESE

Recently I have felt keenly the storms of adversity in a material way. This being true, I have taken more interest in the account of "the storm" as given in Luke 8:22-25.

There is every evidence that the storm was SEVERE, for in telling of it Luke says they "were in jeopardy." 'Twas no small blow—no small matter, for their very lives were threatened and Jesus was asleep!

Our human reason would cause us to say, "Surely they couldn't be censured for being afraid. Who wouldn't be with his life in danger? And they saw with their own eyes that JESUS WAS ASLEEP."

But how blind they were! They forgot that only the human side of Jesus was asleep. They forgot that the protecting Spirit of God's love NEVER SLEEPS. And what made them forget? What so often makes us forget? FEAR. For the minute, evidently, their faith was lost through fear. And yet my heart is touched that Jesus pitied them in their fear to the extent that he calmed the winds and waves before he asked, "where is your faith?"

That question would tend to show that Jesus expected their faith to hold steady through the most severe storm. Why? Because He knew that God's love and power were adequate for what seemed to be a most hopeless situation.

In our storms of adversity what would He say to us? "Where is your faith?"—O, ye of little faith" or could He say, "Great is thy faith." Surely we do not think that God is asleep or unconscious of our condition. And may we not grieve Him the more by feeling that He is a God of power, but one who is unconcerned if He is awake. How it must hurt our Father of love that we, his children, fail to realize that He has our good at heart to a degree of which we ourselves are not capable. In every adverse circumstance may we ever hear Him saying, "My peace I give unto you—let not your heart be troubled neither let it be afraid."

GOLDEN WEDDING DAY OF GOLDEN LIVES CELEBRATED

"What is the world to them,
Its pomp, its pleasure and its nonsense all,
Who in each other clasp whatever lavish hearts
can wish?"

Callers who responded to the invitations from Dr. and Mrs. B. F. Jones extended all their friends to visit their home on their Golden Wedding Day, have realized throughout the years of their acquaintance that the home formed when the "two were united in one heavenly tie" has been one of eternal purposes and of sacred import throughout the years, and that for the blended lives begun at the marriage altar fifty years ago,

"Oppression and sickness and sorrow and pain,
Have been to their true love as links to the chain."

So that it was like entering a sanctuary on Tuesday evening when the door of the popular Jones home opened to visitors and the white-haired celebrants, "smiling through," received with the grace and charm of their many beautiful years together, the friends who loved them and wished them still "many more years of happiness and prosperity."

In the reception room where Dr. and Mrs. Jones received with their honor guests, were the former's sister, Mrs. W. B. Lewis, and the latter's sister, Miss Annie Linfield, both of Jackson, golden-colored coreopsis predominated, Easter lilies, sweet peas and roses adding their charm. Mrs. Chas. W. Crisler had charge of the guest-book, callers registering, making it a valued souvenir of the notable occasion.

Mrs. John W. Boone assisted the daughters of the home in receiving the quartette of lovely young women being present—Miss Janie Jones who shares the home with her parents; Mrs. Nellie Slocumb of Brookhaven, a nearby neighbor; Mrs. Jack Gates of Jackson and Mrs. Kathryn Moody of Ellisville. Miss Annie Slocumb, a granddaughter and graduate of Whitworth College of the class of 1930-31, and lovely little Kathryn Moody, wearing a bewitching period dress in rainbow coloring, represented the third generation among the guests. The son of the family, Mr. Leighton Jones, was unavoidably detained but sent a gold piece to honor the event.

The dining room where delicious cream and cake and golden colored mints were served, was aglow with yellow day lilies, coreopsis and ferns. A handsome imported table cover from India was used. Mrs. J. M. Wood and Mrs. R. D. Peets, on piano and violin, furnished delightful music.

Many telegrams and cards were received on the happy anniversary day and regardless of the slogan "No presents," that accompanied the invitation, a number of valuable and dainty gifts were presented in the sincerity of affection cherished for the beloved celebrants, whose citizenship in Brookhaven means much to the community.

It is interesting here to note that "Mr. and Mrs. Jones" came to Brookhaven the morning after their marriage, May 17, 1882, and went on out to the "first charge" they were to serve together at Caseyville. While in our city they stopped at the "Decell House," the site of which is now occupied by the Methodist church. The marriage ceremony for "Frank Jones and Kate Linfield" had been performed at the home of the bride's parents, Dr. and Mrs. W. E. M. Linfield, the latter deceased, at Hazelhurst. A brother-in-law of Dr. Jones, Rev. W. B. Lewis, who later became the Methodist pastor at Brookhaven, performed the ceremony. The presence of Mrs. Lewis on Tuesday was a gratifying feature of the evening. Unlike the untoward weather of the fiftieth anniversary of the wedding day, the bridal day of the '80's was recalled by the bride and groom as one of unclouded sunshine.

In his long ministry of fifty-six years, Dr. Jones served Brookhaven both as pastor and presiding elder and five years of service as business secretary of Whitworth College, closed only last year. Dr. Jones still gladly answers to summons to "preach the Gospel" and is frequently in demand in this vicinity and in our city and is most faithful in his attendance at church services.

Dr. and Mrs. Jones opened their home to their friends so graciously on their golden anniversary day because they realize, to some extent at least, the sincere friendliness of the very large contingent of our people who know them. To the beloved couple the cheer of good wishes and congratulations they received in abundance, meant much; and the lovely function commemorating the most noteworthy event in their lives of service for their family and others, has touched a responsive chord in sacred reverence and profound regard for the highest and holiest estate that God sanctions and has ordained. May many more years crown their love and life together.

"There's a bliss beyond all that the minstrel has told,

When two that are linked in one heavenly tie,
With heart never changing and brow never cold,
Love on through all ills and love on 'til they die."—Brookhaven Semi-Weekly Leader.

THE CHASTENING ROD

By Mrs. E. W. Sorey

Behold happy is the man whom God correcteth; therefore despise not thy the chastening of the Almighty. "For He doth not afflict willingly, nor grieve the children of men. When He hath tried me I shall come forth as gold. Job 6:17, 23:10.

How many of God's children have passed under the rod, or can say He hath chosen me in the furnace of afflictions. Why should we murmur when placed in the furnace that will refine and purify our souls?

We perhaps have displeased God by some unknown act or failed to perform some work He has placed upon us, and He sees fit to chasten us as we would our children when disobedient. The Psalmist exclaimed: "It is good for me that I have been afflicted that I might learn thy statutes."

Yes, it seems really necessary for our Heavenly Father to chasten us at times that we may learn more perfectly to walk in the path of life made radiant by afflictions or some sorrow that wraps us in an unspeakable gloom.

Many of us have stood under the rod with bleeding hearts and behold our darlings wrapped in the shroud of death. Their sweet lips closed never to smile or speak to us in this life.

Oh, how heart-rending to clasp the little cold hand that never more will carress us. But this sorrow is the fiery furnace that God sends to refine us as gold is tried. Yes, He stoops and plucks our innocent babes and places them in the bright beyond to beckon us to the eternal home. Thus we should not murmur or question this chastisement. St. Paul tells us not to faint when rebuked by Him and that our light afflictions, which is but for a moment, worketh for us a far more and exceeding and eternal weight of glory.

The white people of Kikombo, a town of the Congo, are very anxious for the Methodists to open a station there. The director of one of the companies at Kikombo recently visited the Methodist station to explain to the missionaries the great opportunity at his center, where there are about twenty white men, two white women, and 10,000 natives. A big educational, medical, and evangelistic center could easily be built up at Kikombo, especially at present since property and equipment are now so cheap. But the missionaries had to refuse the opportunity, for, without money it is impossible "to go up and possess the land."

The Home Circle

THE CHRIST OF COMMON FOLK

Christ came to earth; God's holy Son was He, Yet deigned the Friend of common folk to be: He shared their toils and cares, their grief and cheer;

He ate their bread and salt as Comrade here.

And must it cease because He went away— This close, sweet comradeship of every day? We are just common folk; may we not know The great Companion as we plodding go?

In His all-love and knowledge of our need, Provision He hath made for this indeed; For on earth's common things His torch divine

Hath lain, and made through them His face to shine.

Our daily bread speaks of Him, Bread of Heaven; Pure water, of the Living Water given; Our cleansing, of His power to cleanse and bless; Our raiment, of His robe of righteousness.

Do we work hard? He was a toiler, too; Or suffer? Pain and agony He knew; Injustice do we meet? He met it oft; Desertion? Or that bitter cup He quaffed.

He made the birds to sing God's loving care; The flowers a message of His thought to bear. 'Tis all His own, this world where He hath trod, And we of earth may company with God.

—Mary Brainerd Smith.

—The Christian Advocate, a National Weekly.

COMPANY FOR DINNER

By Mary Quayle Innis

Aunt Anne called Bun to dinner but Bun didn't want to eat dinner, he wanted to play with the animals. The farm where he had just come to make a visit, was like a zoo, only better, for none of the animals was in a cage and nobody insisted on holding his hand and leading him about.

"Look at the poached egg, Bun," Aunt Anne said. "It has a yellow centre and white edges like a daisy."

Bun looked at the egg and at the spinach and milk and apple-sauce and said only, "I don't want to eat."

When Aunt Anne went into the kitchen, he slipped out of his chair and ran into the yard. Now he didn't have to eat and he could play as much as he liked. He ran down the lane to look at the cows.

The cows were all black and white as though they had been drawn with pen and ink. They stood in the shade of the elm tree talking to each other and Bun climbed up and sat on the top rail of the fence to watch them.

When he had watched them for a few minutes he was surprised to see that they were all eating. Some of the cows were cropping grass and others were lying in the shade chewing and chewing and chewing. They chewed their food a great deal longer than Aunt Anne told him to chew his. He had never noticed that cows did so much eating. Watching other people eat is not very much fun, so Bun got down off the fence and went to the edge of the woods. He would find squirrels there and squirrels were always ready for anything.

Sure enough there was a squirrel sitting on the ground under a pine tree. Bun crept up quietly to watch him. The squirrel did not move. He was very busy with something. Bun saw that he was eating a nut. His tiny paws held it as neatly as hands could do and his long, sharp teeth ground away at the hard shell.

"He must be hungry," Bun thought. "I shouldn't think his mother would want him to crack nuts with his teeth."

He watched a little longer and then wandered back along the lane. The cows were munching away as though they would never stop, so he went to the barn. Some animal would surely be ready to play with him there.

The pigs were squealing loudly in their pen behind the barn and Bun ran around to see what they were doing. The hired man was pouring into their trough some skim milk with vegetable peelings and porridge scrapings in it and the pigs were acting as though they had had nothing to eat for a year. They pushed and struggled and squeaked. A brown pig put his foot into the trough and then a white pig, with pink skin showing between his bristles and a tightly screwed-up tail, jumped into the trough with all four feet and stood there gulping loudly till the rest jostled him out again. Bun laughed at their pushing and gobbling, but when they settled down and began to

eat comfortably, he went into the barn through the narrow back door.

The horses were there and Bun liked horses. Bun walked along the passage-way between the stalls with brown sleek horses' heads on each side of him. But all the heads were down, not one long soft nose stretched out toward him. The horses were eating. Every manger was full of crisp, sweet-smelling hay and the horses were eating it eagerly with a loud munch-munch-munch. Bun was disappointed. Just then the hired man came in with an apple in his hand. He held it out to old Ned, his favorite horse, and old Ned lifted his head quickly out of the manger and crunched the apple between his yellow teeth. At the sound of the crunching and the smell of the apple, every head in the row was stretched out and Bun cried, "You ought to bring them all apples. Horses like apples a lot." He thought of the apple sauce Aunt Anne had given him for his own dinner. But he didn't eat it. If he kept on hunting he would find an animal to play with. So he went out into the yard.

Chickens were running about in the sunshine and Bun liked chickens. He stooped down to look at the little ones, which were not very little any more. They had worn out their coats of yellow down and their shivery no-coats-at-all, and had fine new coats of white feathers. But they didn't want to play. Every one of them was eating. Aunt Anne had scattered handfuls of cracker corn on the ground and they were pecking up the grains so fast that Bun couldn't see how they had time to swallow. They paid no attention to him. Some of the chickens ran to a pan of water, sipped a little and then looked up at the sky to see if it was going to rain. The plump white hens came up, eating too, and one of them looked crossly at Bun. He thought perhaps she was the one who had laid the egg for his dinner and maybe she knew that he hadn't eaten it. He went away quickly to the rabbit-house under the pear tree.

The rabbits were usually ready to hop for him and poke their wiggly pink noses through the bars. But now they didn't want to play. They were eating. They had little orange carrots and great green curls of lettuce and they were chewing solemnly away with their noses, not noticing Bun. The lettuce looked a little like his spinach and the rabbits ate as if they wanted to show him how good it was. Bun sauntered back toward the house. He would find Sport, the collie, to play with.

Sport was in the woodshed. Sport was gnawing a bone. It was a large yellow ham bone with pink shreds of meat on it—an untidy looking bone—and Sport had just settled down to clean it properly. His teeth grated on the hard surface and down in his throat he made deep growls to show that he was very busy. Bun decided not to bother him.

On the back veranda he caught a glimpse of the white cat, Matilda, and he hurried toward her. Matilda was too old and fat to play, but at least she would let him hold her for company.

Matilda was lapping milk out of a yellow saucer. Her pale blue eyes looked up at Bun, but her rough red tongue did not stop scurrying in and out. The milk was like the milk in his blue mug on the dining-room table. Bun sighed. It was hard that everybody should be eating except him. He slipped through the screen-door and sat down at the table.

There was the egg the white hen had sent him, poached now and looking like a daisy. There was the spinach, green like the rabbits' lettuce, and milk like Matilda's, from the black and white cows in the pasture. There was apple sauce made of apples like those the horses loved. He looked at the plate and then in another minute the cows in the field, the squirrels in the woods, the pigs in the pen, the horses in the barn, the chickens in the yard, the rabbits in the hutch, the dog in the shed, the cat on the veranda and Bun in the dining-room were all eating together.—The New Outlook.

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Editorial

A WORD THAT KEPT BAD COMPANY

(Continued from Page 1)

grew up, take unjust advantage in the game of life? Well, that tells the story of this word. It kept bad company. It lived in that twilight zone of suspicion where one might look for a word that would serve to carry a larger load of the same kind it was bearing.

So the word 'hoax' is used to describe what Curtis played on America's noblest man in the hour of his bitterest tragedy. Now upon its brow is written the mark of Cain, and, for us in America, it must be a word symbolizing the most heartless human act of our time. It kept the wrong kind of company.

PERSONAL AND OTHER NOTES

Centenary College will graduate a class of fifty-eight this year.

Rev. T. H. Dorsey, assisted by Rev. T. B. Thrower, held a revival at Ackerman, Miss., May 15 to 22.

Rev. A. J. Martin, our pastor at Marksville, La., delivered the commencement sermon for the Evergreen High School.

Dr. J. R. Countiss, president of Grenada College, delivered the sermon to the graduating class of the Marks High School.

On another page, Charlie White, president of the young people's organization of Louisiana Conference, is broadcasting a word.

Dr. H. N. Snyder, president of Wofford College, a member of the class of 1887, will deliver the commencement address at Vanderbilt University.

The high school at Merryville had Rev. Marvin Beadle, our pastor at Merryville, as commencement preacher. We had a good report of his sermon.

On a recent Sunday, Rev. J. M. Alford, Coushatta, La., delivered the commencement sermon before the graduating class of the East Point high school.

The new district parsonage at Sardis is to be a nice brick building; attractive and modern in every equipment. The old parsonage burned some months ago.

The commencement sermon of the Crowley High School was delivered this year by Rev. C. K. Smith, pastor at Crowley. The subject used by Brother Smith was, "The Next Step."

The report from Greenwood, Miss., is that Rev. Burke Culpepper is having great congregations to hear his preaching. He is there with Rev. A. T. McIlwain for an intensive evangelistic meeting.

"I couldn't do without the Advocate. I read it from cover to cover. Dr. Steel's writings are worth more than the price of the paper." At least that is what Mrs. D. M. Scarborough, Shreveport, says.

Rev. R. G. Lord, executive secretary of the Board of Christian Education, North Mississippi Conference, pauses long enough as he goes up and down the country to say, "I am enjoying your good paper every week."

Someone rather unkindly said that this younger generation is bringing us some mighty poor parents, but Rev. J. B. Burns up here at Chester, Miss., is startling his father out right. He is sending him the Advocate.

Our congregation at Senatobia, Miss., is worshipping in one of the church buildings of a sister denomination since they lost their building by fire in the early weeks of this Conference year. Rev. P. F. Luter is the pastor.

Mrs. Katherine A. Wilson, Meridian, Miss., editor of our Woman's Missionary Society news, renews her subscription and sends a good word along. Women, send your news to Mrs. Wilson. She is rendering us splendid service.

Rev. N. E. Alford, of McComb, Miss., recently visited his daughter, Mrs. R. T. Hollingsworth, at Nettleton, Miss. Brother Alford is now at the advanced age of 86 years, but he still preaches whenever the opportunity is afforded.

President Charles C. Selecman, of Southern Methodist University, preached the annual sermon to the graduating class of the School of Theology of S. M. U., Sunday, May 29, at 11 a. m., at the Highland Park Methodist Episcopal Church, South.

Convocation Week at Southern Methodist University will begin Friday, June 3, with the annual R. E. L. Saner oratorical contest at 8:15. The annual Senior Arden Club play, "Love's Labor Lost," will be presented Monday, June 8, at 8 p. m.

By the way, these commencement invitations and announcements just somehow upset something inside of us. We don't just like the necessity of admitting that it gets a little foggy before our eyes, and memory scenes come back in great troops, and—

We regret to notice that Rev. J. T. Lewis, our pastor at Drew, Miss., continues to have trouble in regaining his health. He is receiving treatment at the Methodist Hospital at Memphis, Tenn. Let us all join our prayers together for his complete recovery.

In one of the Shreveport papers we see an account of a good meeting up Red River here at Coushatta. Rev. J. M. Alford, the pastor, did the preaching, while W. C. McDonald, of Harmon, led the singing. Thirty new members came into the church as a result.

Every now and then Rev. O. S. Lewis, pastor at Canton, sends us a copy of his bulletin. It has a number of fine things in it. And the preacher's subjects indicate that the sheep are being fed.

Bishop Arthur J. Moore, of San Francisco, will preach the annual commencement sermon at Southern Methodist University on Sunday, June 5. The annual commencement address will be delivered on Tuesday, June 7, by Dr. Ambrose L. Suhrle, professor of education at New York University.

"You are giving us a good paper, my brother," The man who wrote that tells the truth so nearly all the time that we feel highly complimented. That good word comes from Dr. Jno. F. Foster, Bunkie, La. And just above that statement was a good long list of subscriptions. Thank you, Dr. Foster.

Rev. L. P. Anders, who sent us an invitation to attend the Annual Homecoming Day exercises at the old Adams Camp Ground, sent a good list of subscribers too. We appreciate both. Brother Anders is pastoring the Adams charge, and we understand that he is doing it well. We are not surprised.

The Advocate notes with pride and pleasure that Miss Camille Kling Carley, daughter of Dr. H. T. Carley, presiding elder of the Shreveport district and ex-editor of the Advocate, is among the Bachelor of Arts graduates of Centenary College. Congratulations, Miss Kling, and a happy journey ahead.

"Have been a reader of the Advocate from early childhood. Birth date is now nearing 83." That is from Brother L. P. Brown, of Meridian, and he says that he is young. Well, the calendar does not have so much to do with the age of a fellow, does it? And he said that editorial on Baby Lindbergh was all right.

Rev. J. W. Ramsey, Meridian, Miss., recently closed a meeting at his Bonita church, resulting in a general revival of the membership and twenty additions to the church. Rev. J. A. Wells, according to Brother Ramsey, did the preaching and did it well. Mrs. Ramsey got out and secured another nice list of subscriptions, too.

Sorry we couldn't be there, Miss Mary June. We were just dedicating this paragraph to Miss Mary June Lipscomb, only daughter of Rev. T. D. Lipscomb, our pastor at Colfax, La., who was graduated from high school this week. She was valedictorian of her class and Brother Lipscomb was the commencement preacher.

Rev. W. W. Perry, Rochelle, La., is the kind of a fellow who sends a list of subscriptions and says "more later." This good word comes from his charge: "Our work is doing well. Have received 57 members this year. Rochelle Sunday school averaged 110 last quarter and still going in a fine way." We call that good.

"I am doing all I can to get our people to take our church paper, and hope to get more names later on. Will be sure to send a list early in June." We do appreciate this fine work of Mrs. N. E. Cunningham, of Vicksburg. Tell them about the articles in the Advocate. Let us know if you would like some sample copies.

The friends of Rev. Victor Clifford, son of Dr. Thomas B. Clifford, of St. Timothy's Episcopal Church, Centerville, Miss., will be glad to hear that his health is returning. He delivered the Mother's Day sermon at St. Timothy's, and, by special request, has been preaching to good congregations at the Methodist and Presbyterian churches.

Revs. Otto Porter and B. L. Sutherland, two presiding elders over here in Mississippi, are beginning to "shell the woods" for Advocate subscriptions. And some more of them write us that they are "right in after 'em." And our bishops are in behind it, too. Let us all catch the spirit of it and just call on the folks to come on with the renewals and new subscriptions.

The many friends of Rev. B. F. Bullard, pastor at Price Memorial Church, Greenwood, Miss., will regret to hear that he has been sick most of this Conference year. He is making a manful effort to carry on his work under great difficulties. Our heart of sympathy goes out to our pastors when such difficulties come to them. May God bless Brother Bullard and give him strength.

We had a good report of the Newton District Young People's Institute, which was held at Lake,

Miss. In addition to the fine group of young people on the program we find the names of some preachers who keep associating with the young people: Revs. H. E. Raley, R. H. Clegg, G. H. Jones and W. M. Sullivan, P. E. Mr. W. D. Hawkins conducted the consecration service.

"Could hardly do without my church paper. It is inspirational, helpful to me always. I hope you can continue on as you are now with the good editorials and other writings. If our people would stop and read such literature, the world would be better. Mrs. W. E. Bradshaw, Benton, Miss." Now, that is asking a good bit of an editor, but we'll try. Thank you, Mrs. Bradshaw.

Annual homecoming day at Southern Methodist University will be observed Saturday, June 4, with the annual alumni dinner at 6 p. m. The class of 1922, of which Dr. Frank Seelman, son of President Charles C. Seelman, was president, will have a reunion, the speaker for which will be Rev. Kenneth Pope, of Breckinridge. The class of 1922 will be honor guests at the alumni dinner.

Rev. H. H. Wallace, of Moorhead, Miss., says about all of his people are broke, but that they are learning to live on less, and that the spiritual state of the church is good. He sent in some subscriptions. Somehow it is just a little hard for us ordinary people who have not grown wings yet to be very spiritual with plenty around us. "Before I was afflicted I went astray." Better back up, hadn't we?

Rev. John Paul, who is a Louisianian and formerly president of Taylor University, in Indiana, will conduct a series of Bible conferences and evangelistic meetings in Ontario, Canada, beginning the latter part of this year and closing in February with an evangelistic campaign in Toronto. Dr. Paul will be operating in his home state in the early fall and has some time available for community or church meetings. He may be addressed care of J. C. Kendrick, Jena, La.

Rev. C. C. Wier has his own way of securing subscriptions. He just goes to the phone and tells them that he is taking their subscription for the Advocate, and asks that they hand him the money next time he sees them. By the way, there are a whole lot of people whom you can get just that way. Nobody is rushing across the street these days to put down his money for even an ice cream cone. But just let a preacher look straight at them and say, "I am renewing the Advocate for you," they'll hand over the money.

By request of the senior class, Dr. J. R. Countiss, president of Grenada College, will deliver the baccalaureate sermon. Grenada College, at the close of this session, assumed the rank of a junior college and became a part of the Millsaps system. After twenty-two years of faithful and sacrificial service to the college, Dr. Countiss returns to the pastorate. In point of service he is the third oldest college president in our church. No one can measure his influence upon the home life of the North Mississippi Conference and beyond.

Miss Jo Martin Alford, baby daughter of Rev. J. M. Alford, pastor at Coushatta, La., was graduated from Byrd High School, Shreveport, last Tuesday night. This makes six who have gone through high school while the other five have gone on through college. Well, we don't know what you are going to do about it, but we are just going to take off our hat and give "fifteen rahts" and more for a preacher like that; and if we could get Congress on the right track for fifteen minutes we'd have them strike a distinguished service medal for Rev. and Mrs. J. M. Alford, Coushatta, La.

This week during the heavy rain we have had an unusually good crop of calls from our preachers. Rev. J. W. Sells, of Ocean Springs, Miss; Dr. Jno. F. Foster, Bunkie, La.; Rev. W. H. Giles, Talulah, La.; Rev. C. C. Wier, Franklin, La.; Rev.

W. W. Graves, Columbia, Miss.; Rev. Robt. W. Vaughan, Ruston, La.; Rev. Briscoe Carter, Alexandria, La., and Rev. R. A. Cross, Walker, La., all came along. We are sorry that we were out for all except Brothers Sells and Graves. We know, though, that work would have stopped had we been there when they came. Come again, and bring the others.

Rev. T. L. Oakes, pastor at Derna, Miss., reports that he is on the job up there, and proves it by sending in some subscriptions. "Doing all we can to encourage our people during these strenuous times. And with all other duties we are trying to remember the Advocate. I am keeping the importance of taking the Advocate a live issue before my people." Now, that is fair enough. We hope through the Advocate to help him keep his people encouraged. It is our job to help every pastor in Louisiana and Mississippi. Let us all read the Book of Hebrews again. It was written to a people who were facing great difficulties.

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**PROTECTION
AGAINST OLD AGE**

Rev. A. Y. Brown, Calhoun City, Miss., will say a word to you listeners. We "give him the air" because he sent in some subscriptions and promises more. "We are in the midst of our revival meeting with the pastor doing the preaching. Large crowds are attending and much interest is being manifested. These good people believe in helping the pastor stay warmed up in the pulpit, but they want him to keep dry and cool in the parsonage as evidenced by the fact that they have recently put a new roof on the parsonage and also placed a splendid new porcelain refrigerator in it. These and other expressions of loyalty and love are very encouraging and make the work very delightful."

Stop and look at this. Believe we'll put it in big letters. Come on, Mrs. Rodgers. Get up here to this thing and tell our radio audience what you said to us. "Some of our members have discontinued their daily newspaper in order that the Advocate may make its weekly visits." We are just bursting to comment on that, but we refrain for the present. Sometimes we spoil the story with the moral. Wish you could hear her tell about that great church, Millsaps Memorial in Jackson, and her pastor, Rev. T. O. Prewitt, who has been there six years. That reminds me. Some time ago a man was driving me through Jackson

and pointed out that church to me and said some things about the pastor and the people that made me want to see inside that church on some Sunday morning. Mrs. Robt. E. Rodgers is chairman of the Christian literature committee.

Rev. C. E. McLean, pastor at Franklinton, La., says for us to discontinue our references to fishing; that it is creating too much strain on him. Maybe you would like to hear him say his word. Step to the mike, "Slim." "And, say, please lay off that fishin' pole talk, and that dogwood and pawpaw paragraphing. I can't stay off the creek if you keep that up, and I have some work to do. As it is I have plenty of things to turn my eyes toward the place where the waters leap gurgling over the logs and where the toothsome bass lurks waiting for the flash of the wriggling fly. I am in the line of Apostolic succession in that when the pressure of duty relaxes, or when a siege of services gets me weary, I hear the voice of Peter coming down through the ages, 'I go a-fishing,' and immediately all there is in me rises up and answers, 'Coming, Peter, I'll go with thee.'" Now we never did say that much. And for the sake of Dr. Carley's job we shall ask McLean to hush.

LET US LOOK UP

By Rev. H. G. Hawkins

The following paragraphs are from the report on the State of the Church, made at quarterly conference, May 15, by Rev. J. M. Lewis, preacher in charge of Louise and Holly Bluff, Mississippi Conference.

"In writing this report we recognize the fact that something possibly is being recorded that will be of interest to people of another generation. Not since the reconstruction days, surely not in my memory, has been witnessed what our church and people are passing through today. These are times when men's souls are being tried, and their power of endurance is being tested. Yet with it all we are hopeful and look for a brighter day. Our people are bravely carrying on. It is refreshing to see how well our Sunday schools and Woman's Missionary Societies are progressing.

"Our finances are nothing compared with what they should be; but our noble laymen are not giving up in despair, but are working here and there, hoping that in some way God will give us better financial days, in order that we may meet our honest obligations.

"Our prayer meetings are occasions of real joy and pleasure to those who attend. We have good congregations at nearly all our prayer meetings. The attendance on our preaching services is below par. Many of our people are restless and uneasy; fear has taken possession of many hearts. In this psychological condition the power of resistance to temptation is weak. It is easy to fall into state of carelessness and indifference to things that are holy and divine; and soon sin finds a hiding place in the heart. Yet we are not going to surrender to this spiritual drouth that is sweeping the land. We shall read God's word more, pray more and live the life of sacrifice, service, love."

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On May 14, at 7 p. m., as the evening shades began to fall, the gentle spirit of MRS. ETTIE B. COMPTON went out to meet her God and Saviour, whom she had worshiped and served from childhood. Mrs. Compton was the eldest daughter of Mr. and Mrs. I. N. Bedford, who taught her the way of salvation. When only a child she united with the Methodist church and proved a faithful member until death.

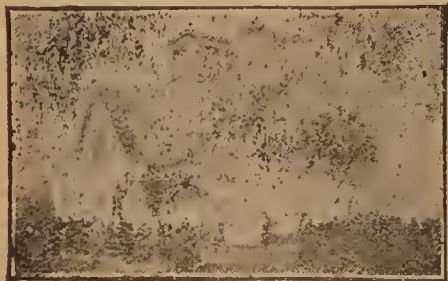
An aged husband, four sons, four sisters and one brother await the call to join her in the Home where God shall wipe all tears away. Our sister was buried at Belle Grove, her pastor, Rev. T. B. Cottrell, of Fayette, Miss., officiating. HER SISTER.

E. HALLMAN was born December 1854 and departed this life January 17, 1932, being 78 years old. He married Sarah Ann Johnson in 1875; to this union three children were born. One child living; also ten grandchildren living, and 21 great grandchildren, all living. He joined the Methodist church at an early age. After his marriage he united with the Methodist Episcopal Church and remained a faithful member and worker until death. He will be remembered long after other things are forgotten by his devoted loved ones. Funeral service was conducted by Rev. W. C. M. Baggett and Rev. D. W. Moulder and Rev. K. T. Wardell. He was laid to rest by his loving wife in Gasque Chapel Cemetery, January 17, 1932. He will be missed by his friends and loved ones.

REV. W. C. M. BAGGETT.

When REV. MURRAY G. FELDER passed into heaven from his home near Tapisaw, God took one of his noblemen unto himself. For sixty years or more he had truly walked with God. Of godly parents, with family prayers and worship and Sunday school training and the gospel of Jesus Christ, he was early led to the Savior. As a Sunday school teacher he was one of the most useful and impressive. He believed the Book of

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Books; as a local preacher he was interesting, serious, earnest and hopeful and was heard gladly. His brotherly spirit was charming. We still miss him so much at Tapisaw; Summit, at quarterly conference and at his Christian home. One by one God's people are "gathering home." What a heritage to lift us! W. T. GRIFFIN.

DR. DUREN'S LIFE OF BISHOP GALLOWAY

By J. R. Bingham

A chief characteristic of the present period is writing biographies. The vast treasure house of Christian biography is one long record of that vital enthusiasm which is the creation of a triumphant faith. Rev. William Larkin Duren, D.D., has brought Methodists and others under lasting obligations to him by researches into Methodist history and American history which produced his "Francis Asbury," his "Jesse Lee," and now his "Charles Betts Galloway, Bishop, Orator, and Prince of Christian Chivalry." As a student in Millsaps College, young Duren enjoyed and profited by the warm friendship of Bishop Galloway, president of the board of trustees, a prime favorite of students. Hence the biography was written *con amore*. The book is a luminous, discriminating discussion of a great personality and a critically scientific analysis of the times which were so profoundly and so wholesomely impressed by that personality, which left no successor. Since he went away no one has appeared who is "able to bend the bow of Ulysses."

The distinguished author purposely refrains from eulogy. Not even his great ability, superior gifts, varied accomplishments, dialectical skill, keen insight, intimate association with his subject could so portray our Great-heart as to satisfy entirely those who knew Bishop Galloway and give any adequate idea to those who did not know him. It is impossible to put personality on paper. Bishop Galloway's magnificent physique, dignified bearing, genial smile, beaming countenance, flashing, sparkling, piercing eye, resonant voice, perfect pose and poise and eager attitude in pulpit and on forum were simple, gracious, impressive, powerful, commanding. His thought was incisive, arresting, gripping. His words were golden, his sentences were music. His bearing was graceful, engaging, ingratiating. The meting, mighty tones of his sonorous, marvelous, matchless voice ranged in diapason from the dulcet notes of the seductive flute to the sublime swell of a cathedral organ. All those gracious gifts united with his eloquent tongue and oratorical temperament to make him a master of assemblies beyond any other speaker I ever heard. It is customary now to sneer at eloquence and oratory—a custom with those who never knew the genuine—by speakers who were not ashamed to use imagery and were ready and adept in appeal to the imagination of their hearers. Enthralled by the witchery of Bishop Galloway's supremacy over

mind and heart in inspired speech, how our hearts did burn within us when we saw

The God within him light his face, And seem to lift the form, and glow In azure orbits heavenly-wise; And over those ethereal eyes The bar of Michaelangelo.

The following stanza is a perfect picture of the winning way in which he preached the everlasting gospel:

A touch of love so winning in his face Has he, a certain lightning of the eye, First he himself is kindled, then me too He inflames all through.

Bishop Galloway had a perfect genius for friendship, and his hospitality was boundless and charming as abundant. His home life was beautiful beyond compare. The gracious woman who walked by his side for forty years was the perfect complement to her chivalrous husband, but was by no means merely his echo. Her vigorous mind, her devout heart, her independent personality made her a helpmeet indeed for him. Their family life was one prolonged idyl. The noble son, who became a beloved physician, and the three lovely daughters were always an honor to their parents—each made a home patterned after "father's and mother's."

Bishop Galloway genuinely and ardently loved people and was intensely interested in their welfare. When he came to a dinner party his entrance was like the bringing in of fresh candles. His brilliant, cheerful conversation, enlivened by flashes of keen wit, clean, wholesome, irresistible humor, ready repartee, made him the cynosure of all eyes in any company. Always where he sat was the head of the table. One gloomy, solemn, somber soul, who affected philosophic insight, was heard to remark: "Bishop Galloway should experience a great sorrow." That inconsiderate individual did not know that the first-born son was stricken in infancy with spinal meningitis. He grew to manhood's estate and was the pet of the household, the constant care of his devoted mother. To one to whom the bishop opened his heart freely, the doting father said: "The family life gathers about that son. All our plans center in him and radiate from him. When we are to leave home, or are to have house guests, our first thought is of Charles."

More than once the Bishop thought it might become necessary for him to resign his high office so that he might share more fully with Mrs. Galloway the care of their son. But her strong physique, clear brain, perfectly poised judgment, superior executive ability, indomitable will, supreme trust in God, spared the Church that irreparable loss. Without her wise, capable, patient administrative skill in home relations and in business affairs which left him free to devote his unequalled talents to the high interests of church and state, it would have been impossible for him to have succeeded so gloriously in those wider fields.

Four things illustrate and emphasize the breadth and depth and height of

his great soul. He was the most intelligently intense Methodist I ever know, and the most widely broad catholic. He was the most ardent Mississippian and the most enthusiastic American I ever knew. In small souls those characteristics are mutually exclusive. In him they resided in perfect harmony, each heightening the effect of the other. Some less devoted Methodists are narrowly sectarian. Some with far less regard for Mississippi are meanly provincial. No more marvelous instance of deep devotion to a cause without rancor toward an opponent can be found that his triumphant vindication of the legality and the wisdom of prohibition and his exhaustless patience toward the Honorable Jefferson Davis, whom he greatly admired and sincerely esteemed. His eulogy of Mr. Davis, delivered as a commencement address at the University of Mississippi, has never been equaled.

My heart with raptures thrills even now as I recall the seraphic spirit and the resonant tones of his musical voice in which he exulted: "I love every syllable of the Methodist doctrine and discipline." "I welcome truth from every source." "I love every star in the American flag, and rejoice that one of those stars represents Mississippi." "I despise the can't which canonizes one for preaching and teaching the gospel in Africa, while at the same time ostracizes one for doing precisely the same thing here in Mississippi."

Great Mississippian, great American, great Methodist, great catholic, great preacher, great editor, great bishop, great citizen, great publicist—greater man!

To him, Pure Soul, is surely given A life that bears immortal fruit In those great offices that suit The full-grown energies of heaven.

The great intelligences fair That range above our mortal state, In circles round the blessed gate Received and gave him welcome there."

When I knew that Dr. Duren would write the biography I expected a great book. A careful reading of the manuscript makes evident the fact that my fondest expectations, which were very high, have been greatly exceeded. The book is charmingly written; the facts are full and accurate, the quotations are many, and are revelations of Bishop Galloway's great thoughts as expressed in his most characteristic sermons and addresses. The library of a Methodist, of a Mississippian, of an American without this enchanting volume lacks just that much of being complete.

It is now going through the Emory University Press, being published by the author "for subscribers." Advance orders are coming rapidly. Price, two dollars. Send your order to Rev. W. L. Duren, Monroe, La.

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Woman's Missionary Society

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June, 1932

THEME: "The Citizen's Responsibility for Crime."

OBJECTS:

1. List the social forces and agencies in your community that are seeking to save children from swelling criminal ranks, by enlisting their energies in wholesome and fascinating occupations. (Are the teachers genuine big brothers and big sisters to their pupils?)

2. Call on Juvenile Court Judge. Get permission to sit through hearing of cases. If there is no court set aside for juvenile cases, watch cases in magistrate's or police justice court. Follow up children if possible. Get acquainted with prohibition officers.

3. "Guest Month."—Object: New members.

SPIRITUAL LIFE RETREAT, MT. SEQUOYAH, JULY 9-11

Spiritual Life Retreat to be held at Mt. Sequoyah, July 9-11. Opportunity is being given for each Conference to

Plans are being completed for a send two representatives. After June 1, however, any person who wishes to attend may register until one hundred registrants have been reached.

The topic for consideration is "Creative Prayer and Its Transforming Power" (1) in the individual life; (2) in the local church; (3) in the social order; (4) in the missionary enterprise. Those who come will be those who are longing to know how to pray—how really to change things through prayer. What greater challenge can come to a Christian in this day of tragedy and change!

For registration write to Miss Daisy Davies, 1066 Spruig St., N. W., Atlanta, Ga. To help with the necessary expenses and to insure a place for you, there is a small registration fee of one dollar.

CONFERENCE NEWS

Louisiana

The Lake Charles district conference for 1932 was held at Leesville,

with the district secretary, Mrs. J. N. McDonald, presiding. Five conference officers were present: Mrs. George Sexton, Jr., president; Mrs. W. M. Ledbetter, corresponding secretary; Mrs. C. C. Carver, treasurer; Mrs. M. B. Queen, superintendent of children; Mrs. H. J. Powers, secretary of Y. W. circles.

The theme for the meeting was, "Stewardship," which was emphasized in the opening devotional by Mrs. S. L. Carroll, of Many.

The district secretary gave an inspirational talk on "Personal Pentecost," emphasizing spiritual life, love and patience. She concluded her task with the yearly report and made a special plea that all auxiliaries in the district send in all reports to bring up the standard of excellence. She gave the names of all deceased members and called upon Rev. Drake, of Lake Charles, for the memorial prayer.

A resume of the quiet hours conducted by Miss Mabel Howell at the Annual Conference, was given by Mrs. Pate R. Hall, of DeRidder, and "Woman's Place of Service in the Church," by Mrs. C. E. Lawrence, of Leesville.

Mrs. F. P. Jones, of Leesville, presented "The Children's Aid Law." She asked the conference to go on record as endorsing this law, which was done.

The Missionary Voice was presented by a quartette from DeRidder, directed by Mrs. Raggio, and Mrs. H. DeManade, of Lafayette, discussed zone work.

After the introduction of the visitors, the presiding elder, Rev. W. W. Drake, spoke briefly, and Rev. F. J. McCoy, pastor of the hostess auxiliary, announced that lunch would be served in the basement of the church.

At the afternoon session each conference officer present presented her phase of the work. Mrs. Sexton emphasized the necessity for seeing the needs of others; Mrs. Ledbetter urged the study of recent recommendations by Council; Mrs. Powers pointed out convincingly that the growth of the church in the near future depends largely on the development of the young members of the church; Mrs. Carner stressed scholarships; Mrs. Orven spoke of the value of work with the children.

"Spiritual Life Groups" was emphasized by Mrs. Jos. Palmer, of Shreveport.

The Leesville Juniors presented a pageant and the Pauline Randle love gift was presented to their leader, Mrs. Anderson, for outstanding work among boys and girls.

The district secretary called upon each auxiliary for an impromptu report of their outstanding work. Many fine suggestions were given and thoroughly enjoyed.

On invitation of the Lafayette delegation the district conference chose their city as the meeting place for 1933.

The evening session opened with music by the Leesville Boys' Orches-

tra and devotional conducted by the conference president, Mrs. Geo. Sexton, Jr.

Mrs. W. M. Ledbetter presented the Shreveport Jubilee Inn, a co-operative Home with strictly Christian influence with Miss Nichols, from Scarritt, at the head.

The address of the evening was, "Stewardship," given by Mrs. Hoyt M. Dobbs, of Shreveport.

During the day exquisite music was rendered by Leesville talent.

Mississippi

Brookhaven district held its annual meeting with the Pleasant Valley auxiliary as hostess and the district secretary, Mrs. C. A. Butterworth, presiding. "Pleasant Valley" is a truly fitting name for this historic old church, nestled in a beautiful grove, away from the noise and rush of the highway. Miss Alice Decell, president of the hostess auxiliary, in her greetings, gave some historic facts about this church, which has the banner record in the Mississippi Conference, for the number of converts to enter the ministry.

Eighty-two delegates were present and two conference officers, Mrs. T. B. Cottrell, president, and Mrs. C. L. Freiler, superintendent of children. Among the visitors were Mrs. A. F. Watkins, field worker for the W. C. T. U.; Mrs. W. T. Hegman, secretary of the Vicksburg district, and Mrs. Alma Riley, assistant superintendent of the Orphanage.

At the morning session Mrs. G. A. Hoffman, of Brookhaven, spoke on "Our Objectives for the Year," and Mrs. Freiler presented the children's work.

Lunch was served, picnic style, the Matthews Chapel auxiliary being co-hostess with Pleasant Valley.

The afternoon session opened with four numbers by the Copiah-Lincoln quartette under the direction of Mrs. Ewing.

Mrs. Butterworth presented "The World Outlook"; Mrs. Riley, the Orphans' Home, stressing the continuance of the soap coupon campaign; Mrs. Watkins, the holding of the 18th amendment, and Mrs. Cottrell, "The Open Door of the Woman's Missionary Society"; Mrs. Breeland, "Christian Social Relations."

Resolutions supporting the 18th amendment were adopted. The 1933 meeting will be held with the Meadville auxiliary.

* * *

The Meridian district conference was held in Waynesboro, May 17, with the Wayne county zone as hostess. A revival was in progress, so after a helpful sermon by Rev. B. L. Sutherland, of Brookhaven, Mrs. H. M. Ivy, district secretary, took the chair. A large number of delegates were present and three conference officers; Mrs. T. B. Cottrell, president; Mrs. Gordon Patton, vice-president, and Miss Ella Wayne Ormond, corresponding secretary.

In her report Mrs. Ivy gave recognition to the honor societies, Quitman and Shubuta.

Miss Ormond presented the plans for the year's work, stressing "Guest Month," "Average Age Contest,"



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"Week of Prayer" and "Life Membership."

The passing away of Miss Esther Case was announced and all stood for silent prayer as a tribute to her memory.

Mrs. C. W. Wesley presented the Children's Work.

Reports from auxiliaries closed the morning session and the hostess zone served a delicious lunch in the basement diningroom.

During the afternoon session Mrs. Patton stressed "Spiritual Life Groups"; Miss Ormond, the new financial plan, and Mrs. Cottrell urged that as auxiliaries we press on in every phase of the work.

Mrs. Bowman, representing the Octagon Soap Company, spoke in the interest of the Orphanage and invited everyone to a showing of the picture, "The Home," to be given through the courtesy of the local opera house.

The 1933 meeting will be with Fifth Street Church, Meridian.

North Mississippi

Zone No. 5, Greenwood district, met recently with the First Church Greenwood Auxiliary. Carrollton, North Carrollton, Greenwood and Sidon were represented, and Mrs. M. F. Pierce presided. Rev. A. T. McIlwain led the devotional, and the district secretary, Mrs. John Holloman, of Ruleville, outlined important phases of the work. Mrs. Pierce presented our year's objectives; Mrs. A. T. McIlwain, Stewardship; Miss Ella Bew, Prohibition. The consecration service was led by Mrs. W. N. Duncan. At noon a social hour was enjoyed and lunch served by the hostess auxiliary.

* * *

The second meeting of the fifth zone, Columbus district, was held in Flower Ridge Church, with Mrs. Wayne Fulton presiding. Fifty-two members were present from Ackerman, Louisville, Noxpat, Rocky Hill and Weir. Rocky Hill carried off the attendance banner with a membership of eight, had five present. A splendid program was rendered for the morning, Mr. McAllily, of Louisville, very ably presented the subject, "Women and Citizenship." Mrs. Coleman, from Noxpat, discussed "Stewardship," especially stressing selling the missionary idea to women outside its membership.

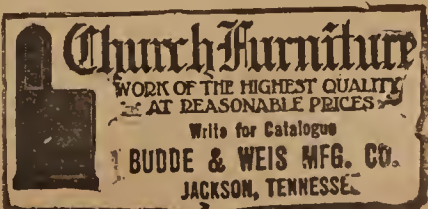
The "Guest Meeting" was instructively given by Mrs. Luku, of Louisville.

"Spiritual Life Groups" was discussed by Mrs. O'Guynn, of Louisville. "We must be very much in prayer, not just for the time being but continuously."

Mrs. Colber, of Ackerman, explained
(Continued on Page 14)



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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

Rev. H. B. Hines, district director of adult work in the Monroe district, has sent to all pastors and Sunday school superintendents a letter urging an attendance on an adult federation meeting at Rayville, Sunday May 29. We hope that other district directors of adult work will follow with adult federation meetings in their district.

The following have made application through the conference office for approval in Cokesbury leadership courses:

"The Meaning of the Christian Religion," Rev. B. H. Andrews.

"Pupil Study," Rev. J. H. Bowdon.

"Worship in the Sunday School," Rev. D. B. Raulins.

"Educational Work of the Small Church," Rev. A. K. McLellan.

From Henry A. Rickey, educational director at First Church, Monroe, comes this message: "Here is our offering for Sunday School Day observed May 15. We presented the play 'The Good Shepherd,' at the church hour, which was very effective.

A total of 36 churches have remitted their Sunday School Day offering to date. There are approximately 300 Sunday schools in our Conference and we are earnestly expecting on offering from each of these. The offering should be sent to Mr. Floyd B. James, Treasurer, Box 742, Alexandria, La.

Miss Mary Kendrick, chairman of publicity of the Boosters' Union, Minden district, tells us the name has been changed to "The Walter Townner's Union." She reports a splendid meeting held on May 15. The next meeting will be held with the Rochelle young people sponsoring the program.

The day for the opening session of the young people and the young adult assemblies is very near at hand. Every Young People's Division in our Conference should have a representative attending this assembly. Our older young people, between the ages of 24-30, in the local churches should have a representative of this group attending the young adult assembly, where plans will be made for a permanent program for this group. The

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Hi Assembly will be held June 14-20.

We should like to call attention to the schedule of programs to be held at Mt. Sequoyah this summer for workers in the local church.

First Term Leadership School, Board of Missions co-operating, July 23-25.

Conference for general superintendents and local church board chairmen, July 23-25.

Second Term Leadership School, July 28-August 11.

Two outstanding features for this second term leadership school are Dr. Kenyon L. Butterfield, counselor on rural international missionary council, who will teach the course on "The Church and Rural Relations," and will also be one of the platform speakers. Second, a seminar on district work, which will include among its members field workers, and others who will be interested in building a district program of Christian education.

Rev. J. J. Rasmussen, our pastor at Trout, is leading his local workers beginning Monday night, May 23 in the study of the Cokesbury unit on "Pupil Study," using the text, "Our Pupils and How They Learn," McLester.

Miss Mary Forgey, a member of our church and Sunday school at Berwick, will lead a local training class in her church on "Pupil Study," using the text, "Our Pupils and How They Learn," McLester.

This is one of the most effective ways of carrying on the training work in the local church. We shall be glad to give information as to these classes, how they are conducted, and lend every encouragement to local leaders in carrying on continuous training work in the local church. A list of textbooks, examination questions, and other necessary material may be secured from the conference board of Christian education, Box 742, Alexandria, La.

Mrs. H. J. Powers superintendent of missionary education in the adult division of the Alexandria Sunday school, in co-operation with the Young Women's Circle of the Woman's Missionary Society, presented a play, "Modernizing Young Mrs. Patton," before a general assembly of the Young People's and Adult Division of the Sunday school, on the fourth Sunday in May. This is an instance of the opportunity for splendid co-operation between the Woman's Missionary Society and the missionary committee in the division of the local church for developing dynamic missionary spirit and understanding support of the work of mission fields of the church.

A. K. McLELLAN.

NORTH MISSISSIPPI CONFERENCE

The people at Holcomb believe in going to church at the evening service as well as at other times. The writer had the pleasure of preaching to a large congregation there recently at the evening hour. The pastor, Rev. J. L. Nabors, is doing a splendid work with these fine people. He expects to observe Sunday School Day at every church on his charge that has a Sunday school.

Rev. R. G. Moore, the pastor of the Itta Bena church, has recently conducted a standard training class in his church. They studied the Bible course, "New Testament Survey." The class met at the morning hour during a revival meeting that was in progress. Rev. C. A. Parks, of Indianola, did the preaching.

There is every evidence of progress in the church at Belzoni. The writer recently conducted a series of institutes there with the workers and the pastor, Rev. Shed Hill Caffey. This church is well organized and is one of the leading churches in our Conference. It is housed in a beautiful and adequate building. Even the flood that covered the surrounding country for many weeks was not able to "dampen" the ardour of this fine congregation and the enthusiastic pastor.

We spent a very pleasant day on the Courtland circuit last Sunday. We attended Sunday school and preached at Chaple Hill Church in the morning hour and held a workers' meeting at Pope in the afternoon. Definite plans were made for the organization of the young people at Pope. Rev. G. W. Roberson has the gift and grace to return to a charge after having served it one quadrennium and do even a better work the second time. Three Sunday schools have been organized on this charge this year.

An Important Course

One of the most important and valuable courses especially for pastor, general superintendents, all officers and conference and district workers to be offered at Grenada is the one "Lesson Materials in Religious Education." This course will be taught by Prof. P. J. Rutledge, of Birmingham Southern College. This class should be full.

The course "Missions in the Modern World," will be most valuable for all who are responsible for the promotion of missionary education in the local church. Members of the local church board of Christian Education, as well as pastors, superintendents, and all workers, will profit from this course. Rev. R. G. Moore, pastor of the church at Itta Bena and conference secretary of missions, will teach this course.

Very little has been done in the field of adult education in the local churches in our Conference. This year at the training school these workers will have a special privilege in taking the course, "The Administration of the Adult Division of the Local Church." There is no greater need in the church than for the proper organization and working of the adult division of the

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local church. It is the weakest link in the entire chain of the work. Yet we have to depend almost entirely on the adults for our leadership. This course should be well attended. Rev. C. A. Parks, pastor at Indianola, will teach this course. He has had practical experience in this field and has given it special study. Have your adult workers take this course.

All of the above courses will be offered in the Conference Standard Training School at Grenada College, June 6-11. Seven other courses will be offered also. Make your plans to attend.

Let us have your Sunday School Day money as soon as you take it up. We must have it to pay the running expenses of our training work.

The instructors in Cokesbury work will be ready to go into the field the second week in June. If you desire a class let us know just when so that we can schedule these men.

Pray for us and for the work.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

Louisiana Conference

The Boosters' Union of the Minden district met Sunday, May 15, at Jena, with Ferriday young people acting as hostesses. The meeting was called to order by Miss Martha Nicholson, president, and opened with these devotional numbers: Hymn; Bible lesson Psalm 121, Miss Mary Kendrick; prayer, Rev. J. J. Rasmussen, of Trout.

A brief business session followed the reading of the minutes of the last meeting by Miss Audrey Smith, secretary. At this time reports were given on the attainment of quality points in each group of the union. A report was also heard from the committee appointed to offer suggestions for renaming the union. The name, "Walter Townner Union," was adopted, in honor of our director of the Young People's Division, department of the local church, General Board of Christian Education. It was further decided that the secretary be authorized

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Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

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For your health's sake ask for and get Kruschen at any drugstore—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

to secure a charter for the union before next meeting.

Miss Elizabeth Langford, field secretary, and Mr. Charles White, conference president of the Young People's Division, were present at this meeting, and both gave interesting talks setting forth plans for the assemblies at Mansfield.

At the conclusion of the program refreshments were served by the Ferriday young people. Members of the Rochelle group will sponsor the program for the June meeting.

A week-end institute was held in Many, May 27, 28, 29, for the young people of Lake Charles district, under the direction of Misses Elsie and Merle Whitman, of Lake Charles. Report of this institute has not yet been received.

Last week we promised to give you some information as to "Who's Who" at the Hi assembly. Here goes.

Rev. Guy M. Hicks will be dean. Miss Fannie Norman (Aunt Fannie) will be in charge of "eats." Mr. James V. Reid, of Fort Worth, directs the singing. Miss Minerva Petty (Little Minerva), of Shreveport, will play the piano. The teachers are: Mrs. R. P. Jackson, of New Orleans; Rev. D. F. Anders, of Zachary; Rev. Ira W. Flowers, of Belcher; Miss Ruth Lowery, of Mansfield; Miss Hazel Lea Nowell, of Mansfield; Rev. Virgil Morris, of New Orleans; Mrs. V. S. Garnett, of Monroe; Mrs. Guy M. Hicks of Mansfield. Miss Verna Webster, of Pelican, will lead morning watch; Miss Anna Pharr Turner and Mrs. Ira W. Flowers will have charge of dormitory accommodations. A number of fine women will be chaperones or "Assembly Mothers."

Remember that young people's assembly begins next Tuesday, at noon. Be sure that your pledges are paid in full, and that you are prepared to make new pledges for your division. Send your advance registrations with \$2 for each person, to Miss Hazel Lea Nowell, Mansfield, being sure to state whether boys or girls, and giving names if possible.

MARY SEARLES, Pub. Sec.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round (In Part)

Clinton, at Clinton, May 29, 11 a.m. Zachary and Slaughter, at Slaughter, May 29, p.m.

Pearl River, at Bush, June 5, 11 a.m. Springfield, at James Chapel, June 12, 11 a.m.

Pastors will please be ready to answer questions 12-19.

K. W. DODSON, P. E.

Minden Dist.—Third Round

Hall Summit, at Holly Springs, June 5, a. m.; Q. C., 2:30 p. m. Jena, at Jena, June 12, a. m.; Q. C., 3 p. m.

Frout and Good Pine, at Trout, June 12, p. m.

Sibley, at Evergreen, June 19, a. m.; Q. C., 2:30 p. m.

Cotton Valley, June 19, p. m.

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Haughton, at Bethel, June 26, a. m.; Q. C., 2:30 p. m.

Springhill, June 26, p. m.

Minden, July 3.

Standard, at Olla, July 10, a. m.; Q. C., 3 p. m.

Rochelle, at Rochelle, July 10, p. m.

Sicily Island, at Vadalua, July 17, a. m.; Q. C., 3 p. m.

Ferriday, July 17, p. m.

Jonesville, at Jonesville, July 24, a. m.; Q. C., 3 p. m.

Campti, at Oak Grove, July 31, a. m.; Q. C., 2:30 p. m.

Coushatta, July 31, p. m.

Plain Dealing, at Alden Bridge, Aug. 7, a. m.; Q. C., 3 p. m.

Winnfield, Aug. 14, a. m.; Q. C., 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—Third Round

St. Mark's, June 5, a. m.; Aug. 17, p. m.

Epworth, June 5, p. m.; June 29, p. m.

Morgan City, at Patterson, June 12, p. m.

Felicity, June 19, a. m.; Aug. 24, p. m.

Parker Memorial, June 19, p. m.; June 8, p. m.

Chalmette and Gentilly, at —, June 21.

Houma and French Mission, at Labadieville, June 26.

Donaldsonville, at White Castle, July 3 a. m.

Second Church, July 3, p. m.

St. Martinville, at Lydia, July 10, a. m.

Franklin, July 10, p. m.

Covington, at Fitzgerald, July 17, a. m.

Slidell, July 17, p. m.

Carrollton Ave., July 24, a. m.; July 20, p. m.

Algiers, July 24, p. m.; July 6, p. m.

Rayne Memorial, Aug. 21, a. m.; July 5, p. m.

Louisiana Ave., Aug. 21, p. m.; July 13, p. m.

First Church, Aug. 28, a. m.; June 15, p. m.

McDonoghville, Aug. 28, p. m.; June 6, p. m.

W. L. DOSS, JR., P. E.

Ruston Dist.—Third Round

Haynesville, at Colquitt, June 5, 11 a. m.; Q. C., 2:30 p. m.

Bienville, at Burk Place, June 5, following night service.

Gibbsland, at Gibbsland, Wednesday, June 8, 7:30 p. m.

Dubach, at Lisbon, June 12, 2:30 p. m.; preaching at Dubach, 11 a. m.

Choudrant, at Indian Village, June 12, following night service.

Clay, at Quitman, June 19, 11 a. m.; Q. C., 2:30 p. m.

Beruce, at Oil Field, June 19, following night service.

Farmerville, at Farmerville, June 23, following prayer service.

Arcadia, at Arcadia, June 26, 11 a. m.; Q. C., 2:30 p. m.

Homer, June 26, following night service.

Simsboro, at Salem, July 3, 11 a. m.; Q. C., 2:00 p. m.

Ruston, July 3, p. m.; Q. C., July 4, p. m.

Marion, at Dowsesville, July 10, 11 a. m.; Q. C., 2:00 p. m.

Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a. m.; Q. C., after dinner.

Leadership Training Institute, at Clay, Sat., June 18, 10-12 a. m.

Leadership Training Week, June 19-24

Pastors are requested to make a final report on Kingdom Extension

Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than

June 7.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

(In Part)

Summit, at Summit, June 1, 7:30 p. m.

Adams, at Bethel, June 12, 3:00 p. m.

Hazlehurst, June 7, 7:45 p. m.; June 12, 11 a. m.

Wesson, at Wesson, June 9, 7:45 p. m.; June 12, 7:45 p. m.

B. L. SUTHERLAND, P. E.



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Greenville Dist.—Third Round

Boyle and Pace, at New Salem, June 5, a. m.; Q. C., p. m.

Leland, June 5, p. m.; Q. C., after service.

Glen Allen and Winterville, at Winterville, June 12, a. m.; Q. C., p. m.

Cleveland, June 12, p. m.; Q. C., after service.

Hollandale, prayer service and Q. C., June 15, p. m., preaching, July 17, p. m.

Shaw and Litton, at Litton, June 19, a. m.; Q. C., p. m.

Rosedale, at Benoit, June 19, p. m.; Q. C., after service.

Clarksdale, prayer service and Q. C., June 22, p. m.; preaching, July 24, a. m.

Friars Point and Lyon, at Lyon, June 26, a. m.; Q. C., p. m.

Coahoma and Jonestown, at Coahoma, June 26, p. m.; Q. C., after service.

Shelby, prayer service and Q. C., June 29, p. m.; preaching, July 31, p. m.

Lake Cormorant Ct., at Walls, July 3, a. m.; Q. C., p. m.

Dubbs and Evansville, at Dubbs, July 3, p. m.; Q. C., after service.

Duncan and Alligator, at Duncan, prayer service and Q. C., July 6, p. m.; preaching, Aug. 7, a. m.

Arcola and Murphy, at Locks, July 10, a. m.; Q. C., p. m.

Greenville, July 10, p. m.; Q. C., after service.

Lula and Dundee, at Lula, prayer service and Q. C., July 13, p. m.; preaching, Aug. 7, p. m.

Merigold and Sherard, at Shipman's Chapel, July 17, a. m.; Q. C., p. m.

Tunica, prayer service and Q. C., July 20, p. m.; preaching, July 24, p. m.

Gunnison and Hillhouse, at Hillhouse, July 31, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

Hattiesburg Dist.—Third Round

(In part)

Prentiss, at Mt. Zion, June 5, 11 a. m.; 2 p. m.

Richton and Piave, at Richton, June 12, 11 a. m.; 2 p. m.

Taylorsville, at Hebron, June 19, 11 a. m.; 2 p. m.

Williamsburg, at Good Hope, June 26, 11 a. m.; 2 p. m.

Collins, at Eminence, July 3, 11 a. m.; 2 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Satartia, at Satartia, June 5, 11 a. m. and 2 p. m.

Madison and Pocahontas, at Madison, June 12, 11 a. m.; June 15, 10 a. m.

Clinton, at Ridgeland, June 12, 4 p. m. and 8 p. m.

Eden and Bentoria, at Dover, June 19, 11 a. m. and 2 p. m.

Jackson, at Grace, June 19, 8 p. m.; July 6, 8 p. m.

Mendenhall and D'Lo, at Bethany, July 3, 11 a. m. and 2 p. m.

Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.

Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.

Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.

Vaughan, at Union, July 17, 11 a. m. and 2 p. m.

Canton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.

Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.

Jackson, at Glendale, July 24, 8 p. m.

July 25, 8 p. m.

Camden and Sharon, at Camder, July 27, 11 a. m. and 2 p. m.

Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.

Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.

Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.

Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.

Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.

Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.

Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.

Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.

Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.

Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Enterprise, at Coucord, June 5, 11 a. m. Fifth St., June 5, 7:30 p. m.

Matherville, at Poplar Springs, June 11, and 12, at 11 a. m.

Shubuta, at Shubuta, June 12, 7:30 p. m.

Waynesboro, June 19, 11 a. m.

Bucaturra, at Lewis Chapel, June 19, 3:30 p. m.

Lauderdale, at E. Mills, June 26, 11 a. m.

Central, June 26, 7:30 p. m.

Daleville, at Liuwood, July 3, 11 a. m.

DeSoto, at Hopewell, July 10, 11 a. m.

Shubuta, at Andrew Chapel, July 17, 11 a. m.

Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.

Scooba, at Long Branch, July 31, 11 a. m.

Pachuta, at Salem, Aug. 7, 11 a. m.

Enterprise, at Stonewall, Aug. 7, 7:30 p. m.

Cleveland, at Mellen, Aug. 13, 11 a. m.

DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.

Poplar Springs, Aug. 14, 7:30 p. m.

Porterville, at —, Aug. 21, 11 a. m.

East End, Aug. 21, 7:30 p. m.

Seventh Ave., Aug. 28, 11 a. m.

Vimville, at Bonita, Aug. 28, 3:30 p. m.

T. J. O'NEIL, P. E.

Newton Dist.—Second Round

Laurel, 1st Church, June 5, 11 a. m.

Laurel, Kingston, June 5, 3:30 p. m.

Laurel, West, June 5, 7:30 p. m.

Newton, June 8, 7:30 p. m.

W. M. SULLIVAN, P. E.

Seashore Dist.—Third Round

(In Part)

Saucier, at Poplar Head, June 5, 11 a. m.

Biloxi, Main Street, June 5, 8 p. m.

Logtown, at Pearlinton, June 12, 11 a. m.

OTTO PORTER, P. E.

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

the children's work. The chairman urged that each society organize a "Boys and Girls World Club."

"Status of Women" was very forcibly given by Mrs. Beeman, of Ackerman. "We all have a work to do in our Master's Kingdom."

A new society was organized at Flower Ridge, with six members.

Plans are to have the next meeting in Choctaw, perhaps at old South Union and have a get-together from all the churches far and near. This is extension work.

* * *

The daily vacation Bible school sponsored by Presbyterian and Methodist churches of Ackerman, Columbus district, closed with public exercises Friday night, May 13.

The school was directed by Mrs. W. L. Graves. One hundred were enrolled and the work was very satisfactory. The closing exercises were enjoyed by quite a number whose interest was a great help to the work.

The beginners, under the direction of Mrs. Wade Gaston, assisted by Mrs. W. B. Colbert, The Juniors, under the direction of Miss Maxie Graves, assisted by the young ladies of the school, rendered interesting inspiring programs. The exercises were concluded with a discussion of the boys' work by Rev. J. R. Tackett and a talk by Rev. W. L. Graves and Rev. T. B. Thower.

CHURCHES SHOW GAIN

The churches in the United States are gaining, not losing, in membership, and the gain in 1931 was the largest for two years, according to Christian Herald's annual report of Church Statistics, prepared by Dr. G. L. Kieffer, and appearing in the magazine's June issue. They have continued to gain steadily in every decade since 1800, the earliest year for which figures are available; and in every year since 1800 the rate of church membership growth has exceeded the rate of population growth.

In 1800, according to the Christian Herald report, only 6.5 per cent of the population were members of religious bodies; in 1860 the ratio had risen to 16.6 per cent; and in 1931 it had reached the impressive figure of 40.1 per cent. That is, more than forty out of every hundred persons in the United States are now members of some religious body.

The total gain in church membership for the year, counting only those thirteen years or more of age, was 433,656, according to the Christian Herald figures. Compared with the gain of 88,350 in 1930, these figures give church members ground for encouragement.

The Baptists again lead all other denominations with a total increase for the year of 139,526. The Methodists, who, in 1930, for the first time in history, showed a slight loss, again resumed, this year, their upward march, with a total increase of 46,225. Gains in other leading denominations were: Catholics, 15,243; Lutherans, 49,126; Protestant Episcopal, 6,931; Presbyterians, 16,676. The only denominations of a million or more members to show a loss were the Congregationalist-Christian, 736; and the Disciples of Christ, 4,477.

The Christian Herald report confirms the general belief that interest in religion increases in times of depression. In the words of the report, "in view of the gratifyingly large gain during the 'depression year' of 1931, Christians may 'thank God and take courage.' Amid the wreck of fortunes and the ruin of material hopes, the Church still stands."—The Christian Herald.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

"Wait A Minute"

Bishop Galloway used to tell of a citizen who, after a checkered earthly life entered the pearly gates, and strolling up the golden streets met a former friend of earth. "How is it up here?" said the newcomer. "Oh, it's wonderful," said his friend. "But very different from the earth. For instance, a minute up here is the same as a thousand years, and a cent up here is equal to a thousand dollars." The newcomer's eye brightened, and reverting to his old earthly habits, he said eagerly, "Lend me a cent." His friend looked hard at him with the old familiar steely eye gaze, and said, "Wait a minute."

A Diphthong

A prominent bishop told me of his visit to a home of quality in Georgia. Next morning the man servant came in to make the fire. Conversation developed the fact that the colored brother was a preacher. "And how is your church flourishing?" said the bishop. "We're getting on pretty well, except dat odder preacher is gitten some of my folks to jine his church." "How is that?" "Well, sir, he preaching a lot about dat word baptidso. And I wish you would tell me, please sir, just what dat word mean." The bishop enlarged, and after his exegesis, he asked, "and what is it that your neighbor pastor is saying about that word?" "Yassir, yassir, he bin lowing twas a diphthong!"

The Big Four

A friend formerly resident in Pennsylvania tells me how the famous quartette, Edison, Ford, Firestone and Burroughs on one of their vacation trips stopped their car at a simple roadside garage in the mountains of the Keystone State. Mr. Ford got out and went in and asked the proprietor,

"Have you any Edison bulbs?" "Yes, sir." He bought, and said, "Mr. Edison is out there in the car now." The eyes of the native began to bulge. "What kind of tires do you sell?" said Mr. Ford. "Firestone," said the man. "Mr. Firestone is out there in the car too," said Mr. Ford, "and my name is Henry Ford." The eyes grew wider in wonder. "Would you like to go out and speak to them?" said Mr. Ford. The native would indeed. When he drew near the car, John Burroughs' great shock of snow white hair and beard filled the window. With uplifted hands the astonished native exclaimed, "Now, my, my, don't tell me you are Santa Claus!"

This great quartette stopped to eat lunch at a roadside spring in Lee County in the mountains of Virginia. Mr. Ford walked across the road to a farmyard where a boy was cutting up logs with a cross cut saw. Mr. Ford took hold of the saw and they worked together. After a while Mr. Ford said, "what would you say if I were to tell you you are sawing with Henry Ford?" Said the independent mountain boy, "What would you say if I were to tell you that you are sawing with Robert E. Lee?" (the boy's name.) It is said that Mr. Ford was so pleased that he offered to educate the boy.

Lander College, Greenwood, S. C.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Demand for Whisky Falling Off!

By Lorenzo Martin
(Louisville Times Washington Correspondent)

Washington. — Medicinal whisky stocks now amount to approximately 10,000,000 gallons and manufacturers of additional quantities will not be authorized for "at least another year."

Dr. J. M. Doran, commissioner of industrial alcohol, so advised a House appropriations subcommittee during hearings on the Treasury and Post-office departments appropriation bill, reported to the House.

In response to questions by Representative M. H. Thatcher, Fifty Kentucky district, and Louis Ludlow, Seventh Indiana district, it also was brought out by Dr. Doran that consumption of medicinal whisky "has been steadily decreasing."

"There has been no particular change in the medicinal whisky situation during the last year, other than an approximate 14 per cent falling off in use of medicinal whisky," said Dr. Doran, "that I attribute in large part to the fact that it is rather high in price and while more physicians have permits than during the preceding year, the number of prescriptions to a physician and the gross volume are less."

"The first new medicinal whisky was made in the fall of 1929," explained Dr. Doran, "and will be ready for bottling in the fall of 1933. We have permitted the manufacture of two crops of medicinal whisky. The first in the fall of 1929 and the second last spring and fall. I imagine it will be another year at least before

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it is necessary to make another crop. There are about 5,000,000 gallons of the new whisky and a little over 10,000,000 gallons of whisky actually in the warehouses at present."

Dr. Doran stated that consumption of medicinal whisky during the last fiscal year amounted to 1,201,319 gallons, compared with 1,405,000 in 1930, 1,534,000 in 1929, 1,542,000 in 1928, 1,646,000 in 1927 and 1,761,000 in 1926.

MISSIONARY BRIEFLET

A farmer's institute, offering training in modern farm methods to Christian farmers and any others who wished to attend, was held recently in Songdo, Korea, under the auspices of the Methodist Church. There was an attendance of 80. In connection with this farmers' institute a district institute was held in which the Bible was the principal subject of study. Some fine work was done among the farmer folk.

She Had Nervous Prostration



"It helped to Save My Life"

"I REALLY believe that Lydia E. Pinkham's Vegetable Compound helped to save my life. Owing to bereavement I was reduced to nervous prostration. I could hardly bear anyone to speak to me and I had to lie down most of the time. Nothing seemed to help me until I read about your Vegetable Compound. From the very first it helped my nerves and I slept better. Your medicine is all you claim for it."—Dora Hohstadt, 220 North Main Street, Memphis, Missouri.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Third Round

Crowley, June 12.
 Lake Charles, June 19.
 Lako Arthur, at Bell City, June 26.
 Rayne, at Branch, July 3.
 Sulphur, July 10.
 Vinton, July 17.
 Gueydan, at Grand Cheniere, July 24.
 New Iberia, July 31.
 Many, Aug. 7.
 Hornbeck, at Holly Grove, Aug. 14.
 Leesville, Aug. 28.
 Abbeville, Sept. 4.

Acadia, at Church Point, Sept. 11.
 Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Third Round

Centerville, June 26, 11 a. m.; preaching.
 Woodville, at Percy Creek, May 29, 4 p. m.; preaching, Woodville, 7:45 p. m.
 Roxie, at Knoxville, June 5, 11 a. m.; 2 p. m.
 Lorman, at Mizpah, 11 a. m.; 2 p. m., June 12.
 Fayette, June 12, 7:45 p. m.; preaching; July 24, 7:45 p. m., preaching and Q. C.
 Port Gibson, June 19, 11 a. m.; 2:30 p. m.
 Gloster, at Mt. Vernon, June 26, 3 p. m.; preaching, Gloster, 7:45 p. m.
 Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.
 Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.
 Utica, at Cayuga, 11 a. m., 2 p. m., July 17.
 Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.
 Oak Ridge, at Porter's Chapel, July 31, 3 p. m.
 Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.
 Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.
 Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.
 Silver City, Q. C., at Lamkin, Aug. 7, 4 p. m.; preaching, Silver City 8 p. m.
 Natchez, 11 a. m.; 2:30 p. m., Aug. 14.
 Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m. H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Fulton, at Friendship, June 4-5.
 Prairie and Strongs, at Hamilton, June 7.
 Amory Ct., at Grady's Chapel, June 8.
 Greenwood Springs, at Friendship, June 10.
 Houlka, at Van Vleet, June 11-12.
 Buena Vista, at Ebeneza, June 12-13.
 Woodland, at Foster's Chapel, June 14.
 Shannon, at Pleasant Grove, June 15.
 Verona, at Palmetto, June 16.
 Algoma, at Troy, June 17.
 Vardaman, at George's Chapel, June 18.
 Nettleton, at Shiloh, June 21.
 Smithville, at New Bethel, June 22.
 Tremont, at Asbury, June 23.
 Pittsboro, at Raper's Chapel, June 25 and 26.
 Randolph, at Washington, June 27.
 Tocopola, at Midway, June 28.
 Salem and Friendship, at Liberty Hill, June 29.
 Calhoun City, July 18.
 Derma, at Bethlehem, July 19.
 Bellefontaine, at Spring Hill, July 20.
 Eupora, at Lagrange, July 21.
 Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round

Columbus, First Church, preaching, Apr. 24, a. m.; Q. C., June 15.

West Point, preaching, Apr. 24, p. m.; Q. C., June 19, p. m.
 Columbus, Central, May 1, a. m.; Q. C., June 14.
 Starkville, May 1, p. m.; Q. C., June 17, p. m.
 Louisville, May 8; Q. C., June 26, p. m.
 Macon Station, May 22, a. m.
 Shuqualak, at Shuqualak, May 22, p. m.
 Cedar Bluff, at Siloam, May 29, a. m.
 Artesia, at Artesi, May 29, p. m.
 Kosciusko Ct., at Williamsville, June 5, a. m.

Kosciusko Station, June 5, p. m.
 Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.
 Noxapater, at —, June 19, a. m.
 Ackerman, June 26, a. m.
 Longview, at Smyrna, July 3, a. m.
 Macon Ct., at —, July 3, p. m.
 Ethel, at Chapel Hill, July 8, a. m.
 Weir, at Liberty Hill, July 9, a. m.
 Sturgis, at Big Creek, July 10, a. m.
 Brooksville, at Brooksville, July 10, p. m.
 Mashulaville, at Middleton, July 17, a. m.
 Chester, at South Union, July 24.
 High Point, at —, July 31, a. m.
 Crawford, at —, July 31, p. m.
 District Conference at Brooksville, June 1-2.
 The delegates to the District Conference are to be elected by the respect-

ive church Conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

Corinth Dist.—Third Round

Inka Ct., at Camp Ground, June 4, 11 a. m. and 1 p. m.
 Corinth, First Church, June 5, 8 p. m.
 Dumas, at Paynes Chapel, June 7, 11 a. m. and 1 p. m.
 Ripley, June 7, 5 p. m.
 Rienzi, at Bethel, June 8, 11 a. m. and 1 p. m.
 Corinth Ct., at Box's Chapel, June 9, 11 a. m. and 1 p. m.
 Kossuth, at Pleasant Hill, June 11, 11 a. m. and 1 p. m.
 Chalybeate, at Camp Ground, June 12, 11 a. m. and 1 p. m.
 Hickory Flat, at Bethel, June 16, 11 a. m. and 1 p. m.
 Potts Camp, at Macedonia, June 17, 11 a. m. and 1 p. m.
 Mooreville, at Oak Hill, June 18, 11 a. m. and 1 p. m.

Sherman, at Blue Springs, June 19, 3 p. m.

New Albany, June 19, p. m.

New Albany Ct., at Wells Chapel, June 20, 11 a. m. and 1 p. m.

Mauzac, at Oak Grove, June 21, 11 a. m. and 1 p. m.

Marietta, at Nebo, June 22, 11 a. m. and 1 p. m.

Booneville, June 22, p. m.

Guntown and Saltillo, at Pleasant Valley, June 23, 11 a. m. and 1 p. m.

Burnsville, at Hebron, June 24, 11 a. m. and 1 p. m.

Booneville Ct., at Hebron, June 25, 11 a. m. and 1 p. m.

Blue Mountain, at Shady Grove, June 26, 3 p. m.

Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

JAMES H. FELTS, P. E.

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FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Where Does Wet Sentiment Originate?

In the present Congress, 79 wet bills and resolutions were offered in the House by 41 representatives from 12 states. Only one-fourth of the states were represented in the bills. Analysis shows they came from the large cities of the North and East, most of which have a heavy foreign element.

Twenty-nine of the wet bills were offered from the state of New York by thirteen representatives, twelve of whom are from the city of Greater New York and the other from Buffalo.

Eleven wet bills were offered by five representatives from Illinois, three being from Chicago and one each from Peoria and East St. Louis.

Ten wet bills were offered by two representatives from Missouri, both living in St. Louis.

Seven wet bills were offered from Connecticut by three representatives living in cities of that state.

Six wet bills were offered from Michigan by the representaives living in Detroit.

Five wet bills were offered from Pennsylvania by three representatives, two from Philadelphia and one from Scranton.

In the Senate, ten wet bills and resolutions have been introduced from the four states of Connecticut, Ohio, Wisconsin and Missouri.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE
Sardis Dist.—Third Round

- Hernando, a. m., June 5.
- Como, p. m., June 5.
- Byhalia, at Emory, June 12.
- Olive Branch, at Oak Grove, Wednesday, June 15, 11 a. m.
- Mt. Pleasant, at New Salem, Thursday, June 16, 11 a. m.
- Sardis Ct., at Wesley Chapel, June 19.
- Longtown, at Pleasant Grove, June 25, 26.
- Coldwater, at Brooks Chapel, July 3.
- Senatobia, Wednesday, July 6, 8 p.m.
- Arkabutla, at Hunters Chapel, July 9, 10.
- Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.
- Crenshaw and Sledge, at Crenshaw July 13, 8 p. m.
- Batesville, Friday, July 15, 8 p. m.
- Oakland, at Oak Grove, July 17.
- Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.
- Shuford, at Pisgah, July 23, 24.
- Courtland, at Center Hill, Wednesday, July 27, 11 a. m.
- Tyro, at Emory, July 30, 31.
- District Conference, at Coldwater, May 17, 18.

J. M. BRADLEY, P. E.

Grenada Dist.—Third Round

- Winona, May 29, a.m.; Q. C., June 14, p. m.
- Holly Springs, June 5.
- Oxford, June 5, p. m.
- Hclcomb, at Spring Hill, June 12.
- Paris, at Pine Flat, June 15.
- Water Valley, Main St., June 15, p.m.
- Water Valley, First Church, May 1; Q. C., June 20.
- Coffeeville, at Skuna Valley, June 19.
- Waterford, at Asbury, June 22.
- Ashland, at Black Jack, June 23.
- Winona Ct., at Bluff Springs, June 25.
- Ebenezer, at Liberty, June 26.
- Sallis, at Bethel, July 3.
- Duck Hill, at Hopewell, July 9.
- Klimichael, at Salem, July 10.
- Poplar Creek, at Poplar Springs, July 14.
- Pickens and Goodman, at Richland, July 17.

Lamar, at Early Grove, July 24.
Standard Training School, Grenada College, June 6 to 11.
E. H. CONNINGHAM, P. E.

CHURCH AND PARSONAGE INSURANCE

Every year a large amount of Methodist property erected by the sacrificial gifts of a faithful membership goes up in smoke with no insurance, or with an inadequate amount to help in rebuilding. The temptation to let other financial obligations crowd out insurance is often with us. We earnestly

recommend that insurance up to seventy-five per cent of the value of the building and contents be invariably carried. Years ago, to do this cost heavily but was even then advisable.

The National Mutual Church Insurance Company has for more than one-third of a century been relieving the situation by furnishing insurance on easy terms that can be paid for in annual installments, thus getting the expense into the yearly budget, which is equitable for the changing membership and more easily met than by a large occasional premium.

The Company had assets, at the close of 1931, of over one million dollars, and had paid up to that time losses approximating three and one-quarter million dollars, in which all parts of the country have participated, and has saved its policyholders about the same large amount in premiums, as compared with other companies. No loss has ever been due an unpaid single day.

For further information, address Henry P. Magill, President and Manager, Room 1509, 175 W. Jackson Boulevard, Chicago, Illinois.—Adv.

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The famous S. S. Aquitania of the equally famous Cunard Line will carry several of our parties across the sea.

A glorious opportunity is now offered every reader of the New Orleans Christian Advocate. It provides an easy way to make the dreams of a lifetime come true. Yes, a trip to the Holy Land itself has now been made simple, easy and remarkably inexpensive.

Parties now organizing to sail

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- May 17.....59 days
- June 24.....62 days
- July 7.....47 days
- July 12..41 to 55 days

The New Orleans Christian Advocate, working in connection with the Travel Institute of Bible Research (a Christian Educational Institution not operated for profit) is now organizing groups of Christian people to make the glorious pilgrimage in the company of eminent Christian leaders. To them will come an experience which can never be forgotten. To see the land as He saw it—to walk the paths made sacred by His feet—and to actually touch the stones which once knew the glory of His hand. What greater inspiration can come into the life of any Christian?

And now it has been made possible for hundreds—and especially for you. A voyage nearly half way around the world—a comprehensive itinerary of sightseeing not only in the Holy Land but also in the other Mediterranean countries and in Europe—all now can be yours at a remarkably low cost.

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Please send me particulars about your parties which are now organizing for trips to the Holy land.

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Address.....

Christian Advocate

NEW ORLEANS

Vol. 79—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4028.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 9, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

BRIEFS

SENATOR LONG hangs up his toga in Washington and comes back down here to Louisiana to convince the people that the Governor he made is unable to conduct the affairs of the state. Some of the legislators have reminded him of that law in Physics, that no body can occupy two places at the same time, and have suggested that he is in the wrong place. But just why should we think that the Senator should consider himself amenable to this law? O for a moratorium on politics and politicians!

THE DEVIL, VOTE FOR HIM? Bishop Dubose is quoted as saying that he would not vote for the angel Gabriel if he got wrong on Prohibition. Then a "wet" asks, "Would you vote for the Devil if he should come out for office on the dry side?" Well, that does bring up some peculiar questions. It is possible that a "wet" might be endowed with sufficient ability to fill a public office, and just because a man is a "dry" does not qualify him for public office. But it is hard to think that a man who ignores the law of the land would make a dependable public official.

POPE PIUS XI has issued a paper calling upon the world to unite with him in prayer for "divine assistance in the midst of a 'world crisis.'" In a six-thousand-word document he discusses world conditions with suggested remedies. Some think the message indicates that the pope despairs of the Roman Church's ability to set the world right. Now, we agree about the condition of the world, and we are ready to go to prayers, and we commend the pope for this interest, and trust that he may be able to rally the people. But we must say that so long as his church teaches children that it is a sin to be confessed if they attend a Protestant church, and that so long as they seem to put a premium upon practices that lead to gambling, and so long as he will not urge his people to abandon their intolerance toward other faiths, it will be very difficult for us to pray together. It is useless to go to an altar of prayer to the Father of Jesus so long as barriers between brothers are tolerated. Just as well put a horse-shoe over your door or tie a rabbit's foot around your neck. How fine it would be though for us, all people who believe in God, to get together and, on a common footing, pray to God. It would bring about something greater than "prosperity."

FRANKLIN D. ROOSEVELT, one of the prospective nominees for the Democratic party, in an address makes a plea for a "wiser and more equitable" distribution of the national income, suggesting

that something in the form of an economic revolt is in the offing if we do not learn better how to handle our affairs. He is willing to make trial of different methods until something dependable is found. We were very much interested until we noticed that he said it in a commencement address. But it is true nevertheless. The indolence and patience of the ordinary American are marvels. With more energy and more impatience with conditions many more men would be at work and pretty soon there would be some changes in the present order.

LAST MINUTE RELIGION. Four men were hanged last Wednesday in this city. They had robbed a bank and killed a man. In the group three great faiths were represented: Jewish, Roman Catholic, and Protestant. The men became very religious to-

WHY WONDER?

If radio's slim fingers
Can pick a melody
From night and toss it over
A continent or sea;
If petaled white notes
Of a violin
Are blown across mountain
Or a city's din;
If songs, like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God answers prayer?—Ex.

ward the last days, devoting much of their time and thought to religion, to prayer and religious exercises. Some of them said that had they not been under the influence of liquor they would not have committed the crime. They said if they had the chance to start life again they would "go straight." Organized society said, "You are enemies to the established order and you must pay with your lives." But this does not settle the matter. It does not bring back the dead man. There are five dead now. The men themselves failed by putting off religion to the last hours. The churches represented by these men failed by not reaching them effectively. Society itself has not succeeded when conditions are tolerated that make it necessary to hang men.

STAND BY THE FEDERAL COUNCIL

We read with regret that some of the churches in their meetings are recommending withdrawal from the Federal Council, and others are cutting their support as in the case of the M. E. Church.

Now, among the many foolish things

that we as churches are likely to do during these days when the exercise of proper judgment seems to be a lost art, let us not place this piece of folly.

The Federal Council is a clearing house for our more neighborly Protestant bodies and is the one agency of unified and co-operative effort. The names of Dr. S. Parkes Cadman and Bishop McConnell, with the names of our own great leaders are sufficient endorsement of that most valuable and worthy enterprise. Bishop Hendrix served as its president for one term.

Not only is it a clearing house for co-operative effort, but its Department of Research is securing for us such information regarding the greater social problems of our time as we should not be able to secure for ourselves alone. Every pastor would be materially helped by the use of the materials furnished by this agency. Its new Department of Worship alone should prove its special value at this time when we are turning our attention more and more to this indispensable feature of our church life.

Through the Federal Council we are kept alive to our larger world responsibilities, our co-operative obligations and opportunities, and our more delicate and menacing social contacts.

Stand by the Federal Council.

LET US TAKE THE OFFENSIVE

No army on the defensive ever wins a battle. At times it seems that one must "dig in" and wait, but the "zero hour" arrives and the army that wins must go over the top, through the barbed wire entanglements, and into the trenches of the enemy.

The same is true of our moral battles. We cannot win on the defensive. We are speaking about our attitude toward the cause of Prohibition. The wets have been trying to maneuver us into the defensive position. We must come out of that and the "zero hour" is at hand. The Allied Forces for Prohibition and other organized agencies for enforcement and good government have laid down the barrage. We must follow it up. Some people have succumbed to the loose and liquid logic of those who, with all the pretense of saving the country from a dire calamity, would scrap one of the greatest achievements of our country. Some are disposed to reopen the question which was settled after a century of experiment. They are allowing the enemies of our country to draw interrogations around that boon for which our parents gave of their thought, their prayers, and their consecrated effort. They forgot the tactics of the enemy.

So let us open up all down the line. The

(Continued on Page 8)

RICHES AND RELIGION

BY BISHOP W. A. CANDLER

If the Christian Scriptures are a revelation, and not a riddle, the possession of riches brings great peril to the practice of piety.

Jesus and his apostles made frequent and solemn warnings against the dangers involved in wealth.

When the Master was expounding to his followers the meaning of the Parable of the Sower, he said: "He that receiveth seed among the thorns is he that heareth the Word; the care of this world and the deceitfulness of riches choke the Word and he becometh unfruitful." (Matt. 13:22).

In another place in the Gospel it is recorded that he said, "How hardly shall they that have riches enter into the Kingdom of God." (Luke 18:24).

St. Paul, writing to Timothy, his son in the gospel, declared, "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition." (I Timothy 6:9).

All these passages are in harmony with the teachings of the Scriptures in both the Old and New Testaments.

But in this era of the vast increase of wealth in modern times, we pass over these great truths and attach little importance to them. We fear the loss of wealth far more than we fear its possession. Thus, as our riches increase, our religion declines. In our own country wealth has increased in seventy years from fifteen billions to three hundred and eighty-five billion; and now we groan under the depression but do not repent for the depression in piety. We forget that we are the richest nation in the world, or that ever was in the world, and lament the depression in the matter of a few millions of dollars. This fact doubtless explains why we have had no great revival of religion for fifty years and more. During the first hundred years of the life of the Republic, general revivals, extending from one side of the nation to the other, prevailed every twenty-five years; but in the last fifty years we have had no such visitation of grace.

The Christian religion, enjoining as it does the virtues of frugality and industry, enriches the nations which accept it, and thereby increases the perils to its own life. Mr. John Wesley presented this view in one of his recorded sermons in this wise:

"I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these can not but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

"How, then, is it possible that the religion of the heart, though it flourishes now as a green bay tree, should continue in this state?"

"Is there no way to prevent this—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! What way, then (I ask again) can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who 'gain all they can,' and 'save all they can,' will likewise, 'give all they can,' then, the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

It will be observed that he says there is only one way under heaven to prevent the increase of wealth from resulting in the decay of religion, and that is while men gain all they can and save all they can, they must give all they can.

But men do not give in proportion to what they gain, and when a depression comes the first thing they do is to restrain their liberality. Religion

and the things that go with it suffer first, and luxuries are renounced last. Such is the present condition of things in our land. The churches have suffered, and education has suffered in the supposed depression; but the people continue their attendance upon movies and do not diminish their investments in automobiles and other investments for pleasure.

It is worthy of notice that previous periods of depression have caused our people to turn to God, but this period of financial depression has not brought that result with it.

The panic of 1857 was followed by the great revival of 1858, which did not cease its benign influence even during the Civil War.

The panic of 1873 was followed by the great revival commonly called "the Revival of Moody and Sankey."

But no such result has followed the present depression, and this fact leads a thoughtful man to believe that the present depression is not so

nothing to call men to repentance and bring human souls to God. However important such subjects may be, they cannot take rank with the themes of sin and salvation.

It is time for us to cease lamenting our losses and begin to take up our crosses by giving our hearts to God and seeking the redemption of grace.

A generation has grown up more imbued with the love of money than with a knowledge of religion, and they who compose it have reached the point where they not only do not desire a general revival; but they deride revivals of religion and hold Christian faith very loosely, if it all.

SOCIAL EQUITY

By Hilary S. Westbrook



BISHOP WARREN A. CANDLER

deep as men would have us believe. It is not deep enough to make us cease trusting in uncertain riches and turn to obeying the living God. We believe in money far more than we believe in the God of our fathers, and hence we dare neglect the interests of the Kingdom of Heaven, while we pursue with excessive zeal the things of the kingdom of finance. A greater blunder and a more perilous sin we could not commit. Just before he died, Mr. Marshall Field uttered these wise words:

"A man should interest himself in public affairs. There is no happiness in mere dollars. After they are acquired one can use but a moderate amount. It is given man to eat so much, to wear so much, and to have so much shelter, and more he can not use. When money has supplied these, its mission, so far as the individual is concerned, is fulfilled, and man must look further and higher. It is only in wide public affairs, where money is a moving force toward the general welfare, that the possessor of it can possibly find pleasure, and that only in constantly doing more. The greatest good a man can do is to cultivate himself, develop his powers, in order that he may be of greater service to humanity."

Perhaps the preachers and the churches should bear considerable part of the blame for the prevalence of these conditions. They have been concerned more about economic conditions and financial matters than they have been about seeking and saving the lost. Much of the preaching in the pulpits of the land is devoted to the discussion of current topics. In their discourses the ministers of the Word have invaded the fields of commerce, industry, and politics to get themes for their sermons. But in these themes there is

Christianity is full-orbed and complete. It has a relationship to life, and to the whole of life; and not to this life only, but to the life in the world to come. While it begins with the individual heart-life, it issues in social equity, teaching us to live righteously with our fellow men in this obstreperous world. The word righteousness is a gripping social word, and describes what should be our Christian relation with our neighbor. The only way a community can become righteous is by the individuals who compose it becoming truly Christian. But when a soul is genuinely saved, it is a power that makes for righteousness in any community. "For righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs 14:34).

Christianity not only makes the inner heart-life right, but, thank God, it makes us right with our fellow men; it makes us four-square with the world. It teaches us plainly to render to every man his due. In Isaiah 33:15, we have a convincing picture of a righteous man, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." This verse might be expressed in the following words:

First. The righteous man speaks the truth; he is not false nor slanderous, perfidious nor obscene, but simple, honest, true, and just.

Second. He despises dishonest gain. If a business man, he does not practise false dealing, or use wrong weights. If he has something to sell, he does not conceal the defects of the article or thing. If he desires to purchase, he does not decry and undervalue that which he wishes to buy. He is free from exaggeration with the view to gain. He does not oppress and take advantage of the poor, simply because of their impecuniary position.

Third. He can not be bribed. We have all heard the statement that "every man has his price." The inference of this pitiless statement is far from the truth. There are many whom money can not bribe or tempt, but who would shake their hands from the holding of bribes.

Fourth. He does no violence, robbery, or murder, nor does he delight in criminal stories, etc., but he stoppeth his ears from the hearing of blood.

Fifth. He shuts his eyes to the seeing of evil, which is prevalent in the world.

In the 15th Psalm we also have the summary of the conduct of a righteous man: He walks uprightly, and works righteousness. He speaks the truth in his heart. He does not backbite. He does

no hurt to his neighbor. He does not falsify. He does not hear evil. He condemns the wicked. He loves the righteous. He delights in the truth. He keeps his word. He is no usurer. He can not be bribed. He is a champion of Christian honesty. He believes in salvation that has a direct bearing upon the conduct of an individual's life, as set forth God's Word.

Pure religion has its social aspects as well as its personal. The Christian visits the fatherless and the widows in their afflictions, as well as keeps himself unspotted from the world. It teaches us to adjust our differences with our fellow men; to pay our just dues and obligations, and walk righteously before the world.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14).

Vaughan, Miss.

THE BICENTENNIAL BILL OF RIGHTS

What America needs today is a new faith, a new plan, and a new purpose. We have all that our fathers had—and more—with which to work. We have a continent of surpassing natural resources and beauty. We have among our mighty people the cream of every race and nation. The skill of our workmen and mechanics is famous the world around. Our training in technology is superb. We have great needs unsatisfied. Our people have been taught to aspire—to look up and out and ahead to better things, to a finer life for each new generation.

Much of our trouble comes from the fact that we think too much of dollars and too little of the human values. Even our leisure—which should be filled with freedom, creative activities, beauty, joy, sun, and air—has been turned largely into a money-making machine. By putting this emphasis on dollars, older people have misled youth. But gradually people are coming to learn that dear ones, home, health, a worldly task, a good name, and fine character mean more than mere money.

What we lack is not resources—but ordinary common sense, vision, courage, and a willingness to sacrifice on the part of those who are responsible for our financial and industrial affairs. The time has come to take a new grip on the fundamental values—to determine once more to stand by the doctrines of equality and opportunity upon which the nation was founded and to apply those principles to the conditions of this new age.

The White House Conference on Child Health and Protection showed a great need for expansion of our health services. Let us meet that need. Our cities are badly planned and condemn most of our population to live amid noise, dirt, and filth. Let us redesign our cities and make possible for all the people homes which will be satisfactory places for the rearing of children and the development of happy life. Children are herded into classrooms so crowded that they cannot possibly have first-class educational service. Millions of adults are in need of further education. Why not satisfy these wants? We must enrich our education to support the basic aspirations of humanity. With increasing leisure ahead, we have provided playfields and parks for only a fraction of the population. Why not give the people who most need them, wholesome places in which to play? Great golf courses for the rich, and hot, dirty streets for the poor—are hardly in keeping with the American concept of democracy. What America needs is social imag-

ination, courage, enterprise. Let us develop a new Bill of Rights in keeping with the times.

Inspired by the rich associations and memories of this two-hundredth anniversary of the birth of George Washington, let us endeavor to do for the people of our generation what he endeavored to do for his—to give them a leadership in keeping with the needs of the new day. As he endeavored to provide for the security and happiness of all, shall we not establish among ourselves a clear conception of those needs and opportunities which are the rightful heritage of all our people? Shall we not call this new bill of rights in honor of the founder of the Republic, the Bicentennial Bill of Rights?

First, the right to security—to a system of life so planned as to offset the uncertainties of ill-health, accident, disability, unemployment, and old age.

Second, the right to a home amid surroundings that are beautiful, clean, quiet, safe, wholesome, and neighborly.

Third, the right to an education thorough and comprehensive including both children and adults, adapted to the changing needs of the new day.

Fourth, the right to a government that is honest, intelligent, and efficient—the faithful servant of common need and purpose.

Fifth, the right to a job that will afford an opportunity for service by which to earn a minimum income that will provide a reasonable standard of living.

Sixth, the right to community recreation for all, supported by community funds, publicly managed, and freed from the degrading influences of excessive commercialism.

Seventh, the right to participate in democratic community activities which will help to magnify the human values and to make life beautiful, happy, and significant.

The George Washington Bicentennial Bill of Rights is the simple and natural evolution of the democratic ideals of the founding fathers worked out in the more generous atmosphere of this amazing century. It constitutes a challenge to the best leadership in every phase of American life.—Journal of N. E. A.

PROTESTANT AND CATHOLIC PAPERS

At the recent meeting of the Editorial Council of the Religious Press in Washington, a survey was made of the status of the church papers over the country. It was found that during the last ten years many Protestant denominational publications have had to suspend or go out of business and the others have all lost circulation heavily. But the Roman Catholic papers, of which there are something like 250 in this country, have on the contrary shown an increase in circulation and are receiving increased support from their people generally. When an answer was sought for this difference it was found that the Catholics set aside one month every year as a special time in which to emphasize the importance of the Church's attitude in this matter. Every priest is supposed to preach on this during this time and to urge the people to take the publications of the Catholic press. Apparently they do so, and this accounts for much of the superiority which that Church enjoys in the circulation of its own literature.

We Methodists, too, have a press and we also set aside a time for emphasizing its importance—but are sermons preached with any regularity and with any zeal? Let us hope so, but we are afraid that quite often this duty is dismissed simply as one other of the things a pastor is "too busy to do." Where it is done, however, and in those charges where the pastor makes a consistent effort through his committees to circulate the church paper, good results are invariably obtained. If our campaign chart or table shown on another page of this paper shall be carefully

studied, it will be seen that among those charges which now support ably the Baltimore Southern Methodist are a number where our present agent, Rev. C. L. Reiter, once served—for instance, Church Hill-Millington, Clarksburg, Callaghans. These are small appointments, but when an energetic worker for the paper was serving them, our circulation was pushed up to a point which has been maintained with but slight diminution ever since. Suppose we had 25 other ministerial workers for the paper like that. In a very few years over the Conference there would be numberless points where the circulation of the Baltimore Southern Methodist would be at a high level—and remain there. But we have heard of one place during the present campaign where the pastor refused to make a canvass, as he said it might "hurt his benevolences." Well, certainly if the time has come when an increased circulation of the paper "hurts" any cause of the Church, either the paper or that particular cause ought to be discontinued. Something is wrong—and we are inclined to think it is the preacher's attitude. One may explain this as he will. What we are saying is that if the church paper should be consistently pushed in every place, many of its problems would disappear. The Roman Catholics are undoubtedly making a success of it in that way.—Baltimore Southern Methodist.

OUR MIRED WHEEL

We often receive letters from laymen like the one received in today's mail. After saying he greatly enjoyed the paper he makes the following statement: "The regret I have is that more do not take the paper. I sometimes think that it is because our preachers do not urge it strongly." Here is our trouble. In the campaign when we received more than 6,000 new subscriptions not half of the preachers made a canvass for the paper. If our preachers once a year would visit each home in order to get the families to take the paper, we would have 25,000 subscriptions. Some preachers say this is not their business. We differ from such a view and made personal visits to homes when a pastor to secure subscriptions to the church paper. We had large success as a pastor and we attribute much of it to the church paper. There are 365 days in a year and besides half of this time for study and preaching on the Sabbath, a pastor has more than 150 days to give to other matters of the Kingdom. Who would say it is unreasonable to give three to five days to the church paper in a business way? The church paper suffers because there is no real definite plan for it. One pastor in a conference said the paper went slow in his town. We have occasion to know that the last three or four pastors at that place have been slow to try to put it into the homes of the people.—The Methodist Herald.

SAM JONES CAMPGROUND RETURNED TO OWNERS

During the session of the Vicksburg district conference held April 26-27, at Utica, Miss., the conference authorized and instructed the district trustees to convey to the J. F. Cassels estate, the original owners, the eight acres of land about three miles north of Gloster, formerly known as the Sam Jones Camp Ground.

This action was taken as the result of a memorial from the Gloster quarterly conference. The deed to the Natchez district trustees, whose successors are the Vicksburg district trustees, was made April 21, 1903, signed by J. A. B. Jones, president, and J. F. Cassels, secretary, of the Sam Jones Camp Ground Association. This deed and the original one from J. F. Cassels gave the church full right to maintain and dispose of the property; but, as it was no longer being used by

the church those most interested in the cause today, and with knowledge of the history of the Camp Ground thought that the above action ought to be taken. For a decade or two and until thirty years ago the Sam Jones Camp Grounds was widely known and largely attended. The valley and hillside there are said to be full of springs, some of which were utilized during the Camp Ground days.

SARDIS DISTRICT CONFERENCE

The Sardis District Conference met in the Cold Water Methodist church on May 17, 1932. Our presiding elder, Rev. J. M. Bradley, was in the chair, and immediately upon completion of the organization of the conference business started in an orderly fashion.

Ample arrangements had been made by the members of the Cold Water Methodist church. The pastor-host, Rev. W. C. Beasley, was on the job and looked after the entertainment of the delegates and visitors in a courteous manner. Tables were placed on the shady lawn between the church and the parsonage. So at the noon hour the crowd enjoyed the fine refreshments.

The hearts of the members of the conference were made sad because the wife of our pastor-host, Mrs. W. C. Beasley, was still confined at the Methodist Hospital in Memphis. An official message of love and sympathy was sent to her. A similar message was also sent to Rev. J. T. Lewis, who was a patient in the same hospital.

The machinery of the session ran smoothly and fast. In fact, the business was being handled with such a speed that by the middle of the afternoon the presiding officer entertained a motion, that carried, for the conference to remain in session until all business was finished. About five o'clock the pastors and delegates began winding their way home with the expectation of returning to the conference in 1933, if they are permitted to do so.

Every pastor of the district was present and all the charges were represented by delegates except three. A large number of visitors from the churches helped to swell the crowd. The group listened attentively to the different speakers. Rev. E. H. Cunningham, presiding elder of the Grenada district, was a visitor and was gladly given the floor several times for making suitable remarks. Rev. J. D. Simpson, of Coffeeville, conducted afternoon devotional. Rev. A. Y. Brown, the Conference Director of the Golden Cross, gave an encouraging report of our hospital at Memphis and closed with an earnest appeal, stressing the importance of the Golden Cross Fund. The work of the Board of Christian Education was well described by Rev. R. G. Lord, of Grenada, and he called on Mr. A. B. Friend to make announcements concerning the work of the adult division of the district. Rev. A. Y. Brown did the same in behalf of the Pastors' School at Seashore Campground, and Rev. Roy A. Grisham made a brief report of the district Young People's Division.

Rev. A. C. McCorkle, pastor of Winona Methodist Church, represented the Conference Board of Finance, speaking for the Superannuate Endowment. A report of the Woman's Missionary Society work was given by Mrs. Roy A. Grisham, the district secretary. Mrs. R. P. Neblett told of the progress of the Octagon Campaign for the Methodist Orphanage at Jackson and the urgent need of more members of the church helping to put the campaign over.

A lively time was had when Fredonia, on the Tyro charge, Batesville and Byhalia extended invitations through their representatives for the 1933 session of the conference. After the speeches were made a close vote followed, with Batesville narrowly winning.

The presiding elder announced that the district parsonage would be completed by June 15. It will be a beautiful brick-veneer building that will be a credit to any district.

The resolutions that were adopted took special note of the gracious entertainment provided by members of the Cold Water Methodist Church, the fine work of the pastor-host in caring for the conference, and high praise was given to our presiding elder, Rev. J. M. Bradley, for his past three years of leadership in the district.

The following delegates were elected to the Annual Conference: J. W. Kyle, F. F. Veazey, Herbert Holmes, Dr. R. A. Meek, Dr. L. L. Minor, J. B. Birmingham, H. G. Johnston, J. B. Nelson, A. B. Friend, and Mrs. Roy A. Grisham. The alternates are: Mrs. R. P. Neblett, C. C. Pate, J. W. Riley and Mrs. W. W. Hartsfield.

The worship services were adequately conducted by Rev. S. A. Brown, Rev. E. F. Tucker and Rev. J. D. Simpson.

ROY A. GRISHAM, Secretary.

COMMENCEMENT AT MacDONELL SCHOOL

This past week the MacDonell French Mission School, located at Houma, La., closed another successful year with their usual interesting commencement program. In the absence of Miss Ella Hooper, who is studying this year at Scarritt College, the superintendency of the school is in the capable hands of Miss Ruth Wyche.

On Sunday morning, May 22, at the First Methodist Church of Houma, Dr. J. G. Snelling, of New Orleans, preached the baccalaureate sermon. Taking "Character" as his subject, he proceeded to hold the attention and interest of students and adults alike by his straightforward method of approach.

Dr. W. W. Holmes, pastor of the Rayne Memorial Church in New Orleans, was secured by the school officials to deliver the commencement address. The auditorium of the First Methodist Church was filled to capacity on Tuesday night, May 24, as Dr. Holmes faced his listeners. Thinking along the line of "Promotion," he explained that to be promoted and become a useful citizen one must have at least five attributes in life, namely, purpose, preparation, energy, honesty and faith.

Having been the recipients of the truths and beauty of the baccalaureate sermon and commencement address, the student body then contributed its part to the success of the closing exercises. The beautiful wooded campus of the school was the scene of an outdoor festival. Thursday evening, May 26, the parents and friends of the students gathered to witness a program dedicated to George Washington and May Day. A patriotic drill by the entire student body; a minuet, with the participants dressed in picturesque colonial costumes; and a May Day playlet featured by the winding of the May pole, all combined to add pleasure and inspiration to the evening.

An impressive chapel service on Friday morning closed the official school year. Among the friends who spoke to the assembly were Rev. B. H. Andrews, local pastor; Mrs. John Pharr, of Morgan City, president of the school board of directors, and Mrs. L. M. White, who, with Miss Hooper, co-operated in founding the MacDonell School.

COUSHATTA METHODIST REVIVAL CLOSES

Rev. J. M. Alford, who has been in charge here as pastor for only six months, has just closed a very successful revival meeting. His congregations were more than doubled on an average. Prayer meetings were well attended and the membership of the church greatly revived. All churches in town co-operated. Upward of forty members were added to the church, which is a good record, and marks the revival as one of the best ever held here.

The pastor did the evangelistic work with the help of all local workers of all the churches. The singing was led by Mr. W. C. McDonald, who is a recognized gospel singer and leader.

During the six months past Rev. J. M. Alford has been diligent and faithful in visiting the members of his congregation and the people of the community at large, and his pulpit work has been effective with all the people.

During the revival season all business houses, banks, etc., closed, and the services were attended in large numbers by business and professional men and women as well as others.

Brother Alford has unusual talent for revival work and the Methodist church here is fortunate in having his services at its disposal.

Any pastor or community needing a real revival meeting will do well to secure the services of the Rev. J. M. Alford, who has all the qualifications of a spiritual leader.

BABY FEET PAINTER TO THE CHURCH

(Dr. W. W. Holmes, pastor at Rayne Memorial Church, New Orleans, closed his Mother's Day sermon with the words below).

"Dear mothers, especially you young mothers, with the little children whom God has given you about your knees, this closing word I would give to you in a little story which speaks for itself without any comment—

"I have been told that on the end of a cement walk that leads to a church in Kansas City, one will notice, if rightly directed, the imprint of two baby feet with the toes pointed towards the church. It is said that some twenty years ago when the walk was being laid a mother set her bare-footed baby boy on the smooth surface of the walk. The tracks may be seen as plainly today as if they were made yesterday. This mother tried to start her little boy right. Now she has gone into the Homeland of God and her boy's heart has taken a set just like the cement walk. She started him right at sunrise. He will be more apt to be walking straight when the sun goes down."

JOINT RESOLUTION

Whereas, there has been introduced in the Senate in Baton Rouge a Bill, known as "Senate Bill No. 2," by Mr. Dugas, asking for a state-wide referendum on the repeal of the state prohibition law, the Hood Act; and whereas, this Bill has been declared by competent lawyers to be unconstitutional, and whereas, the said bill, though unconstitutional, offers legislators an opportunity of shifting responsibility to the voters of the state,

Therefore, be it resolved, by the groups undersigned in a joint resolution:

First. That we hereby protest the passage of this referendum bill on the ground that it is unconstitutional and that the people of the state, under the constitution, are not authorized to repeal a legislative act.

Second. That we hereby call upon every member of the Senate and House of Representatives at Baton Rouge to assert his constitutional right and duty to vote against this and all similar measures.

Third. That we also ask the legislators to oppose the Wingrave resolution, and the other resolution introduced by Mr. Dugas, who also introduced the bill above-mentioned, both of which resolutions are unconstitutional.

Fourth. That we urge our legislators from all over the state to vote against "House Bill No. 8," by Mr. Duke, and "House Bill No. 14," by Mr. Fordyce, both of which seek direct repeal of the Hood Act, since its repeal would not bring legal beer, nor would it help unemployment, as claimed

for the repeal of the 18th Amendment, but would leave the state helpless in the hands of the boot-legger without any protection except what the government agents might be able to give.

Fifth. That we hereby protest this vicious campaign of nullification of our state and national constitutions.

Signed: Wm. H. Cook, President Allied Youth Council of New Orleans; Belle R. Van Horn, president New Orleans District W. C. T. U.; Mrs. J. E. Gwatkin, Chairman National Woman's Democratic Law Enforcement League; John W. Dickens, New Orleans Baptist Pastors' Conference; Glenn L. Sneed, Pastor Westminster Presbyterian Church; W. L. Doss, Jr., Presiding Elder New Orleans District, M. E. Church South; Dr. C. E. Kriege, representing the Methodist Episcopal Churches; Leon W. Sloan, Superintendent Anti-Saloon League of Louisiana.

METHODIST AND BAPTIST WOMEN GET TOGETHER AT McCALL CREEK, MISS.

A joint convention of the Methodist Church ladies and the Missionary Baptist Church ladies of the Foreign Mission Union was held here at McCall Creek, Miss., on May 25 for the purpose of formulating a more co-operative and a more extensive plan of work in the interest of furthering foreign mission work. Twenty-five of McCall Creek's most prominent lady leaders in such activities were reception hostesses to a large delegation, headed by Mrs. Louis Bufkin, of lady members from the Auburn Methodist Church.

Some of the most prominent members of the McCall Creek church present were: Mrs. Mable Calcote, Mrs. Agnes Walker Newton, Mrs. N. R. Farmer, Mrs. Jessie Butler Nixon, Mrs. Mary Walter Reesé, Mrs. C. W. Beam, Mrs. Dr. J. I. Cain, Mrs. John Smith, Miss Jessie Mai Reese, Miss Eethel Reese, Mrs. W. G. Saucier, Mrs. C. C. Ratcliffe, Mrs. Thomas J. Walker, Mrs. Albert Buckles and daughter, Mrs. R. Gambol Porter, Mrs. Dr. D. P. Butler and Mrs. R. Dennis Sullivan, and Mrs. Georgia Raulius.

A delightful program was presented by Mrs. Louis Bufkin in the afternoon, after which a most sumptuous luncheon was served by the McCall Creek ladies in a most pleasing manner. Pastors Saucier, Bragg and Dearmann were present for the occasion. Following the luncheon and refreshments, officers were elected who are: Mrs. Mable Calcote, president; Mrs. N. R. Farmer, vice-president; Mrs. R. Gambol Porter, Secretary; Mrs. Mary Walter Reese, treasurer; Mrs. Agnes Walker Newton, Publicity Director; Mrs. W. G. Saucier, Bible Instructress; Mrs. John Smith, Superintendent of the Junior Department for children, and Mrs. C. C. Ratcliffe, Social Worker.

WM. A. CAIN, Reporter.

A LEWIS TRADITION

"The Lord Laid His Hands on Me"

I enjoyed Dr. Kenna's fine contribution in the Advocate and your pleasing response thereto. I was a Junior preacher on the Adams circuit for three months in 1905, and often attended services in the M. E. Church there. Incidentally I used up a whole "ecclesiastical year" in those three months, which constituted my second year on trial in the Mississippi Conference. I had been to Vanderbilt the first part of the year, and later deciding to take work again in the Conference, Bishop Galloway appointed me Junior preacher with my brother, H. P. Lewis, for three months during which time I brought up my second year's course of study. I was admitted into full connection and ordained deacon at the Conference in Gloster. I can never forget that ordination. Bishop Galloway had me to stand at the end of the class, and

after ordaining all the others, he stepped back in that regal way I have never seen in anybody else, and said with great feeling, "I want Brother H. P. Lewis to come within the chancel and lay his hand with mine upon the head of his baby boy." I have never been more profoundly stirred. The Lord came also and laid His hand on me, and thus I was set apart for the work of the ministry with a tremendous sense of my responsibility.

Your brother,

O. S. LEWIS.

GREAT YOUNG PEOPLE'S MUSIC AND MISSIONARY MEETING

By Dan E. De Leon

On May 29, 1932, the Christian Young People of Melville, La., gave a combined musical and missionary program at the Methodist church, both Methodist and Baptist Young People participating. The program was scheduled to commence at 6:45 in the evening. The people from the neighboring towns within a radius of fifty miles started early to fill up the church and before the program was well under way, there was hardly any standing space left. The gathering was estimated to be not less than 400.



A Bevy of Melville, La., Young People representing Nine Mission Fields

After the opening prayer by Rev. R. T. Pickett, the church orchestra, consisting of eight stringed instruments, rendered that beautiful march entitled, "At the Battle Front." This was followed by encouraging remarks by Sister Evie Jones, who urged the mothers and fathers to take an interest in the spiritual welfare of the young people, stressing the fact that the young people of today are the leaders of the church of tomorrow.

Songs and choruses were rendered by the Young People's Choir under the leadership of Sister Geo. C. Chambers and Brother J. C. Pinson, of the Baptist Bible Institute, with Sister Will C. Bailey at the piano.

Solos, duets, trios and quartets were included in the evening's program. Maud Zerangue sang "Saviour Breathe an Evening Blessing" beautifully. The little folks sang "Jesus Calls Us." "He lifted Me," songs by Elizabeth May Pickett, Etta May Jones and Jennie Overton were especially favored by many.

Four beautiful religious poems were recited by Elizabeth May Pickett, Elsie Lee Young, Marie Loise Able and little Fern Everett to the music of old time hymns played off stage.

Choicest Philippine and Hawaiian overtures and strains rendered by the Filipino String Quartet added spice to this well balanced program, which was enjoyed and appreciated by all.

The evening program came to a glorious climax when nine young persons representing nine foreign missionary fields made their pleas to the audience, while the Filipino String Quartet were playing "The Lives On High" (with muted instruments), with the ukelele chords blending into perfect harmony with the melody of the steel guitar and the guitar accompaniment. The beauty of the

arrangement of this number can be visualized from the accompanying picture. This was followed by the theme song of the evening, "Who Will Go?"

The success of this very instructive and enjoyable program was due to the untiring efforts of Brothers R. T. Pickett, N. T. Shows and Brother Crump, and the enthusiastic co-operation of Sisters Jones, Chambers, Bailey, Crump, etc., and the young people who took part in it; above all, it is God's answer to earnest prayers.

It took five weeks of persistent effort to prepare this program for presentation, the last four days of which were spent in a very intensive training and arrangement for the final rehearsal, which was held Saturday, preceding its presentation.

Young people of the Atchafalaya Basin and those who are interested in them and the cause for which they stand, let us pray that the Lord of the Harvest may send forth laborers into His whitened harvest fields, "and let us not weary in well-doing; for in due season we shall reap, if we faint not!"

May God bless all for the splendid co-operation and the royal reception you have accorded the Filipino boys during the short time they have been in your midst.

New Orleans, La.

NORTH MISSISSIPPI BOARD OF CHURCH EXTENSION

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Indianola, Miss., on Wednesday, June 15, at 2 o'clock p. m.

C. A. PARKS, Pres.;

J. J. BAIRD, Secty.

BISHOP TARBOUX OF BRAZIL VISITS NEW ORLEANS

Recently Bishop J. W. Tarboux, of the Brazil Methodist Church, passed through the city of New Orleans. While here he was entertained at lunch by the Methodist preachers of the city.

Bishop Tarboux was for many years a missionary in Brazil, serving for some years as president of Granberry College. When Methodism there became autonomous and took over its own affairs, unlike the churches in Korea and Mexico, which elected members of their own nationality, the Brazilian Methodists elected Dr. Tarboux as their first bishop, thus eloquently declaring their great love and loyalty for him. It was a tribute both to Dr. Tarboux and the Methodists of our neighbor republic.

IMPORTANT NOTICE

The Board of Temperance and Social Service has prepared a statement on "The Present Day Whisky Rebellion and How To Meet It." The purpose is to put in the hands of pastors and laymen facts in reply to the false propaganda which is being issued almost daily by the wet newspapers. This statement of sixteen pages has been inserted in the Congressional Record by Senator Morris Sheppard and can therefore be sent by the board in lots of one hundred or more to any single address for distribution at one cent per copy. Or, if a list of names is sent it will be sent free to each individual address at the rate of two cents per copy. Pastors, church boards and societies are urged to send lists, so that thousands of copies of this statement may be put in the hands of our people. The board is sending a copy of this statement to all the pastors in the church.

For one dollar one hundred copies will be sent to any single address. For two dollars copies will be sent to one hundred individual addresses.

PEACE AT EVENTIDE

By E. S. F.

The storms and stress of life are passing.
The troubled waves to rest subside;
Athwart life's sea the sun is shining;
'Tis peace at eventide.

What though the years their toll have taken,
And Fate's grim scars no art can hide,
Bitter and sweet can both by His bestowing
Spell peace at eventide.

Life's mem'ries oft and sore may chide us,
Our failures stark and gaunt deride;
Yet we may have, if we but truly trust Him,
His peace at eventide.

What though we've failed in worldly planning,
With pelf and power both denied:
If we have gained His constant love and friend-
ship,
We've peace at eventide.

O blessed hope for every voyager,
That, as the evening's shadows hide,
He comes; and, with His own abiding presence,
Brings peace at eventide.

—The New Outlook.

TUPELO METHODISM

Despite the general conditions existing everywhere, the First Methodist Church of Tupelo, Miss., began the new year with an optimistic and enthusiastic outlook, and has already accomplished many things on this year's calendar. A large per cent of the members are taking hold of the work of the church with renewed interest, which will bring about a better and greater work than we have known for some time. We attribute this new display of interest and activity in the church to the faithful and conscientious endeavor of our esteemed pastor, Dr. W. P. Buhrman.

Dr. Buhrman came from Florida two years ago to take up the work of the Church in the North Mississippi Conference at Tupelo. The members of his church have learned to love and admire his devotion and loyalty and the vision with which he carries on the work.

Just after the Conference year had begun, Christmas was observed in our church with one of the most impressive white Christmas pageants ever given here. Not only was the beauty of the auditorium significant, but the pageant presented by a group of young people and adults of the church gave a most inspiring and appropriate message, stirring the hearts of the hundreds of people who were gathered to see it. At its close children were baptized and taken into the church. This pageant, given on the Sunday morning preceding Christmas, was followed in the evening by a program of Christmas music, given by the Junior Choir. This choir, organized in October by the choir director, Mrs. Finis Ewing, and the organist, Mrs. Howard E. Adams, is composed of twenty-six boys and girls, ten to sixteen years of age. These children, in vestments, furnished the music for the Sunday evening services. The choir is doing splendid work and is much appreciated by the members of the church.

A School of Missions, which was held January 26-29, was very successful this year. This is the second school of its kind ever held in our church. There were three departments; children, young people, and adult. The latter department was divided into four different groups, each one under a separate leader and all taught by Dr. Buhrman. There was an average attendance of two-hundred

seventy-five during the four nights that the school was in progress. On the closing evening, a social hour was enjoyed by all having been enrolled—the light lunch being served by the women of the Missionary Society. The Sunday following the school a house-to-house canvass was made by members of the Sunday school, contributions going to Kingdom Extension purposes.

Pre-Easter services were held each night of Passion Week, a suitable sermon for each night being brought by the pastor. On the evening of Good Friday, the services closed with the administering of the Sacrament of the Lord's Supper. These services were usually well attended and real blessings were received by many. Easter morning a splendid congregation was present to hear the inspiring message on "The Resurrection." Seven members were admitted to the church by baptism and vows.

One of the most impressive services held in the church was that for the baptizing of babies, at three o'clock Easter afternoon. The service was entirely given over to children. The Junior Choir furnished the music, singing in chorus, "Jesus Loves Me." Following this Bobby Reed, a child of twelve years, sang as a solo, "I Think When I Read That Sweet Story of Old." Dr. Buhrman made a short talk to the parents and friends, after which several babies and small children were baptized.

The members of our splendid adult choir gave a most beautiful cantata, entitled, "Our Living Lord," on Easter night. This was one of the most beautiful programs ever given by the choir.

The young people are doing nice work and seem to show more interest in their programs. The Senior Leaguers at present are interested in serving suppers to the Men's Club. The Hi-Leaguers have shown a decided increase in attendance and enthusiasm.

The Methodist Business Girls' Club is an active organization in the church. This club is composed of young business women who are not free to attend the Woman's Missionary Society. The Club meets on the second Tuesday in each month. There are thirty-one members, each one active and loyal to the work being carried on in the club.

Our Woman's Missionary Society is one of the strongest bodies of the church. There are approximately one hundred and sixty members, which are divided into eight circles. They are doing a wonderful work.

The Wesley Brotherhood, or Methodist Men's Club, is doing a splendid work. This club was organized by Dr. Buhrman shortly after his transfer to our church. It is made up of those young men who are not on the official board but are capable and desirous of doing an active work in the church. Those privileged to membership are entering into the work with an enthusiasm that will show increase in spiritual strength and development. The twenty-odd members meet twice each month, with a supper, and there discuss problems of the church which are of interest to them. They have made minor improvements in the Sunday school departments and on the church grounds. The greatest work which they have done is the building of a kitchen and ladies' dressing room, adjoining the Sunday school annex. The kitchen has been completed and furnished. It is modern and convenient in every respect and is a wonderful addition to the church. The walls of the Beginners' and Nursery department have been re-plastered and the furniture re-varnished. Similar improvements have been made at the entrances of the Sunday school and in the Junior department.

All special days have been observed. Attendance upon Sunday services, Sunday school, and prayer meeting is much improved. We trust that with the help of the Lord, this church may be instrumental in doing much this year toward the advancement of the kingdom of God.

REPORTER.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

In the Nashville Christian Advocate, in an article entitled "Why Dodge the Issue Longer," Rev. W. F. Bryan, Tyler, Texas, advocates the abolition of the present system by which assessments are handed down to the churches by the various conrectional boards and, asserting that there is a growing sentiment against such arbitrary assessments, suggests that each church be allowed through the Quarterly Conference to say how much it would be willing to pay on the benevolences. Other denominations practice this method and succeed as well as we do with our assessment system, and why should not we? Furthermore, stating that he himself is a presiding elder, he also expresses himself as being in favor of the local church being given the right to say how much it would pay on the salary of the presiding elder. Having advocated these two suggestions for sometime, the writer of these "Pointed Paragraphs" sets them down here for the consideration of the reader.

* * *

Dr. Lawrence D. Redway, of Ossining, N. Y., in an address before the American Association of Physical Anthropologists, advanced the theory that our salty tears are an evidence of our once marine existence or rather origin. Dr. Redway told how human tears and even the human eye can be traced back to the days "when you were a fish and I was a tadpole." Our eyes, he contends, have never reached independence of the sea and, therefore, the body has been compelled to manufacture its own sea water, in the form of tears, ever since it became adjusted to land environment. So now we know why babies cry and men and women shed tears! O, ye anthropologists! O, ye scientists! The world owes you an infinite debt of gratitude.

* * *

Some weeks ago, there was held in Washington, D. C., a National Conference of Roman Catholics, Jews, and Protestants. The theme was, "Religious Liberty and Mutual Understanding." One object of this conference was the elimination of denominational intolerance, the tap-root of which is the claim made by the Baptists, Roman Catholics, Episcopalians, and others, that their particular denomination is the only true church. Methodism has never been troubled about such a question. We shall wait till these other denominations settle it among themselves and then we may put in our claim, if we should think it worthwhile. When it comes to tracing ecclesiastical ancestry, which some churches like to do—going back as far as John the Baptist—the Methodist Church can beat them all because we can trace our history clear back to Adam, the progenitor of the human family, Adam himself being a Methodist. If you ask me how I know Adam was a Methodist, I reply, "he was a Methodist because he 'fell from grace'."

* * *

In a selected article published in the New Orleans Christian Advocate and entitled "Can a Child be Educated Into the Kingdom of God?" Bishop H. M. DuBose quoted extensively from our Book of Discipline in support of his contention that children must be born again to enter the kingdom; but fortunately for his argument he failed to quote from the ritual for infant baptism as follows: "For as much as all men, though fallen in Adam, are born into this world in Christ (black letters mine)." The truth is that all children are born into this world already inside the kingdom by virtue of the atonement and, therefore, neither need to be educated into it nor "born again" to enter the kingdom for the simple reason they are already in it.

* * *

Methodist people may not be able to trace their ecclesiastical history back to John the Baptist, as some do, but we can get back as far as the apostle Peter who, evidently, was a Methodist

preacher. Any Bible reader will remember that when he found the beggar at the beautiful gate of the temple Peter said to him, "Silver and gold have I none." That Peter was a Methodist preacher, let them deny it who can.

* * *

Paul said: "Therefore if any man be in Christ, he is a new creature;" so do not tell me that you are "in Christ" when you will sit down to a bridge table and gamble for a piece of cut glass or a pair of silk hose, because I don't believe a word of it.

* * *

The liquorites are spending millions of dollars to convince the nation that prohibition does not prohibit. I wish they would stop long enough in their running to and fro to tell us what is the only thing in the world that will make a man sell his baby's shoes!

* * *

A temperance organization is sending out a poster on which it is said that it takes two to make a bootlegger—the bootlegger himself and the man who buys the bootleg liquor; but that is a mistake. It takes three to make a bootlegger—the bootlegger, the man who buys, and the man who goes on the bond of the bootlegger to keep him out of jail when he is caught.

O WORD OF GOD INCARNATE

By William W. How

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.

It floateth like a banner,
Before God's Host unfurled;
It shineth like a beacon
Above the darkling world
It is the chart and compass,
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old.
O teach Thy wandering pilgrims
By this their path to trace
Till, clouds and darkness ended,
They see Thee face to face.

The Home Circle

THE TRUMPETS

The trumpets were calling me over the hill,
And I was a boy and knew nothing of men,
But they filled all the vale with their clangorous
thrill,
And flooded the gloom of the glen.

"The trumpets," I cried. "Lo, they call from
afar,
They are mingled with music of bugle and drum;
The trumpets, the trumpets are calling to war,
The trumpets are calling—I come."

The trumpets were calling me over the range
And I was a youth and strong for the strife;
And I was full fain for the new and the strange,
And mad for the tumult of life.

And I heard the loud trumpets that blew for the
fray,
In the spell of their magic and music was dumb;
And I said, "I will follow by night and by day,
The trumpets are calling—I come"

The trumpets were calling and I was a man
And faced the stern world and grown strong;
The trumpets were calling far off and I ran
Toward the blare of their mystical song.

And they led me o'er mountains, 'neath alien skies,
All else but their music was dumb;
And I ran till I fell, and slept but to rise,
Lo, the trumpets are calling—I come.

The trumpets are calling, I've come to the sea,
But far out in the moon-lighted glow
I still hear the trumpets, they're calling to me,
The trumpets are calling—I go.

And lo, a strange boatman is here with his bark,
And he takes me and rows away silent and
dumb;
But my trumpets, my trumpets, they peal through
the dark,
The trumpets are calling—I come.

"A FRIEND TO MAN"

Sam Walter Foss, Famous New England Poet,
Who Was Himself the Incarnation of the Spirit
It Expressed in His "House by the Side
of the Road"

Robert E. Bisbee

Born in Candia, New Hampshire, in 1858, Sam
Walter Foss had the usual experience of a farmer
boy, often working, as he said humorously, harder
than he wanted to; later of a high school and
seminary student, then of a self-helping college
student, graduating from Brown University in
1882, the poet of his class. In the following years
he knew what it meant to be a newspaper publish-
er, editorial writer, editor, and at times to be out
of a job. So from experience he could say:

All nature is sick from her heels to her hair
When a feller is out of a job,
She's all out of kilter and out of repair
When a feller is out of a job.

Ain't no juice in the earth and no salt in the sea,
Ain't no ginger in life, in this land of the free,
And the universe ain't wat it's cracked up to be,
When a feller is out of a job.

However, he was never out of a job long. His
poems began to sell and bring a fair remunera-
tion, sometimes slow and often uncertain. A great
New York paper kept one of his pieces a year,
then sent him fifteen dollars for it. "When a
Feller Is Out of a Job" was rejected by several
papers, but when published became one of the
most widely quoted.

Mr. Foss was made librarian of the Somerville
Public Library in 1898 and continued in that posi-
tion until his death in 1911. His kindly spirit and
practical knowledge of life brought about a large
increase in the circulation of books. "Some li-
brarians," he said, "seem proud of the fact that
they have got their books all in; I would be glad
to get my books all out."

This writer cannot judge Mr. Foss as a poet.
If we accept his own standard where he says:

He is the greatest poet
Who will renounce his art,
And take his heart and show it
To every other heart.

Mr. Foss becomes one of the greatest poets Amer-
ica has produced. Who else could have written
"The House by the Side of the Road," "When
You See a Man in Woe," "The Volunteer Organ-
ist," and scores of others?

His humor is of a kindly character, taking off
the foibles of his subjects so gently that they
smile and thank him for doing it. His satire is
never vicious. One of his friends told me that
he considered Foss the founder of a great new

school of philosophical-humorous poetry. Some
others might claim this for James Whitcomb
Riley, but there is no rivalry between them, or
if there is, there is glory enough for both. In
some respects they are alike. Which is the bet-
ter poet is hard to say.

Mr. Foss often remarked that he knew nothing
of theology, by which he meant that he had never
studied the theology that was taught in his day.
This was fortunate. No poet or other writer can
be great who is not free. Many churches bind
their ministers in advance to preach and maintain
certain dogmas regardless of what new light may
break upon the world. Nothing than this is more
stultifying. Had Foss been so bound, we never
should have had some of his greatest, most in-
cise, most liberating work, such as "The In-
fidel":

Who is the infidel? 'Tis he
Who deems man's thought should not be free,
Who'd veil Truth's faintest ray of light
From breaking on the human sight.
'Tis he who purposes to bind
The slights fetter on the mind;
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who in the clash of brain with brain
Is fearful lest the truth be slain,
That wrong may win and right may flee—
This is the infidel. 'Tis he.

Who is the infidel? 'Tis he
Who sees no beauty in a tree;
For whom no world-deep music hides
In the wide anthem of the tides;
For whom no glad bird-carol thrills
From off the million-throated hills;
Who sees no order in the high
Procession of the star-sown sky;
Who never feels his heart beguiled
By the glad prattle of a child;
Who has no dreams of things to be—
This is the infidel. 'Tis he.

The fact is that Foss was a great natural theo-
logian. Concerning God he felt with Whittier that

Nothing can be good in Him
Which evil is in me.

He had an intuitive insight into moral right
and wrong. Whenever a disputed matter was
presented to him he knew instinctively on which
side to take his stand, and he had the ability to
put his views into delightful and impressive
verse. His poems that will bear close study and
analysis are many. They should be read by the
thoughtful and forward-looking of all ages, for the
truth in them, not for the purpose of finical criti-
cism. I find an old newspaper clipping which
says:

"The echo of his poems will ring with increas-
ing charm through all the years of the twentieth
century and be treasured by grateful and loving
hearts in the ages beyond.

"Mr. Foss did more than any other man of New
England to cheer the despondent, bring faith to
those who had lost trust and confidence, and to
amuse even the dullest and most unresponsive of
souls. Woven into the beautiful sentiments of
fraternity and friendship which bade the reader
awaken to the duty and privilege of doing some-
thing helpful to the unfortunate, are quaint de-
scriptions of the everyday happenings in common
life which stamped him as a man of remarkable
observation, with an ability for insight to look
beneath the surface and interpret the thoughts,
feelings, and aspirations of the humble and the
celebrated.

"His folk songs touch every heart, and even
the somber vein is lightened with pictures of
hope and cheer. He was humorous, and even
funny, but in every line there is a dignity not
often reached by writers of witty verse or prose."

At last his time had come to die. A year of
sickness, a brief return to partial health, a re-
lapse, then the call of the trumpets to go up
higher, and he obeys.—Zion's Herald.

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Editorial

LET US TAKE THE OFFENSIVE

(Continued from Page 1)

supporters of the wet cause are essentially cowards. Their cause is a selfish cause, and no man can be a brave man who forgets everything but his appetite and gold. And they will do anything but admit that this is the motive. They will clothe their cause with the pretense that it will lift our tax burdens, furnish employment, and bring back "prosperity." The devil never hesitates to walk among men in the habiliments of light. He knows he cannot secure patrons for his business when it is advertised as it is. And he knows full well the gullibility of the good people. They are disposed to give even the devil his dues, but in parleying with him about these dues they often give him a bonus, and always get cheated.

Be on the lookout for these entanglements. One of the first we shall find will be the indifference and lethargy of those whom we may rightly regard as on the side of Prohibition. Then there will be those who are now debating the question. They are represented by the man who pauses on the street corner with the group to say that he is a "dry" but that he feels that the matter should be reconsidered. Next we shall strike the good fellow who will urge the preacher to keep to the "pure gospel" and "keep out of politics." An aged preacher gave as his reason for opposing Prohibition resolutions in a preachers' meeting that he could find nothing in the Bible about the subject. Of course, it would be difficult to reach a man like that with either love or logic. Then there is the tangle of the many different agencies and organizations for Prohibition and enforcement. All these people are interested and eager, but we must combine our resources and pool our enthusiasm for this fight.

Mr. Dymond, representative of the Crusaders for Prohibition Repeal, is asking our representatives in Congress as to how they stand on the matter. Let us as good citizens secure the same information and let it be known that with our ballots we shall act upon it.

Our great Republican and Democratic conventions are meeting this month in the city of Chicago to select standard bearers for the presidential campaign. Watch their platforms.

Let us, with pulpit, printed page, and with our prayers, advance.

BONUS PATRIOTISM

We allow no one to go beyond us in our appreciation of the noble men who risked all during the World War. In order to preserve this attitude toward them we refuse to associate that act with money that may be paid. They were not hired soldiers.

We have all become familiar with the financial difficulties with which we are faced. All the money that is to be paid in bonuses will first have to be paid into the treasury by the taxpayers of the country. Just why should the soldier insist at this time that the bonus be paid? We refuse to see the veterans in the light of a raid on the treasury.

Certainly the wounded and disabled men should be cared for. All that can possibly be done for their comfort and relief ought to be done. Those that are in need should have consideration. The unemployed should have work. But there are numbers of those men who do not seriously need the money at this time. It is true that the release of this money would temporarily stimulate business. But there are some things more important than business.

We do not believe in bonus patriotism.

PERSONAL AND OTHER NOTES

Dr. R. H. Harper, pastor First Church, Baton Rouge, was a caller last week.

Rev. J. D. Simpson, pastor at Coffeeville, Miss., sent us a list of subscriptions, "cash to cover." Thank you, Brother Simpson.

We are indebted to Rev. W. B. Jones, Philadelphia, Miss., for a good list of subscriptions and the cash that makes things go.

Rev. Virgil L. Kirkpatrick, a returned missionary from Africa, was the preacher at a recent morning service at Crowley, La., church.

Give a lift with your prayers for Brother A. G. Wrenn, of Shreveport, whose wife is very ill. In a letter he says, "I want your prayers."

Miss Elaine Smith, valedictorian of her class at Mansfield College, 1930, has just received her bachelor's degree at Iowa State University.

"The vote of 169 to 228 today on the beer bill shows that we must combat the wet propaganda among our people by the facts."—Bishop Cannon.

Dr. W. W. Holmes, pastor Rayne Memorial Church, New Orleans, delivered the commencement address for the MacDonnell Wesley School at Houma.

"The Assistant Pastor" of "The Friendly Church" on the "Old Spanish Trail," at Gulfport, indicates that Dr. J. L. Neill, the pastor, is moving steadily along.

Why don't you order a supply of tracts on the liquor question from our Publishing House and distribute them to your people? Numbers of them can be had for the asking.

Dr. Jno. G. Snelling, Superintendent of the Memorial Mercy Home, New Orleans, delivered the commencement sermon for the MacDonnell Wesley School at Houma, La.

"The work is moving along fine here with increased interest and congregations much better. Sunday school and League improving."—Rev. E. C. Driskell, Lambert, Miss.

Rev. W. R. Lott, pastor at Aberdeen, is preaching a series of six sermons based on the thirteenth chapter of First Corinthians. Splendid congregations are hearing these sermons.

Rev. C. M. Morris, pastor at Mangham, La., delivered the commencement sermon at Mangham High School on May 29. Among the graduates was his son, William Browder Morris.

We are unable to get away to the commencement at Scarritt College, to which we were in-

vited. Dr. Forney Hutchinson, of St. Luke's, Oklahoma City, delivered the baccalaureate sermon.

A great crowd gathered at South-Union Camp Ground on Sunday, May 22, for the annual reunion near Ackerman, Miss. Rev. W. L. Stormont, pastor at Louisville, Miss., preached the sermon on that occasion.

Miss Maudie Belle Carruth, daughter of Rev. S. E. Carruth, Auburn, Miss., granddaughter of the late Jno. P. Carruth and the late Rev. J. M. Kenna, is among the A. B. graduates of Asbury College this year.

"The Advocate was never more worthy of our reading. The last copy was the best. I wish it was going to everyone of our homes. W. T. Griffin." Of course we are heartily in favor of such a movement.

Rev. S. L. Pope, our pastor at West Point, is teaching the Bible course for the women of the Missionary Society in his church. Brother Pope is a fine teacher; his people are having the privilege of hearing him teach the Gospel of John this year.

Be on the lookout for an article by Miss Dorothy Weber on the Bethlehem Community House work. This should be of interest to all our people, especially the women. Miss Weber is a Louisiana girl. She is making a great record in her work.

We regret very much that the announcement from Rev. Algie S. Oliver, Prentiss, Miss., of the Home-Coming Day reached us too late for last week's Advocate. We should like to have some report of the day's program and the folks who were there.

Dr. Briscoe Carter, presiding elder, Alexandria district, peeped in on us the other day. He has not turned his car over any more. As a rule, though, he sets it right side up before he stops rolling. There is system and common sense even in a car wreck. Ask him how to do it.

Preparations are being made for the best Young People's Assembly at Grenada College this year, June 13 to 19, that has ever been held in the history of the Assembly. Rev. Melville Johnson is dean this year. The list of leaders and instructors should attract many young people.

By the way, are the Northern Methodists "swivelling" up? Three bishops retired automatically because of age limit, two were retired upon request, and they didn't make but two new ones. What are you going to do with that sort of arithmetic? Perhaps they are balancing their budget."

Bishop Collins Denny preached the commencement sermon at Mississippi State College, at Starkville, Miss., on May 29, then to the united congregations of the city on that Sunday night. He presided over the Columbus district conference June 1 and 2, and preached twice at Brooksville, Miss.

Dr. N. E. Joyner, pastor at Alexandria, takes time to write us a much appreciated letter. Miss Mary Wynn is home from a year of teaching at Belcher, Miss. Elvira has just graduated from high school at Natchitoches, and Miss Sara is just completing sophomore year at the Normal. These are Dr. Joyner's fine daughters.

Rev. B. F. Rogers, pastor of the Carrollton Ave. Church, New Orleans, delivered the Memorial Day address at the Chalmette National Cemetery. Brother Rogers received a good hearing as he tried to show that the loyal soldiers of the past should be honored with a monument of peace, and that we should lay aside our arms.

This office was honored with a call last week from Rev. W. W. Graves, a superannuate of the Mississippi Conference. He was in the city for hospital treatment, but his smile was contagious and he didn't say a word of "gloom" while he was here. Apparently, he had overcome the world, given the flesh a black eye, and had his heel on the devil. Bravo!

Dr. V. C. Curtis, presiding elder of the Columbus district, had his district conference at Brooksville, June 1 and 2. Bishop Denny presided over the conference. A fuller report will be made later. Our district conference season is about over. It seems to us that matters of a more fundamental character than mere business have had larger place than usual in these conferences.

We have not received that nice long list of subscriptions Dr. B. C. Taylor, pastor at Natchitoches, La., was telling us about. He just wants to make it too long. We shall be satisfied for the present if he will just send on the twenty-five and we'll wait with him for the next. They are telling us that he is doing a good work over there. But these sunny days and Cane River are against him.

Mr. Noonan Dorsey, son of Rev. T. H. Dorsey, presiding elder of the Aberdeen district, was numbered among the graduates of the University of Mississippi this June. He had been a leader in many phases of student activities, and was very active in religious work of the local church at Oxford. The sons and daughters of our preachers acquit themselves well in the work in which they engage.

Reports from the Lake Charles church are very heartening. Rev. Elmer C. Gunn, the pastor, is sweeping right into the lives of the people and community, both by message and method. The other Sunday he preached on "The True Riches," finding them in "What We Do, What We Know, What We Owe, and What We Love." A bulletin announces a splendid array of programs for May and June.

We hear that Rev. R. A. Bozeman is conducting a very helpful and well attended meeting at Mangham, La. Brother Bozeman is reaching out in his section preaching to the people and building churches. During the last five years the population of West Carroll Parish, in which Brother Bozeman's work is located, has increased eighty-nine per cent. Our church has a great opportunity in this section.

Mrs. J. L. Crawford, of Carlisle, Miss., will be regarded by some as an extremist, both by some who do read the Advocate and those who do not. But we shall let her step to the "mike" and tell you herself. "You are sending me such a good paper. I enjoy it so much I don't miss reading a line of it. It gets better and I don't feel that I could get on without it." We wish we could step in sometime, "in person," and have a chat with Sister Crawford.

We acknowledge receipt of the announcement from La Facultad and Los Graduados del Colegio "Irene Toland." We put the "and" in English as we could not make out what the other was. Anyhow, we are told, it is from our Irene Toland College down here in Cuba. Miss Clara Chalmers, sister of our manager, is president of this college. Hereafter we are going to ask that in sending announcements of these commencements down there that they inclose the fare for the trip. We should like to attend.

News comes to us of the excellent work being done in our church at Indianola, Miss., where Rev. C. A. Parks is the pastor. Large congregations are hearing the pastor preach and the Sunday school work is very flourishing. Although those people are financially distressed they have not lost their interest in the work of the Lord. In addition to the large numbers hearing the pastor, the Men's Bible Class taught by Mr. Tanner, a consecrated, gifted layman, is doing much to hold the spiritual life of the church.

On Sunday morning, May 22, there were 330 present at Sunday school at New Albany, Miss. The Sunday school passed resolutions of appreciation of Prof. W. R. Applewhite and his family who had been for four years active in the city of New Albany as superintendent of public schools and teacher in the Sunday school. All the churches of New Albany are engaged in a two weeks si-

multaneous revival, Rev. J. H. Felts preaching and Rev. Jeff Cunningham leading the singing in the Methodist church. Rev. J. H. Holder is the pastor of that church.

By all means get you one of the R. E. Lee Posters. You will find a statement about it either in this or next week's paper. You should have one for your home and one for your church. Get the young people to put one in their League room. On it we have this statement from General Lee: "My experience through life has convinced me that while moderation and temperance in all things are commendable, ABSTINENCE from SPIRITUOUS LIQUORS is the best safeguard to morals and health." Do you suppose Lee would favor repeal or modification? Can we of the South be true to him and our best traditions if we lean in that direction?

"Next Sunday I am going to take this week's issue of the Advocate into the pulpit and tell

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**PROTECTION
AGAINST OLD AGE**

the folks what is in it," says Rev. T. F. King, pastor at Sulphur, La. Now, that is an idea. Just what we have been wanting and just what every preacher could do. If a pastor has the confidence of his people they will get interested in the things in which he is interested. This editor is perfectly willing for the Advocate to stand on its merits. If we cannot stand there it ought to be abolished.

Somebody said this: "I am sending my renewal for our paper. I wanted my pastor to add it to his list of subscribers, but he never called for it." Are there any other pastors failing to call for the subscriptions? Do you wish a list of your subscribers? Let us know

You may just as well brush up your uniform and get your bugle and gun. We are going to have to go to war again over this liquor business. A very old preacher, famous for his debates with the Campbellites in Texas in his early days was seen headed for Texas. When asked why he was going back to Texas he replied that a generation had grown up since his early days that did not know about those earlier fights. Now, of course, we have no time or ammunition to fight Campbellites. They are on our side. But a generation has grown up that does not know anything about those early days of the reign of liquor. They have been gassed by the wets. So, with pamphlet, pulpit

and other weapons we must go out once more to fight to a finish. What do you say?

"Ideals of Christian Education" was the subject of Dr. L. L. Cowen, Central Church, Meridian, Miss., for "College Day." Copies of the bulletin from that good church make a fellow want to attend worship there. Here is a paragraph that interests us very much: "According to our records only 46 of our people take the New Orleans Christian Advocate (and 38 of these subscriptions have run out and must be renewed immediately, if possible) and 3 of them take the Nashville Christian Advocate! Few, if any, take the Methodist Layman. Only about 50 take the Missionary Voice. Surely a membership of 1,500 people ought to do better than that. Perhaps, that's the trouble, we do not read enough about the general educational and missionary work of the church to become inspired participants in its total program. Let's do better." And we know Dr. Cowen well enough to expect results from such words as these from bulletin, pulpit and private visiting.

Gulfport, Ministerial Association and the Liquor Traffic.—We hope that each one of you read and carefully considered the facts presented to the public through the Daily Herald the first of the past week concerning the propaganda being perpetrated by means of "beer parades" and certain press reports. We call your particular attention to the statement of the ministers concerning those who are deliberately placing obstacles in the pathway of the observance and enforcement of any law: "That those who are creating these obstacles are unworthy to be called citizens of our fair land." The right of petition and the right of protest concerning any law is inherent to all, but no one has a right to refuse to obey or to deliberately trample under foot the constitutional laws of the land. Surely no member of our church will ever be found on the side of liquor and disloyalty! But if there is one, we certainly would like to talk to them, and pray with and for them.—The Assistant Pastor, Gulfport, Miss.

Move over a bit and let me sit down among you again. Yes, I want to say something more about the Advocate. Please pardon me for such frequent and persistent mention of it. No, you needn't, either. I am not sorry. You remember that old Roman orator who had a great grudge against the city of Carthage as the enemy of Rome? It is reported that on every occasion, and regardless of the subject he was discussing—"tariff," "the Appian Highway Commission," the "moral condition of Rome," "the coming athletic events," the "next presidential campaign," the "writings of their scholars," "ladies' styles," or the "latest model car," he invariably closed his address with these words: "Carthage delenda est." For those of you who have forgotten your Latin I will say that Dr. Steel would translate it, "Moreover Carthage Must Be Destroyed." Well, I feel that I cannot bring the subject of the Advocate to you too often. If you don't get up those subscriptions I am thinking of conducting "a referendum," a "poll," or a "resubmission" on the Advocate. We want to know exactly what you think and what you will do. Come on.

The revival at Park Avenue, Shreveport, was a splendid success. Eighteen members were received into the church, all by baptism and vows. Dr. Theodore Copeland, evangelist, of Dallas, Texas, was the preacher. The unique and impressive way he presented his gospel messages and conducted the services attracted and drew large congregations to hear him.

CAMP GROUND APARTMENT FOR RENT

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Of the first quarterly conference in session at Hornbeck, La., January 17, 1932, goes on record expressing our sympathy and love in the loss of our brother, J. M. SIRMAN. Brother Sirman was charge lay leader for Hornbeck charge at the time of his death. He was born December 4, 1864; died December 15, 1931. Brother Sirman was married to Armoria Liles, July, 1887, who died January 9, 1928. To this union was born one son, D. R. Sirman, of this community, who is also a member of this Conference. Brother J. M. Sirman united with the M. E. Church in early life, at 14 years of age, and was always ready and willing to do his part in the work for his Master, never shirking any of the responsibilities that were placed on him.

Brother Sirman moved to Hornbeck in 1906 and then united with the church there, and remained there till his death. We suffer with this family in this great loss. It is our loss too and we know how to suffer with the family. We express our love and sympathy. May this life be the means of drawing us all closer to each other.

JARVIS WESTBROOKS,
L. L. WILLIAMS, Com.

In the early morning of May 23, our good friend and brother, T. F. SLEDGE, passed away. He died suddenly and without a struggle. Services were conducted in the church he had faithfully served for 36 years. He was in his 36th year as superintendent of the Sunday school. No person in all the community had rendered more faithful and more loyal service than did Brother Sledge. Friends from far and near came to pay tribute to this good man. We mourn his going, and we will miss him so very much, but we have hope of his triumphant entry in that heavenly home. Sister Sledge and six children are left behind, two children having passed on some years ago. The family is all broken up and are sad at the going of husband and father, but they look forward with confidence in meeting him in that land where there is no death. The services were conducted by the writer, assisted by Dr. H. T. Carley, presiding elder of the Shreveport district, and Rev. W. R. Harvell, former pastor and presiding elder of the Minden district.

Brother Sledge was in his 74th year, having been in the employ of the Texas and Pacific Railroad for a number of years, stationed here at Grand Cane, as agent. He was pensioned by the road several year ago, but lived a very active life; he took an active interest in all the worthwhile affairs of the community, and was loved and respected by all. I am happy indeed to have had the privilege and pleasure of knowing and working with this good man. He was faithful to every trust, loyal in every department, constant in his devotion. Brother Sledge was a true friend and a dependable

brother. The work he did will live after him, his mantle has fallen upon us, we shall carry on the best we can. God's workmen die, but His work must go on. With the Father's help we shall do our best. "What a friend we have in Jesus; all our sins and griefs to bear. What a privilege to carry, Everything to God in prayer. O what peace we often forfeit; O what need less pain we bear. All because we do not carry everything to God in prayer." We shall need to pray, and pray we shall.

JAMES M. BOYKIN.

FACTS ABOUT PROHIBITION

Prepared by the Kentucky Committee of 1,000 Supporting the Eighteenth Amendment

Excerpt of Address "Prohibition and Human Welfare

By P. H. Callahan at Institute of Justice, Conducted by University of Chattanooga, April 27, 1932

No movement ever initiated for hu-

man welfare can show, in such a short length of time, results so satisfactory as those achieved by Prohibition. In the eleven years since its national introduction we have saved more lives than were lost by our country in the Great War, both in action and from disease, abroad and in the camps in this country, viz:

Deaths Per 100,000 Before	Alcoholism	Cirrhosis of Liver	Brights Disease
Prohibition ...	5.2	12.3	105.3
After			
Prohibition ...	2.8	7.6	91.5
Per year	2.4	4.7	13.8
Lives Saved.....	29,040	56,870	83,490

(Based on total population of 110,000,000 and only including half of lives saved from Brights disease).

This totals a saving of lives of 169,400, while the casualties and deaths during the Great War aggregate 126,000 lives and this data is furnished by the Department of Vital Statistics of the U. S. Census Bureau.

In as much as scientists consider the prolongation of life the most important study, a record of this kind should appeal not only to students

especially, but likewise to all citizens, for nothing contributes so much to human welfare as the saving of lives.

There had been no changes in medicine or treatment during those years to explain this wonderful accomplishment, and it is my thought that the American Medical Association, meeting in New Orleans next month, will not be able to present any comparable report.

MISSIONARY BRIEFLET

At Christ Church, Antwerp, Belgium, the only French Methodist church in that city, there is a bilingual service every Wednesday evening especially, but not exclusively, for the radio broadcast. This service is conducted by the pastors of four churches—the Methodist pastor of Christ Church and the pastors of the Official Protestant Church, the Belgian Missionary Church, and the Reformed Church.

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All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

June, 1932

THEME: "The Citizen's Responsibility for Crime."

OBJECTS:

1. List the social forces and agencies in your community that are seeking to save children from swelling criminal ranks, by enlisting their energies in wholesome and fascinating occupations. (Are the teachers genuine big brothers and big sisters to their pupils?)

2. Call on Juvenile Court Judge. Get permission to sit through hearing of cases. If there is no court set aside for juvenile cases, watch cases in magistrate's or police justice court. Follow up children if possible. Get acquainted with prohibition officers.

3. "Guest Month."—Object: New members.

BABY BANDIT

By William A. McGrath

An eight-column head in the morning paper blazoned the exploits of John Brogan, the Baby Bandit. Below was Johnny perched on the table at the police station, freckled, undersized, game, and happy. Two hours later at the Juvenile Detention Home I found Johnny, full of bravado but beginning to be slightly bored. No audience here as at the police station where officers, reporters, photographers, and hangers-on had crashed the gate for a glimpse of the day's latest sensation.

The Detention Home was different—gray dull walls and serious people who asked dumb questions, insisted on his doing silly things with wooden blocks and queer pictures and gave him no chance to show how game he was. Johnny missed his public.

And the dumb question had so little to do with Johnny! What was it to him, for instance, that his father and mother had come to New York as young immigrants, had met and married at a dance hall, and then gone west where work was more plentiful! With increasing boredom Johnny sketched in the little house where he and the eight other little Brogans were born in rapid succession. He had a vivid memory of the constant lack of money and the constant quar-

reling about it. Then came the Old Man's fight with his union, and after that there was no money to scrap over and soon no little house. But always there was the drink.

So Johnny just got sore and quit. He brightened visibly as his story became more personal. He already had his gang, see, the Capone Mob, and with the escape from home he was able to do big things with it. Six of them, baby bandits of twelve and thirteen, set up a really classy headquarters in a vacant apartment—no rat-hole dump or cellar for them, not on your life. All sorts of built-in contrivances with food filched from delicatessen stores and pushcarts contributed to an existence more comfortable than Leader Brogan and his mates had ever known. A considerate utility company had even left a telephone book from which they could pick names and addresses for their next jobs.

The first step in a job was to send a delegate to ring the doorbell. If the ring was answered, the delegate tried to sell a subscription to the Daily Bulletin to help him through school. If it wasn't answered, it was clear that the owners were absent and the mob then descended in force. Skillful use of the jimmy and they were all inside, ransacking and rollicking, picking up knickknacks and all sorts of odds and ends, usually with a grand rough-house. Johnny's eyes shone with remembered excitement as he recounted the long list of successful get-aways—then hardened as he cursed the dumbbell who had tried to sell loot to a plain-clothes man, who had squealed when arrested. Johnny had trained him better than that and the defection seriously irked him.

Parents with discipline in their eye claimed the other Baby Bandits from the police, but Johnny, the leader, had to face the music.

At first it was grand. For two joyous days Johnny journeyed about the city with police officers identifying the houses he had robbed. Police officers were regular fellows. They laughed when you cussed. Geze, it was funny to see the people jump out of the way of the high-powered police car as it charged through the streets! Johnny grinned tolerantly before the rage of his victims. Do you wonder that lief in the Detention Home, where he wasn't even allowed to see the newspapers, was a deadly bore?

Well, we got to work on Johnny. Psychiatrist, psychologist, doctor, social worker, and probation officer all reported complete physical, mental, and social examinations. Then came the case conference—rebuild the family, provide a wholesome recreational program, correct physical defects, change the school—and presently Johnny was returned to his parents.

In two weeks he was back in the Detention Home charged with organizing another gang and launching another series of burglaries. More case conferences, shot through with unwill-

ingness to recognize limitations in molding human actions. Then another court hearing for Johnny and this time a foster-home placement. Then silence.

Two years and we find Johnny marching down the aisle of the parish church, blue suit, white shirt, hands clasped to receive the sacraments. Brogan the father has squared his fight with the union and is at work and off drink. The fights at home are now just normal and healthy—a seventy-five per cent improvement in home conditions and a ninety-eight per cent improvement in Johnny.

What happened in those two years to change Johnny? Where did our case-conference decisions come in? It's hard to tell. One worker and another went away or changed jobs. Their successors found heavy case loads and problems more pressing than those of the quiescent Brogans. What measure or combinations of measures was effective in influencing the change? How is the change in personality, behavior, and family life measured? Have we any testing methods, or do people just naturally change?

The Brogans give the credit to St. Therese, the Little Flower.—Used by permission of William A McGrath.

GANG GLORIFICATION

When I was a youngster the favorite publications for surreptitious reading among most boys were the various series that went under the names of Old Slenth, Nick Carter, Diamond Dick, Frank Merriwell, and so on. Parents frowned upon them, and I don't suppose they were very edifying. But at least there was nothing vicious about them; in the outcome of the plots virtue was always triumphant and vice was trampled in the dust.

Today's version of these magazines for youthful bootleg reading is of quite a different ilk. Virtue no longer always wins the reward in these stories about gangsters and gunmen, robbers and racketeers. The "big shot" of gangland is the hero, and crime is a paying business, which thwarts its namby-pamby enemy, the law. . . . I wonder how many boys are turned to crime by reading such stories."—Loring A. Schuler, in Ladies' Home Journal.

LYNCHINGS MOST PREVALENT IN SUMMER MONTHS

More lynchings occur in the summer months than in either spring, fall or winter. Some Negroes as well as whites, who are close to the situation, feel that there is a relation between the weather and crimes against the person, and a consequent relation between the weather and resort to lynch-law.

Working and living out of doors in warm weather, mid-summer unemployment, landlord-tenant relations in summer, and other factors greatly modify any all-weather explanation. With the coming of warm weather, the majority of the farm folks work out of doors, the members of the family often being scattered over the fields at different tasks.



TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

During the midsummer months, after cultivating is done and before harvesting begins, there is little to occupy the time of Negro and white workers on Southern farms, nearly two-thirds of whom are wage hands or tenants. During the slack-work summer months, there is a great deal of visiting, loafing, gambling, and general "carousing about," and inevitably an unusually large amount of crime.

Then, too, the relations between landlords and tenants in summer account for an unusually large amount of major strife. During the winter, the tenant is disposed to conduct himself so as to get a "place" for the coming year. With summer, the tenant has received about all he can get from the landlord, and often owes the latter practically all his equity in the crop, a situation which tends to lessen the tenant's industry. Furthermore, the landlord must exercise minute supervision to get his money out of the crop. Thus in summer, tenants are likely to be more hopeless and antagonistic and the landlords and their overseers more domineering, than at other periods of the year.—Southern Commission.

CONFERENCE NEWS

Mississippi

Commencement was held at the Meridian Wesley House, Thursday, May 26, when an exhibit in connection with the exercises brought the year's work to a close. The work of sewing, embroidery and other groups was displayed and viewed by a large number who attended. The graduates in the sewing and embroidery classes were presented diplomas and gifts from the Wesley House, Miss Annie Trawick, head resident, making the presentation. Those receiving diplomas in the sewing classes wore dresses made by themselves. They were Misses Mildred Roger, Ollie Mae Dunnigan, Melvia Ward, Florence Jones; Misses Gladys Rogers, Hazel Morgan, Jessie Mae Dunnigan, Ozell Richardson, Lois Avant and Anita Flowers were awarded diplomas in the embroidery classes. Blue ribbons were awarded for the best work in the various groups and to the prize winners Mrs. W. E. Hopkins presented boxes of candy. Ribbons were won by Misses Mildred Rogers, Mary Alice Woodrick, Anita Flowers, Erlene Harger, Helen Keller, Ozell Richardson, Dessie McDonald, Lucille Donald, Mazie Torrence, Jessie Mae Dunnigan, Mary Daniels, Rosa Nichols and Lucy Vaughan. Because of the rainy weather it was impossible to have the annual picnic for the Wesley House children and instead, ice cream cones were served at the commencement program. More than fifty children attended in addition to the large number of mothers and friends.

Try Lydia E. Pinkham's Vegetable Compound



She's all worn out again

Poor girl . . . she has the same old headaches . . . backaches . . . and blues. She ought to try Lydia E. Pinkham's Vegetable Compound in tablet form.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

It was to the profit of the Extension Secretary to visit the Vancleave charge for the first three days of the week. Sunday afternoon we preached at Red Hill to a large and appreciative audience. It was the beginning of their revival meeting. Rev. J. B. Cain, who was reared in that community, led in the meeting. We got off to a good start and I feel sure that the write-up of the meeting will show a real good meeting with much good accomplished.

There was interest manifested here in the organization of a Sunday school. We trust that the meeting will result in this definite forward movement on the part of these good people.

It was a real pleasure to meet with the workers of the Vancleave and Mt. Pleasant churches at Vancleave church and discuss with them their problems and their plans of work.

Monday we had thirty young people present and the work of the Young People's Division was gone into. Tuesday the Children's Division work was taken up. At night the general work of the local church board was discussed.

Brother Simpson is doing a fine work on this important charge. The congregations are growing and the average attendance at Sunday school is improving. Our churches on this circuit serve a great number of people and it is hoped that some way the charge may be brought back to its former days of prosperity.

Sunday we begin the third standard training school at Decatur for Newton, Union, Hickory and Decatur. We trust that we will have the largest attendance we have ever had and that the interest will be up to former days.

There are many things to encourage the church. People are coming to the church. Congregations are increasing. We have not noticed this so much since the war. All the services of the church show improvement. May the Lord lead us to make abiding impressions upon those who come to us. We must look away from money and get our eyes on the people and their great needs. May our ministry to the people be helpful and of eternal worth.

It is cheering to us to hear the good reports from the observance of Sunday School Day. Not that the offerings have increased in size but that so much good has been done by giving the program. The message of the program is a vital one and one that will be of abiding worth. Any willing group can put on this program and it will be most effective if carried out by the people of the local church.

Two new booklets by Miss Melton, "The Nursery Group on Sunday Morning," No. 105-H, and "The Gift of Peace," 107-H, both sell for 5c and are to be ordered from Lamar and

Whitmore. These two leaflets will be of great help to any person working with young children; they will also prove helpful to mothers.

Booklet 211-H, "Worship," by Miss Moon, is the very thing the worship committee of the Young People's Division is needing. Order from Lamar and Whitmore, 15c each. No. 213-H, "Church Dramatics," by E. O. Harbin, is the very thing for the dramatic league and for the recreation committees of Young People's Division; it sells for the same price, 15c. All of these things should fill us with thankful gratitude. We are getting newer and better tools with which to work and more people are coming into the work. The conference board is especially grateful to the various Sunday schools and churches for their loyal support of the Home and Foreign Enterprise and their generous offerings made on Sunday School Day. Your board is running close to the bottom of the meal barrel all the time, but if the support of the churches continues we will be able to carry our load until the Annual Conference and not drop any of the important work with which we are charged.

Mr. O. C. Hull, the extension secretary of the Conference, has had a good successful month's work and we will give a short summary of it in the next issue of the Advocate.

At Foxworth, Miss., an institute was conducted that attracted more workers than any institute held in a long time. This was a most earnest and hard-working group. They stayed with the work until they had worked out the complete reorganization of their school and established their young people's work on a sound basis. The local church board of Christian education was organized and assumed their duties. This will mean a forward looking organization. Brother Young is very happy in his work and is expecting increases in his educational activities.

Brother Hull assisted Brother R. A. Allums in a series of services which culminated in a most helpful discussion of the educational task of the Petal church. The Young People's Division was organized and set to work. There is a mighty fine group of young people in this community and with guidance they will bring honor and success to their church. The local church board was also organized and started on its work.

The institute conducted for Rev. W. L. Blackwell at Crandall was helpful to every department of church work. A Woman's Missionary Society was organized and began its work with enthusiasm. Thirty-seven young people were present when the young people's division was organized. This group bids fair to be a strong and powerful working unit. A Wesley Brotherhood was organized with ca-

pable officers, which will fill a great need in this community. The Sunday school was reorganized and workers secured to maintain their work on a stronger basis than ever before. Surely the Heavenly Father is interested in his people, and when they give themselves to His service blessings and power flow forth.

Every church that has an active board of Christian education is showing signs of advancement and progress in its teaching efficiency. It has been with much thankfulness that the development in the week-day sessions have succeeded and spread from church to church.

From present indications we will have far more vacation schools this year than ever before. There seems to be a great fruitage in our Conference from the work done in previous years, which indicates the worthwhileness of that work. We will be sending for reports on vacation school and week-day sessions soon and we trust that reports will be returned promptly.

The Conference board faces a small debt, which we wish to retire the first of July. If every church which has not observed Sunday School Day would do so and send in an offering it would enable us to pay our bills and retire this obligation too. Those who are free to render this service will be doing a most gracious thing for the board.

More and more the missionary materials in our church school periodicals are impressing themselves upon us. We must be missionary or perish. Our church is leading us to advancement along this line. It is our prayer that every church will catch the spirit and become missionary in belief and practice.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

A day was very pleasantly spent last Sunday with the good people of Sunflower. After teaching a class of adults, I preached at the eleven o'clock hour. In the afternoon several of the workers of the local church met for a conference. This congregation is housed in a beautiful and adequate building. The Sunday school is well attended and doing fine work, led by Mr. H. K. Sledge, superintendent. Rev. W. R. Goudelock is seeking to fully organize the church and to carry on all of the activities of the local church.

* * *

Of those charges that have two or more churches, the Corinth circuit, Rev. N. N. Maxey, pastor, and Coahoma and Jonestown, Rev. R. H. B. Gladney, pastor; Prairie and Strongs, Rev. W. C. Galceran, pastor, have reported one hundred per cent on the observance of Sunday School Day. Many other places are very near the perfect mark. We are expecting that every charge will have full columns in the observance of this day this year.

* * *

A number of fine Vacation Schools have already been held. Recently such a school, together with a Cokesbury training class, was held at Sallis. Rev. A. T. Clanton taught the Cokesbury class. Rev. A. W. Bailey is serv-

GRAY'S OINTMENT
 Nothing Better for Boils and Sores
 25c at Your Druggist

ing his fifth year on the Sallis circuit.

* * *

If you have held a vacation school on your charge or in your church, be sure and make a report of this school to me. I will send you a blank for this purpose if you will let me know. We have certain helps that can be sent you in case you are contemplating a school any time this year.

* * *

Reports come in of many active Local Church Boards of Christian Education. There is a large place for this agency in the local church. It will mean much to any church, large or small, that works it effectively. You will learn how to work by working. Here are a few things that your board should be doing about this time of the year:

1. Plan vacation activities for the Sunday school, such as a vacation school, recreational activities, etc.
2. Provide for the training of the workers of your church, by having a training school, class, or a Cokesbury training class.
3. Co-operate with the pastor, using the entire force of the Sunday school in a revival meeting.
4. Make a survey of your community and plan for reaching those who are not now attending your church.
5. Begin now to plan for the selection of the proper officers and teachers of the Sunday school. These are elected in September, and there is no other way provided for their election except by this board.

Be sure and send your young people to Grenada for the Assembly, June 13-17. Send only those 16-23 years of age.
 R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

As you read this, your young people are probably enjoying the finest assembly they have ever attended, or if they have never attended before, they are finding out for the first time how wonderful is the fellowship among a large number of Christian young people, and how much fun it is.

Next week we shall give you a preliminary report of the young people's

How One Man Lost 22 Pounds

Mr. Herman Runkie of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drugstore in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.

assembly, that you may keep in touch. At that time the Hi-Assembly will be in progress, and your younger young people will be gathered on historic Mansfield College campus for their week of fun, rest, worship and Christian learning. If you have not already planned to send them, there is still time.

This Hi-Assembly begins June 14, and closes the 20th. The ages are 12 through 15 years, and if acceptable work is done, two Christian adventure credits may be earned. As for the welfare of these young people, they will be well taken care of. "Assembly mothers" will be there to watch over them, and Mrs. C. L. Wheeler, of Shreveport, a splendid Christian nurse, will look after their health, in case they eat too many of "Aunt Fannie's" banana fritters! The total cost is \$11 for the six days.

Announcement

Mr. and Mrs. Eugene McQuaid, of Baton Rouge, announce the engagement of their daughter, Lillie Mae, to Rev. G. W. Pomeroy, of Oakdale, La., the wedding to take place in late summer.

This announcement is of interest throughout the Conference, where both of these fine young people are well known. Lillie Mae has been district secretary of Baton Rouge district for three years, and is one of the outstanding leaders in young people's work. Rev. Pomeroy, better known as "Billy," has taught at Assembly for a number of years, and is quite popular among young people.

We extend, on behalf of the Louisiana Conference Young People's Division, heartiest congratulations and best wishes.

MARY SEARLES,

Pub. Supt., Young People's Div.

COLUMBUS DISTRICT PASTORS' ASSOCIATION

Columbus District Pastors' Association held its May meeting with Rev. S. W. Hemphill, at Mount Hebron Church, on the Mashulaville charge. The high lights of this meeting were the splendid sermon preached by Dr. H. F. Brooks, of Starkville; the hospitality of Brother Hemphill and his good folks of the Mt. Hebron Church—they served us a basket lunch spread on the ground in the good "old-fashioned" way, and so far as I know, not a preacher present practiced what he preaches—"Temperance." A very fine spirit of brotherly love prevailed throughout this meeting.

On the invitation of Dr. Brooks, the Association voted to hold its June meeting, which will be the last one for the summer, at Starkville. Dr. Brooks insisted that the preachers bring their wives to this meeting. The Woman's Missionary Society will serve dinner to the pastors and their wives at this meeting; you know what that means—another temptation to be intemperate, for those good women of the Starkville church do things in a big way.

MISSIONARY SOCIETIES

Sell 38 Bottles Vanilla, make \$7.70
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J. B. Brogdon, Established 1908, 229 Luckie St., N. W., Atlanta, Ga.

Our program for the meeting on Tuesday, June 14, will be as follows:

General Theme: "Evangelism."

Devotional Services: 10:30 a. m., led by Rev. J. B. Burns.

Sermon: 11:00 a. m., led by Rev. J. A. George.

At 1:30 p. m., the Epworth League of the Ethel Church will put on a pageant, "A Misunderstood Question." We understand that this pageant has created quite a bit of favorable comment and that it brings home some splendid truths, and we know that if our young people from the Ethel church put it on, it will be done well. This one number should be worth our time, to say nothing of that good dinner and sermon we will have.

At 2:15 p. m., we will again take up the discussion of "Evangelism," "The Survey of the Field," "Reaching the Unreached," and the "Unconverted Church Member," led by Rev. H. D. Suydam.

Organization of Forces: The use of permanent church organization and Personal Evangelism, led by Rev. S. W. Hemphill. Following this, a round table discussion and closed with a Consecration Service, led by Dr. H. F. Brooks.

J. O. DOWDLE, Cor. Secty.

ARE THE COLLEGES WET?

"Wet claims that the college men and women of America are overwhelming anti-dry and that drinking among college students has increased enormously, are charges that I have found to be without foundation in fact," declared Ben H. Spence, Canadian journalist who has just completed an eight-month tour of eastern and mid-western American colleges and universities, in an interview with a representative of the American Business Men's Prohibition Foundation.

"Since October 1, 1931, I have addressed in college assemblies, more than 100,000 in groups varying from 20 to 2,000," continued Mr. Spence. "I have met with 50,000 of these students more intimately in classes, informal and fraternity houses of 136 colleges and universities covered in my trip, including educational institutions of every class from great state universities to the smaller denominational colleges located in the states of New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Virginia, North Carolina, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Kansas and the District of Columbia, but the students themselves represent practically every section of the United States.

"I was everywhere impressed with the splendid type of young manhood and womanhood which dominated every group with which I came in contact. These groups comprise young men and women of every undergraduate and graduate divisions of those various institutions, as well as many faculty members.

"As a result of direct contact with this wide range of the American student world, I wish to most emphatically say that these students are earnest and serious seekers of the truth on public questions. I do not say that they are all dry, but I do most em-

phatically say that they are not predominantly wet.

"Besides this I wish to say that, as a result of my own experiences, day by day at these important colleges and universities and innumerable observances at all hours, I did not see any evidence of student drinking on or about any college campus. I for one, know that the defamatory slanders in circulation regarding drunken carousing of students are, for the most part, utterly false.

"Where drinking has been conspicuous at athletic events and homecoming celebrations, it is the alumni and not the students who are for the most part responsible. As the president of a leading fraternity in a great state university told me, 'It is the graduates who bring liquor to the games and not the students.'

"My work has been done under the auspices and direction of the Inter-Collegiate Prohibition Association, which is the Student Department of the World League Against Alcoholism. That organization is carrying on an extensive educational work."

LETTING THE WORLD DRIFT BY

Perhaps it is possible for any one to be too much concerned for the morals and manners of the world about him. We are told that there are people that are guilty of that sort of thing and that it is a very serious fault. Very sarcastic things are said sometimes about those who meddle with what does not rightly concern them. They are sometimes called "uplifters," if they do not get a worse name. Their impertinence is said to be most objectionable, and they are often charged with adding hypocrisy to their other sins. We ought, no doubt, to pay enough attention to that kind of criticism to be sure that our concern for the world and its actions is genuine and based upon broad and sound principles and not upon our own narrowness and prejudices, which no doubt sometimes in the case with advocates for better manners and morals in the world.

But no matter what people say, or what they charge us with, it remains true that as intelligent human beings, public-spirited citizens and earnest-minded Christians we must always be tremendously interested in what the world is doing, how it is behaving and what the ideals and ambitions are that it is cherishing. In any one of these relations we cannot afford to be in any sense or to any degree acquiescent in what we, looking at things with the best intelligence we have, feel to be wrong or seriously mistaken! And neither can we afford carelessly to let the world drift by us



WHY?

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as if it were no great concern of ours what it was doing. Either attitude is a wrong and a mistaken one. Whether or not there is much we can do to make things better—and often it seems as if there were not much—we can at least keep ourselves actively interested and on the lookout for ways of helping. Anything else would be quite unworthy of us.

Of course in our zeal for a better world we need to watch carefully lest we get faddy or fussy or intolerant. It is quite easy to get tremendously concerned about things that are of very little fundamental importance, and spend a lifetime combating evils that are largely imaginary. But in all conscience there are enough of the other kind to keep us interested and busy. Central in the life every community there should be a great enterprise on foot for making things better; for overcoming evil with good; for putting down dishonesties and bickerings and animosities and heartlessness and putting in their opposites; for supporting causes that are clearly right and worthy and in the best interests of the people. And there never can be any excuse for our not being tremendously interested in that great enterprise. And if we are thus interested, the opportunities of doing something are sure to come. And if any one criticizes us for being thus interested one of our answers might be, that letting the world drift by was about one of the stupidest and most uninteresting occupations that could be thought of.—The New Outlook.

MISSIONARY BRIEFLETS

"We're still on the job in China," says the Rev. J. H. H. Berckman, of the Carriger Memorial Church in Changchow. Dr. R. M. Paty, superintendent of the Changchow Hospital, and Mr. Berckman went as far as Nanking with their families when the women and children were, by order of the American consul, evacuated to Shanghai during the recent trouble in China. After seeing their families on board a river steamer, Dr. Paty and Mr. Berckman hurried back to Changchow that same day, and the work in that center has gone on uninterrupted in spite of fighting and disturbances. Many refugees and wounded soldiers have been cared for by the Chinese Christians in Chingchow and by the Changchow hospital.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

ECHOES FROM MANY LANDS

Soul Winning in Brazil

By Jalmar Bowden

Many years ago when the Rev. Cesar Dacorso, now presiding elder of the Juiz de Fora district and pastor of one of the largest churches in South Brazil, was but a young preacher he was serving a country circuit with many scattered preaching places. His method of reaching these was by walking.

At one of the most distant points lived a man named Sr. Feliciano de Oliveira, on whom the preacher seemingly could make no impression. Sr. Oliveira declared he did not want to know anything about the "new religion," which at that time he could not see was older than Romanism, in which he was nominally a believer. Sr. Cesar did not try to force him to listen to the gospel but he did try to use every opportunity. He asked Sr. Oliveira if he might hold a service some time in his house for the people of that neighborhood. Sr. Oliveira consented but did not show the slightest interest.

On the day appointed it was raining—not a gentle shower, but a constant and steady downpour, such as sometimes happens in Brazil. The roads were knee deep in mud, and knowing that Sr. Cesar did not have any way to reach his appointment except by walking, Sr. Oliveira abandoned all thought of a service in his house that night. Great was his surprise therefore when Sr. Cesar appeared, having walked many long miles through the drenching rain and the deep mud rather than miss his appointment. This incident, which was all in a day's work for the preacher, aroused the interest and admiration of Sr. Oliveira.

At that meeting the first seeds were sowed. The meetings continued as did Sr. Oliveira's interest, but Sr. Cesar was appointed to another charge before this man actually became a member of the church. It was after this, while the Rev. M. C. Santos was pastor on this circuit that a little incident occurred that all but lost the church this promising candidate.

Because of his interest, Sr. Oliveira always entertained the preacher when he came down to hold services, and when the day arrived for the new preacher to come he had a special luncheon of his choicest dishes prepared in his honor. Now, Sr. Oliveira, like many people in southern climes,

liked pepper and practically every dish on his table was hot with pepper. Unfortunately Sr. Santos had one idiosyncrasy—he could eat no pepper. Therefore when he sat down to the table he tasted one dish after another and then pushed them all aside, leaving the table without eating anything. Sr. Oliveira was most indignant, but the pepper episode was soon forgotten when Sr. Santos pulled off his coat and helped him cut wood and do other chores. Soon he had won the interest and affection of the children of the family and all felt he was a worthy successor to Sr. Cesar.

Sr. Santos was pastor on this circuit for several years and during that time baptized Sr. Oliveira and several of his older children, receiving them into the church. Then the time came for him to move on to another charge, and as he was preaching his farewell sermon, the mother of the family, who had always held out against the "new religion," suddenly came forward and said she could not let him leave without baptizing her also, and that day she and the rest of the children received baptism.

Today no one comes to the humble home of Sr. Oliveira whether on business or pleasure to whom he does not tell the story of his life. Recently just as I arrived at the home of this man, two men, a young man and an older one, came to talk business with my host. Although Sr. Oliveira did not know them, he soon turned the subject to religion and preached to them the best sermon of all—the story of how God had changed his life, and of the blessings that had come to him since he had found the life abundant.

This is the way the gospel is spread in Brazil. Faithful pastors sow the seed and laymen, whose lives have been transformed, spread the glad tidings. The two men to whom Sr. Oliveira told his story stayed for the regular preaching service. The young man wanted to be received into the church at once and the older man was much interested.

W. C. T. U.

Christian Advocate,
New Orleans, La.

Gentlemen: It is with so much regret that we notice that the 18th Amendment and Hood Act are being attacked during the early part of our State Legislature. The liquor traffic had 295 years, from 1625, when the first saloon was opened in Boston, Mass., until it was outlawed in the United States, January 16, 1920. It surely had an opportunity to show that it could be respectable and profitable, but did it? Oh, no; ten thousand times no! There were rotten dives and hell holes everywhere. Women, children, homes, business and everything generally were affected by it.

I was living in New Orleans when National Prohibition came into effect and there was remarkable change toward better clothed and fed children, more happy homes, increased business, in fact it was not long before the entire world began to look to the United States as a leader nation. Now, can we afford to take a backward step in civilization?

The 18th amendment has closed the

American saloon; any law which accomplished that is entitled to the gratitude of the American people, and since we have had only twelve years, so much gained in such a short time and nothing better offered by the liquorites, I beg of every American citizen to "Give Prohibition a chance. The liquor traffic had its day."

LOUISIANA W. C. T. U. OFFICERS,
Lula E. Collins, Pres. La. W. C. T. U.

DRY TYPE OF BEER PARADE SUPPORTED BY CALLAHAN

Chicago, May 7.—A beer parade which would present the actual facts about beer would be a fine idea, observes Col. Patrick H. Callahan, president of the Louisville Varnish Company.

"The beer parade idea is all right if the wets would give the people a demonstration of what beer really is and what it has meant in the history of America during the past 100 years," Colonel Callahan said.

"Give the student of economics a place in the parade with an ample microphone to broadcast the fact that for every man employed by the brewer, at least two others were and would again be displaced because of money diverted from legitimate industry.

"Let the beer parade show the brewer, not only as a taxpayer, but as a tax collector; not only handing Uncle Sam \$2,362,361,000 during the pre-prohibition government tax period, 1862 to 1919, inclusive, but transferring from the people's pockets to his own, during the same period, approximately \$66,644,266,598—a gross fee for his trouble of some \$64,281,905,598!

"In the parade have an automobile driven by a beer-drinking chauffeur. And don't forget the streamer for this float, reading, 'The latest official figures show that automobile fatalities in England, a wide-open beer country, are nearly three times more frequent per 1000 car registration than in the United States!'"

Colonel Callahan's indorsement of a beer parade, according to his specifications, was made public here by the American Business Men's Prohibition Foundation, of which he is vice-president.—Christian Science Monitor.

TWITTERINGS OF TIMOTHY TWIG

By Dr. R. H. Bennett

Letters Wise and Otherwise

One's mail brings many odd messages. I have had numerous letters from an unknown inmate of a prominent insane asylum. He writes with a fluent pen but with somewhat bizarre ideas. His last cure for the hard times is interesting. "Sir," he wrote, "We will never get relief or things return to normal until the State Capitol of Virginia is put on a raft and carried down James River to Dutch Gap." I submit this suggestion to the proper one of President Hoover's commissions, and to our worthy legislators of state and nation. We are all agreed that something must be done.

During my term as principal of a flourishing High School, I wrote to the county superintendent of education asking him to pass on a question. It was in the days when the county

superintendents were appointed by the judges of the county courts, and these two in question were boon companions and habitual political bedfellows. They scratched each other's back. I do not give the state. Here is his reply verbatim. It was written on a soiled and crumpled post card with a blunt pencil. It said, "Deare Sir, I will Bee in youre citty next Weake." Some of these times I am going to have it facsimiled to show by contrast the progress of education.

The Cleverest

Many clever letters have come to me from many brilliant people. But of all the letters I have ever received, hogsheads of them, here is the cleverest. I wrote to a prominent editor to give me in confidence, if he would, the reputation of a certain firm which wished to do some business with me, but about which there were some unpleasant rumors. Here is his reply, every word of it. "Dear Doctor Bennett, I regret to have to write you what I do. Sincerely, . . ." Can you beat it? Study it. Not a word about even having received a letter from me. Not a word about any firm or anybody. No one could sue him for libel. And yet he gave me just what I wished to know, and I shied off from the firm.

A Texas Epitaph

A Texas colored gentleman who shone in numerous encounters, at last met his fate at a hilarious picnic. His tombstone had carved on it a razor with its edge full of gaps and underneath the words: "Here lies poor Bill. He fout a good fight, but his razor war dull!"

Dr. Lafferty, the brilliant Virginian editor, told how he was passing a colored lodge. An uproarious meeting was in progress. Several shots rang out. Two of the lodge members emerged. One said, "Well, dey got Jim!" A passer-by asked, "Whar did dey hit him?" "Dey shot him right betwixt the galluses," he said.

My Texas friend, and his name is Adams, says his neighbor's little girl was at Sunday school. Her enthusiastic teacher after the lesson questions were all asked, said brightly, "Now, children, let me tell you a story. It is about a man and a woman that the Lord made and put in a beautiful garden." But this little maiden was sophisticated. With a weary air, she said, "I'm so tired hearing about them Adams."

Funny People

Aren't people funny? And the funniest are those who do not see the fun. George Stuart told me of one of his many lectures in a town in New York. George poured out his usual flood of rollicking fun along with his pathos and eloquence. In the lecture he had a whimsical skit about a wonderful cow that would give sweet milk or buttermilk as desired. Next morning at breakfast two intelligent-looking men sat at a table near his in the hotel diningroom. They did not notice his presence. They were discussing his lecture, earnestly and seriously. Said one, "And how did you like it?" "It was fine," said his friend, "but you know he told one thing that I could not understand. It puzzled me. I don't see how a cow can give buttermilk." Oh, the futility of a college education!

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles Dist.—Third Round

Crowley, June 12.
 Lake Charles, June 19.
 Lake Arthur, at Bell City, June 26.
 Rayne, at Branch, July 3.
 Sulphur, July 10.
 Vinton, July 17.
 Gueydan, at Grand Cheniere, July 24.
 New Iberia, July 31.
 Many, Aug. 7.
 Hornbeck, at Holly Grove, Aug. 14.
 Leesville, Aug. 28.
 Abbeville, Sept. 4.
 Acadia, at Church Point, Sept. 11.

Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Third Round

Centerville, June 26, 11 a. m.; preaching.
 Woodville, at Percy Creek, May 29, 4 p. m.; preaching, Woodville, 7:45 p. m.
 Roxie, at Knoxville, June 5, 11 a. m.; 2 p. m.
 Lorman, at Mizpah, 11 a. m.; 2 p. m., June 12.
 Fayette, June 12, 7:45 p. m.; preaching; July 24, 7:45 p. m., preaching and Q. C.
 Port Gibson, June 19, 11 a. m.; 2:30 p. m.
 Gloster, at Mt. Vernon, June 26, 3 p. m.; preaching, Gloster, 7:45 p. m.
 Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.
 Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.
 Utica, at Cayuga, 11 a. m., 2 p. m., July 17.
 Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.
 Oak Ridge, at Porter's Chapel, July 31, 3 p. m.
 Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.
 Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.
 Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.
 Silver City, Q. C., at Lamkin, Aug. 7, 4 p. m.; preaching, Silver City 8 p. m.
 Natchez, 11 a. m.; 2:30 p. m., Aug. 14.
 Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m. H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Greenwood Springs, at Friendship, June 10.
 Houka, at Van Vleet, June 11-12.
 Buena Vista, at Ebeneza, June 12-13.
 Woodland, at Foster's Chapel, June 14.
 Shannon, at Pleasant Grove, June 15.
 Verona, at Palmetto, June 16.
 Algoma, at Troy, June 17.
 Vardaman, at George's Chapel, June 18.
 Nettleton, at Shiloh, June 21.
 Smithville, at New Bethel, June 22.
 Tremont, at Asbury, June 23.
 Pittsboro, at Raper's Chapel, June 25 and 26.
 Randolph, at Washington, June 27.
 Tocopola, at Midway, June 28.
 Salem and Friendship, at Liberty Hill, June 29.
 Calhoun City, July 18.
 Derma, at Bethlehem, July 19.
 Bellefontaine, at Spring Hill, July 20.
 Eupora, at Lagrange, July 21.
 Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round

Columbus, First Church, preaching, Apr. 24, a. m.; Q. C., June 15.
 West Point, preaching, Apr. 24, p. m.; Q. C., June 19, p. m.
 Columbus, Central, May 1, a. m.; Q. C., June 14.

Starkville, May 1, p. m.; Q. C., June 17, p. m.

Louisville, May 8; Q. C., June 26, p. m.
 Macon Station, May 22, a. m.
 Shuqualak, at Shuqualak, May 22, p. m.
 Cedar Bluff, at Siloam, May 29, a. m.
 Artesia, at Artesi, May 29, p. m.
 Kosciusko Ct., at Williamsville, June 5, a. m.

Kosciusko Station, June 5, p. m.
 Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.

Noxapater, at —, June 19, a. m.
 Ackerman, June 26, a. m.
 Longview, at Smyrna, July 3, a. m.
 Macon Ct., at —, July 3, p. m.
 Ethel, at Chapel Hill, July 8, a. m.
 Weir, at Liberty Hill, July 9, a. m.
 Sturgis, at Big Creek, July 10, a. m.
 Brooksville, at Brooksville, July 10, p. m.

Mashulaville, at Middleton, July 17, a. m.
 Chester, at South Union, July 24.
 High Point, at —, July 31, a. m.
 Crawford, at —, July 31, p. m.
 District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above

the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

Corinth Dist.—Third Round

Corinth Ct., at Box's Chapel, June 9, 11 a. m. and 1 p. m.

Kossuth, at Pleasant Hill, June 11, 11 a. m. and 1 p. m.

Chalybeate, at Camp Ground, June 12, 11 a. m. and 1 p. m.

Hickory Flat, at Bethel, June 16, 11 a. m. and 1 p. m.

Potts Camp, at Macedonia, June 17, 11 a. m. and 1 p. m.

Mooreville, at Oak Hill, June 18, 11 a. m. and 1 p. m.

Sherman, at Blue Springs, June 19, 2 p. m.

New Albany, June 19, p. m.

New Albany Ct., at Wells Chapel, June 20, 11 a. m. and 1 p. m.

Mantachie, at Oak Grove, June 21, 11 a. m. and 1 p. m.

Marietta, at Nebo, June 22, 11 a. m. and 1 p. m.

Booneville, June 22, p. m.

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HAROLD SOMERS, BROOKLYN, N. Y.

Guntown and Saltillo, at Pleasant Valley, June 23, 11 a. m. and 1 p. m.

Burnsville, at Hebron, June 24, 11 a. m. and 1 p. m.

Booneville Ct., at Hebron, June 25, 11 a. m. and 1 p. m.

Blue Mountain, at Shady Grove, June 26, 3 p. m.

Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

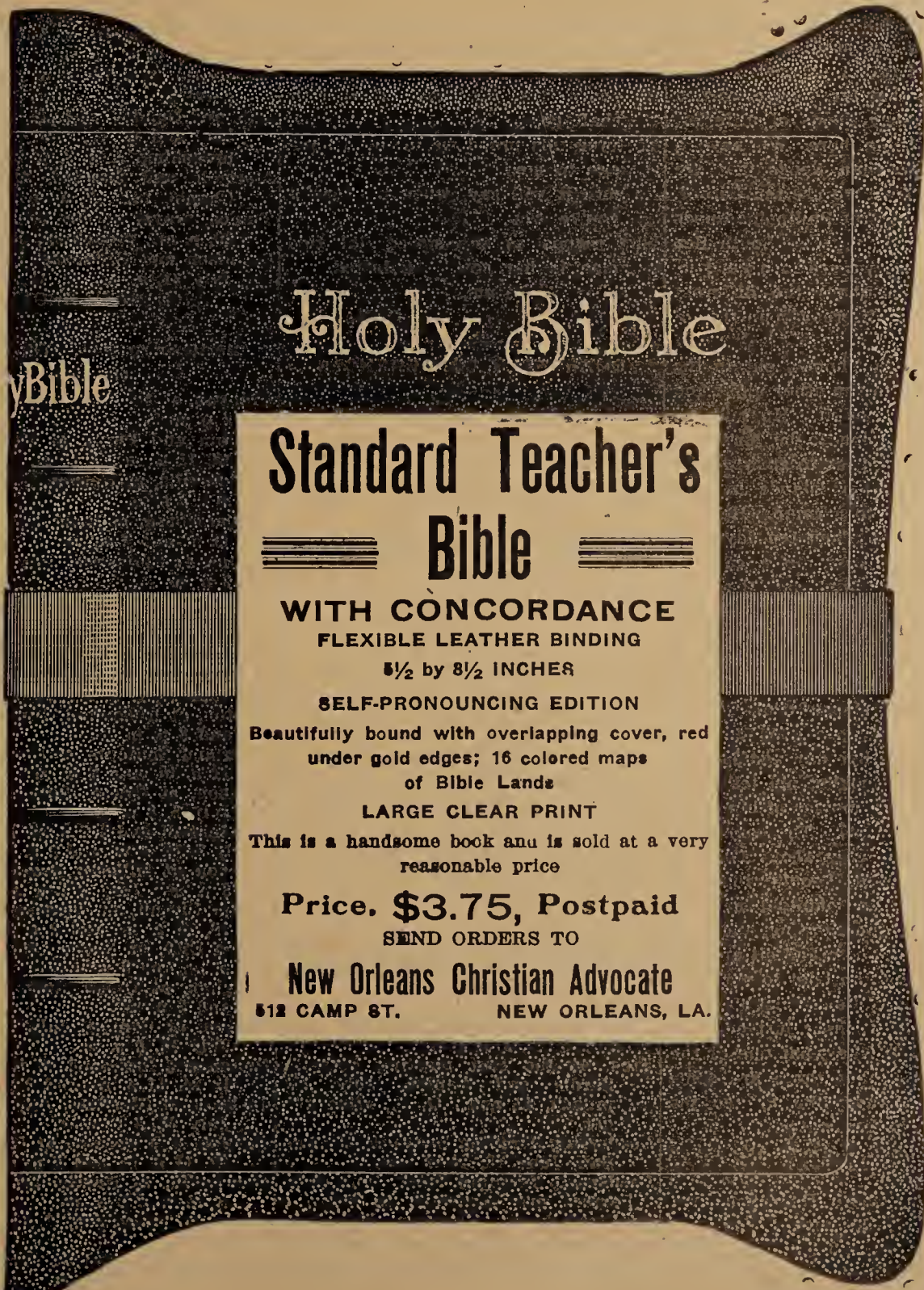
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HONOLULU LETTER

By Donald Lewis

Dearest Mother and Dad—There was a flower show here not long ago and we saw some mighty beautiful flowers. I know you would have enjoyed it very much. Every once in a while we have something interesting like that. Saturday night I had my "Y" boys out for a moonlight picnic, and we had a camp fire where we cooked weiners and marshmallows and had punch, bananas and cookies. We played games, and then we had a discussion led by a man that is a Y. M. C. A. secretary from Berlin, Germany. He was very interesting. He came out here just a few days ago and we were fortunate in getting him, as he has a very full schedule. He has been touring the States for eleven months, and is now on his way back to Europe by way of the Orient.

I have been doing some work in the shop lately and have enjoyed it very much. I have recently made a very attractive table lamp and will send it home. It will probably go well with some of your other things. The lamp is made of teak wood. The Chinese use this wood very much in making their furniture. It is not used much in the States as it is rather expensive, especially to ship that far. I have learned quite a bit about woods of different kinds since being here. We have a number of Hawaiian woods that are very pretty. Then we use the California red wood, and the Philippine woods quite a bit, and a few South-Sea woods. You see we are in a good location to learn about the different woods and the different countries of the world.

I had Chaplain Thomas out to the Round Table club the other night and he seemed to enjoy it. He told me that if I were going to be here this summer he wanted me to go with him to one of the other islands to take a bunch of boys to a camp. He said we would be gone about ten days and that it wouldn't cost me a cent. I will be a leader and see that the camp goes off as it should. I will also get to see the island of Kauai. It is known as the garden island and has a baby grand canyon on it.

In this famous Massie trial, Darrow has certainly put up a good defense. I saw him the other day and he certainly is a spry-looking old fellow to be 75. They took movies of him coming to the courtroom. The courtroom is so small that only about 170 persons can get in it. People would go down as early as midnight and sit there until 8 in the morning, and then go into the courtroom and sit another hour waiting for the trial to start. Of course, I wasn't fool enough to go down that early to hear just one session of it. It is like what one of the policemen said, that there are some people who always like to see the other fellow in hot water.

It will be about Mother's Day when you receive this. I do hope you will enjoy the day more than you ever have before. I do wish I could be there to love you up and sit by you in church. I will always enjoy doing that. I am glad you taught us to do that when we were growing up.

I haven't been with you on Mother's

Day for quite awhile; but I know of nothing that I would rather do on that day than to see you. I think I would hang around you all day—just tag around like I used to. I would help you cook and wash dishes, and then when you laid down to rest I would want to rest with you; but I guess we would do more talking than resting. Instead, I will be on duty here that day. I will be with my "Y" boys that morning and we are going to have a Mother's Day breakfast together. I am going to take my poem you gave me along and let them read it.

Well, I guess I had better bring this to a close, and will do so with that poem.

To My Son

"Do you know that your soul is of my my soul such part,
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do;
None other can please me or praise me as you.
Remember the world will be quick with its blame,
If shadow or shame ever darken your name.
'Like mother like son' is a saying so true,
The world will judge largely of mother by you.
Be yours then the task, if such it shall be,
To force this proud world to do homage to me.
Be sure it will say, when its verdict you've won,
'She reaped as she sowed, lo! this man is her son.'—Selected.
Aloha nui,

DONALD.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round
(In Part)

Springfield, at James Chapel, June 12, 11 a.m.
Hammond, June 19, 11 a.m.
Ponchatoula, June 19, 7:30 p.m.
Pastors will please be ready to answer questions 12-19.

K. W. DODSON, P. E.

Ruston Dist.—Third Round

Dubach, at Lisbon, June 12, 2:30 p.m.; preaching at Dubach, 11 a.m.
Choudrant, at Indian Village, June 12, following night service.
Clay, at Quitman, June 19, 11 a.m.; Q. C., 2:30 p.m.
Bernice, at Oil Field, June 19, following night service.
Farmerville, at Farmerville, June 23, following prayer service.
Arcadia, at Arcadia, June 26, 11 a.m.; Q. C., 2:30 p.m.
Homer, June 26, following night service.
Simsboro, at Salem, July 3, 11 a.m.; Q. C., 2:00 p.m.
Ruston, July 3, p.m.; Q. C., July 4, p.m.
Marion, at Downsville, July 10, 11 a.m.; Q. C., 2:00 p.m.
Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a.m.; Q. C., after dinner.
Leadership Training Institute, at Clay, Sat., June 18, 10-12 a.m.
Leadership Training Week, June 19-24.
Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round
(In Part)

Adams, at Bethel, June 12, 3:00 p.m.
Hazlehurst, June 7, 7:45 p.m.; June 12, 11 a.m.
Wesson, at Wesson, June 9, 7:45 p.m.; June 12, 7:45 p.m.
B. L. SUTHERLAND, P. E.

Greenville Dist.—Third Round

Glen Allen and Winterville, at Winterville, June 12, a. m.; Q. C., p. m.
Cleveland, June 12, p. m.; Q. C., after service.
Hollandale, prayer service and Q. C., June 15, p. m., preaching, July 17, p. m.
Shaw and Litton, at Litton, June 19, a. m.; Q. C., p. m.
Rosedale, at Benoit, June 19, p. m.; Q. C., after service.
Clarksdale, prayer service and Q. C., June 22, p. m.; preaching, July 24, a. m.
Friars Point and Lyon, at Lyon, June 26, a. m.; Q. C., p. m.
Coahoma and Jonestown, at Coahoma, June 26, p. m.; Q. C., after service.
Shelby, prayer service and Q. C., June 29, p. m.; preaching, July 31, p. m.
Lake Cormorant Ct., at Walls, July 3, a. m.; Q. C., p. m.
Dubbs and Evansville, at Dubbs, July 3, p. m.; Q. C., after service.
Duncan and Alligator, at Duncan, prayer service and Q. C., July 6, p. m.; preaching, Aug. 7, a. m.
Arcola and Murphy, at Locks, July 10, a. m.; Q. C., p. m.
Greenville, July 10, p. m.; Q. C., after service.
Lula and Dundee, at Lula, prayer service and Q. C., July 13, p. m.; preaching, Aug. 7, p. m.
Merigold and Sherard, at Shipman's Chapel, July 17, a. m.; Q. C., p. m.
Tunica, prayer service and Q. C., July 20, p. m.; preaching, July 24, p. m.
Gunnison and Hillhouse, at Hillhouse, July 31, a. m.; Q. C., p. m.
E. NASH BROYLES, P. E.

Hattiesburg Dist.—Third Round
(In part)

Prentiss, at Mt. Zion, June 5, 11 a. m.; 2 p. m.
Richton and Piave, at Richton, June 12, 11 a. m.; 2 p. m.
Taylorsville, at Hebron, June 19, 11 a. m.; 2 p. m.
Williamsburg, at Good Hope, June 26, 11 a. m.; 2 p. m.
Collins, at Eminence, July 3, 11 a. m.; 2 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Madison and Pocahontas, at Madison, June 12, 11 a. m.; June 15, 10 a. m.
Clinton, at Ridgeland, June 12, 4 p. m. and 8 p. m.
Eden and Bentoria, at Dover, June 19, 11 a. m. and 2 p. m.
Jackson, at Grace, June 19, 8 p. m.; July 6, 8 p. m.
Mendenhall and D'Lo, at Bethany, July 3, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.
Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.
Vaughan, at Union, July 17, 11 a. m. and 2 p. m.
Canton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.
Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.
Jackson, at Glendale, July 24, 8 p. m.; July 25, 8 p. m.
Camden and Sharon, at Camder, July 27, 11 a. m. and 2 p. m.
Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.
Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.
Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.
Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.
Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.

Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.
Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.
Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.
Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.
Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.
J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Matherville, at Poplar Springs, June 11 and 12, at 11 a. m.
Shubuta, at Shubuta, June 12, 7:30 p. m.
Waynesboro, June 19, 11 a. m.
Bucatanua, at Lewis Chapel, June 19, 3:30 p. m.
Lauderdale, at E. Mills, June 26, 11 a. m.
Central, June 26, 7:30 p. m.
Daleville, at Linwood, July 3, 11 a. m.
DeSoto, at Hopewell, July 10, 11 a. m.
Shubuta, at Andrew Chapel, July 17, 11 a. m.
Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.
Scooba, at Long Branch, July 31, 11 a. m.
Pachuta, at Salem, Aug. 7, 11 a. m.
Enterprise, at Stonewall, Aug. 7, 7:30 p. m.
Cleveland, at Mellen, Aug. 13, 11 a. m.
DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.
Poplar Springs, Aug. 14, 7:30 p. m.
Porterville, at —, Aug. 21, 11 a. m.
East End, Aug. 21, 7:30 p. m.
Seventh Ave., Aug. 28, 11 a. m.
Vimville, at Bonita, Aug. 28, 3:30 p. m.
T. J. O'NEIL, P. E.

Seashore Dist.—Third Round
(In Part)

Logtown, at Pearlinton, June 12, 11 a. m.
Handsboro and Second Church, June 12, 7:30 p. m.
Pascagoula, June 19, 11 a. m.
Long Beach and Pass Christian, at Pass Christian, June 19, 7:30 p. m.
OTTO PORTER, P. E.

NORTH MISS. CONFERENCE

Sardis Dist.—Third Round

Olive Branch, at Oak Grove, Wednesday, June 15, 11 a. m.
Mt. Pleasant, at New Salem, Thursday, June 16, 11 a. m.
Sardis Ct., at Wesley Chapel, June 19
Longtown, at Pleasant Grove, June 25, 26.
Coldwater, at Brooks Chapel, July 3
Senatobia, Wednesday, July 6, 8 p. m.
Arkabutla, at Hunters Chapel, July 9 10.
Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.
Crenshaw and Sledge, at Crenshaw, July 13, 8 p. m.
Batesville, Friday, July 15, 8 p. m.
Oakland, at Oak Grove, July 17.
Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.
Shuford, at Pisgah, July 23, 24.
Courtland, at Center Hill, Wednesday, July 27, 11 a. m.
Tyro, at Emory, July 30, 31.
District Conference, at Coldwater, May 17, 18.

J. M. BRADLEY, P. E.

Grenada Dist.—Third Round

Holcomb, at Spring Hill, June 12.
Paris, at Pine Flat, June 15.
Water Valley, Main St., June 15, p. m.
Water Valley, First Church, May 14, Q. C., June 20.
Coffeeville, at Skuna Valley, June 17
Waterford, at Asbury, June 22.
Ashland, at Black Jack, June 23.
Winona Ct., at Bluff Springs, June 24
Ebenezer, at Liberty, June 26.
Sallis, at Bethel, July 3.
Duck Hill, at Hopewell, July 9.
Kiimichael, at Salem, July 10.
Poplar Creek, at Poplar Springs, July 14.
Pickens and Goodman, at Richland, July 17.
Lamar, at Early Grove, July 24.
Standard Training School, Grenada College, June 6 to 11.
E. H. CUNNINGHAM, P. E.

Christian Advocate

NEW ORLEANS

Vol. 79—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4029.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 16, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

BRIEFS

FINDING A BROTHER TOO LATE.

A man by the name of Patterson was in the Shreveport jail death cell waiting the day of his execution, June 1. In Teneha, Texas, a man by the same name saw notice of it in the newspapers and set out for Shreveport and there discovered that the man was a brother of his from whom he had been separated for fifty years. That is a long time to be separated from a brother, and usually, little can be done when you get him that late. Let us cross the street and see him now and maybe we can save him and ourselves.

* * *

HENRY FORD, you've heard of him, is saying some very fine and true things in his talks on the unemployment situation. You better read them. And he is paying for the space in the newspapers. O, yes, he is doing it all to sell another Ford. Say, Henry no doubt has his share of sins to atone for without your adding to your own by berating him too much. He has earned his credentials to say something along these lines. And it must not be forgotten that the man who makes a better car and sells it for a more reasonable price, even if he accumulates great wealth, the world will make a beaten path to his door even if it has to go in a Ford that should have been discarded several years ago.

* * *

SURPLUS, NOT SHORTAGE, OUR CURSE. Some editor takes his shot at the situation by saying that it is surplus and not shortage that has got us. Well, there is something to it. You could have given that old suit away and there are several books you should have thrown away, given away, or loaned, which is the same thing, long ago. But you keep wagging them around. You keep dragging that old antique around from place to place and in defense you say it has a history or that it is an heirloom. But when an heirloom is a loom and continues to loom up in the way for you to blunder over in the dark and lower your spiritual morale, then it is a menace and should be given to somebody else to tote around awhile. Yes, the farmer gets nothing for his product because of the surplus. But, frankly, there does not seem to be any surplus of common sense and moral vision and daring moral purpose.

WHEN RELIGION WAS INTERESTING

None of us can long continue to give ourselves wholeheartedly to any thing that does not command our interest. And we shall not long give our energy to the effort to pump interest into things that are dead beyond resurrection. The religion of our

day is not very interesting. Of course, there are a number of areas where it is interesting and a number of people to whom it is interesting, but in our country it has lost much of its interest. There are not enough burning bushes in our time.

The Pharisees will have to answer for much, but one of the most inclusive crimes of which they were guilty was the attempt to keep religion from being interesting. Jesus was revolutionising things. His life and ministry had come like a sweeping breeze from the mountains. His words were like fire. Publicans and outcasts gathered about him because he was interesting. Straightway the Pharisees began to complain and sought to destroy the interest.

Before the time of the Pharisees religion was interesting. It was interesting when Moses defied the king of Egypt and led

The young think that they are sophisticated when they believe nothing and have faith in no one. They think that they show that they are worldly wise when they doubt God and man and have cast every illusion into the discard.

But the old know that the only really sophisticated people are those who have lived so long and experienced so much and have seen the impossible happen so often that they can believe anything and have come to have an abiding faith in God and man.—

DOROTHY DIX.

his people out of slavery. It was interesting when Isaiah was prophet-diplomat and stood between vacillating kings and the doom of his country. When Jerusalem bogged around in the mud of that stinking old dungeon it was interesting.

Religion was interesting when Stephen boldly threw down the gauntlet to the Jews and died under the falling stones a short while later praying for God to forgive them. It was interesting when Antioch became the center of things in the Christian church. While the brethren at Jerusalem were trying to keep it from becoming interesting those at Antioch were making history. It was interesting when Barnabas set out to Tarsus to get Paul. It was interesting when Paul struggled from the pile of rocks and went on his way. It was interesting when he woke Silas at midnight in the jail at Philippi and asked him to join him in a hymn. It was interesting when he suffered shipwreck and when he stood before Nero. It was interesting when Peter refused to be crucified as his Lord because he had denied him and asked that he be crucified head down. It was not dull when the Apostle John boiled in oil and pled with his little children that they love one another.

Those were not dull days when the Christians walked into the arena and without a

whimper gave their lives to the wild beasts before they would deny their Lord. Religion had not lost its glow when Martin Luther stood before the Diet at Worms. It had not lost its thrill when Wesley went up and down England preaching Justification by Faith. It still had some daring in it when Francis Asbury was riding miles over perilous ways and sleeping on the ground and under the stars.

And there is a chance for Christianity to become interesting again in our own day. Just going through the routine of church life is not interesting. Keeping up the observance of ritual and form is not interesting. Trying to pump back into some old worn out phrases the life they once expressed is not interesting. Counting church members is not interesting, and retelling our gains and losses has little of thrill in it. The debate on Fundamentalism and Modernism is not interesting. And these things are not going to bring the youth of our day to the tasks of the church. They are going to be won to the things that are interesting and they will be willing to encounter things that are dangerous. We need not fear that a generation that lives on wings is going to be afraid of that which is high or difficult.

When we tackle the real problems of our time, social, industrial, political, economic, educational and religious in terms of our needs today, Christianity is going to be interesting again.

"Now God be thanked who hath matched us with this hour, and caught out youth, and wakened us from sleeping."

MANNERS, MODESTY AND MORALS

Someone has called this an ill-mannered age.

Having assumed no particular obligations to report everything as all right with the world, and having no special interest in being classified as either optimist or pessimist, we are going to acknowledge ourselves in agreement with this statement. With full appreciation of the many superior things of our day we are forced to say that we were used to some things in the past that would not be entirely out of place now and until we find something better. Indeed, we are letting this generation off light to bring no worse charge than that it is ill-mannered. Of course, we except those shining examples whose high demeanor may help to prove the general rule by their exception.

And, braving the danger of being accused of harking back to the "good old days," we are going to say baldly and boldly that this generation has lost something very fine that marked the social bearing of a generation gone.

(Continued on Page 8)

WAR HAS BEEN OUTLAWED

BY MRS. HENRY LEGAN

We remember four years ago, August 27, 1928, the Paris Peace Pact was signed. On this date, representatives of the 15 leading nations of the earth met in solemn council in the city of Paris and in the names of their respective peoples signed away forever the rights of those countries ever again to engage in war. Since that time, with but a few minor exceptions, all the countries of the world have entered into this agreement, which reads as follows:

"The high contracting parties, agree that the settlement or solution of all disputes or conflicts of whatever nature and of whatever origin they may be, which shall arise among them, shall never be sought except by pacific means."

This is the foundation upon which the future temple of Peace is to be built. Someone has described the Paris Peace Pact as "the blue print of the temple of peace." However high the structure of peace may be reared in the future, it must rest upon the basic fact that under the terms of this treaty war is now and ever shall be illegal.

With the exception of small groups and a few individuals here and there, the tremendous implications of this treaty have not dawned upon the peoples of the world. The officers of the United States Government and the officials of other governments of the world still continue to think in terms of war. They think of the Treaty merely as a gesture of good will, instead of an awful promise backed by the moral forces of the nations and the sacred honor of each individual citizen.

Mr. Wm. M. Justice says, "Let it be clearly understood that the Treaty does not make war impossible, but what the Treaty does do is make war forever legally impossible. Herein is the mighty difference! The status of war has been completely altered. Heretofore the inalienable right which each nation held was its right to make war at any time when its national interest dictated such a course. Patriotism was held to be very largely the act of defending one's country during war time. Now all this has been changed. The nations of the world no longer have this right. They have forever signed it away."

"The Treaty does not provide for wars of self-defense as over against wars of aggression. It outlaws all war. War is not condemned under certain circumstances and permitted under others: It is condemned under all circumstances."

"Under the Peace Pact, if war should come in the future, it will not be the 'gallant adventure' which it has been in the past, but it will be henceforth a 'national dishonor.' In other words, the Peace Pact has done for war what the nations have done for piracy, black slavery, and highway robbery—it has made war unlawful, and has put the legal machinery of the various governments and the whole force of international law against it."

"Consequently the patriot of the future will be, not the man who goes to war, but the man who refuses to go to war and reminds his government that it has signed the Peace Pact, and therefore cannot expect the law abiding citizen of this country to go to war, because under the Treaty, war is now illegal. Perhaps this may seem a very small distinction, but there is all the difference in the world. Heretofore, the man who went to war had the law on his side. Now the law is on the side of the man who refuses to go to war."

But the problem of peace is not so simple as merely signing the Pact. There are forces now

rapidly making for war, and many of our citizens and officials of the United States Government want peace but continue to think in terms of war and preparation for war.

President Hoover is quoted as having said in his last Armistice Day speech that peace is the product of the preparedness for defense.

Gen. John J. Pershing says, "Military preparedness is not an incentive to make war; it is a national insurance against war. I am definitely opposed to any reduction of armaments by the United States unless other nations are willing to make similar reductions. The United States has only 56,000 trained officers and men effective in case of emergency. Only one American in every 2,000 today is a professional soldier. While we do not need a large standing army, we do need such a professional force supported by skilled and trained citizens who could be quickly incorporated into that standing army in time of national emergency. If we had had a force of half a million trained men in the spring of 1917, the world war could have been won before the dawn of 1918. Had we had such a force, the knowledge of its existence might have kept us out of the war. Opposition to war and opposition to protection against war are two different things. We cannot prevent war by merely abolishing armies and navies."

"It is proper and reasonable that American women should abhor war. But is there any mother in America who prefers that her son should not know how to use a rifle now—when it isn't necessary—than that he should be forced to use it some day when he does not know how?"

General Pershing's argument from the viewpoint of a military general is fine, and he voices the sentiment of a great majority of our citizens. But on the other hand the advocates of the Peace Pact argue for disarmament. They say that to build a nation's foreign policy upon armaments is to build a foundation of dynamite. The perpetuation of the war system will certainly lead to further armed conflicts. The record of history is unmistakably clear at this point. Armaments have never afforded a nation permanent security and are less able to do so now than at any time in the past. Distance is being annihilated, and the peoples of the earth are becoming increasingly intertwined. The next war would be fought from the sky with poison gas and chemicals. Within another decade, hundreds of thousands of airplanes will be flying over the earth. Vast quantities of deadly poison will be available, and to rely upon armaments for security will be sheer lunacy.

Moreover, they say that the deadliest destruction wrought by modern war is not upon the battlefields, but in the dislocation of the world's system of production and distribution, from which we are suffering right now. In the event of another great war, more people will be unemployed. More will die of starvation, malnutrition and disease than will be killed with the weapons of battle. Under such circumstances the vast increase in human misery would certainly produce violent revolution in many regions. Class war would be more devastating even than international war. For humanity to maintain, in the light of such a prospect, that security may be found in armaments is to dwell in a fool's paradise which will be quickly transformed into an inferno of madmen.

Mr. Kirby Page says: "The reliance upon a large navy to protect our rights on the high seas is a futile and expensive policy." We were

dragged into the World War against our wishes, because of the doctrine that our rights as neutrals must be safeguarded, even if necessary by taking belligerent action. If we had followed the suggestion of Secretary Bryan, that our citizens be warned that if they went into the war zone, they must go at their own risk, and that our government would not take armed action in their defense, we could have stayed out of the world war. In that event, some of our citizens would doubtless have been killed and some millions of dollars worth of property destroyed, but because we sought to protect life and property by war, over a hundred thousand American soldiers were slaughtered, and the cost of the war to the people of this country, according to Calvin Coolidge, will reach one hundred billion dollars."

We are informed that the United States is now spending about seven hundred million dollars annually on the current expenses of the army and navy. Eighty to eighty-five per cent of the taxes extorted from the people go for war purposes. There are hundreds of crying needs for the funds now being squandered upon provocative armaments. Seven billion dollars a decade would make available a national revolving fund for a system of unemployment and other forms of social insurance. This amount, used as a national subsidy for a national housing scheme would wipe out all the slums of the land. With its equivalent, an educational institution costing a million dollars could be erected in seven hundred communities each year. Even a fraction of this fund put at the disposal of a National Peace Department with a Secretary of Peace as a cabinet member, would finance an effective campaign of international education.

If the peoples of the earth were not so blinded with fear and so obsessed with tradition they would recognize the futility and menace of the war system and become more interested in creating a peace system.

I understand that the Disarmament Conference is being held in Geneva, Switzerland now, and has been in session since February. It is thought that this will determine in considerable measure whether it is to be war or peace for the nations. This is destined to be one of the crucial gatherings of all times. The voice of the Christian Church is being heard in this conference. There is a Disarmament committee made up of the representatives of a number of Christian organizations, with headquarters at Geneva, where daily services of intercession in behalf of world friendship and peace are being held.

(To be continued)

BEING AN INTERCESSOR

By Rev. W. R. Lott, Contributing Editor.

The Master makes it very clear that we are to pray for each other, that we may be mutually helpful. In prayer there is an opportunity for spiritual unselfishness. Prayer is the most valued of all our possessed privileges; yet it can be had in abundance by any who will.

We can all become rich in spiritual life by just praying for other people daily. By praying for persons there is a strange way in which those people become a part of us. In sincere intercessory prayer the persons for whom we pray become of increasing worth in our sight. Our lives are rich in proportion to the number of

worth while people we can get into our hearts and carry there for their own good. To be constantly adding to our intercessory lists and recording in our minds the subjective and outward answers to these prayers makes life a real spiritual conquest.

The mother can be always praying for her little children, and most mothers do that (even in this age), and she may add to her list daily the little boys and girls who play around. These little ones will become angels in prospect when they are viewed through the eyes of sincere intercessions. The father who prays for his own son will find his neighbors' sons increasing in worth and possibility when he prays for them. The Sunday school teacher will run with joy to meet the class each Sunday morning if during the week the faces of those children have been remembered to God in prayer. The pastor soon finds that his people grow in worth and vastly so in possibilities when they are constantly on his lips in prayer. The indifferent steward, the energetic young people, the socially minded women of his church, soon find a place of love and sympathy if he daily prays for them. It might be said that becoming an intercessor is developed like an art by constant, loving practice. It will become a habit of life and yield a great joy.

In all our study, with its lessons learned, we must not forget this one. The Master said to Peter, "I have prayed for thee that thy faith fail not . . ." A chain of interest is forged around the ones we remember at the throne of grace. To pray for an enemy destroys that enemy and makes a friend out of him. Intercessory prayer harnesses all the spiritual forces known and uses them for the advancement of the kingdom of God. If the preachers will pray for their people by name and the people remember their pastors by name when they pray it will do much to advance real spiritual life in the hearts of people.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Centenary College has just closed another successful and interesting term. The president and faculty deserve the heartfelt commendation and approbation of all who are concerned in the cause of Christian education. Despite the hindrances incident to the times, the work done reflects the spirit and character of the men and women to whose care and training our sons and daughters were committed. Honorary degrees were conferred upon several gentlemen, the writer being a recipient, who, with Dr. Ruffin B. Paine, of Mandeville, La., were alumni of fifty years standing. The career of Ruffin Paine in the college at Jackson challenged the admiration of all who knew him. Though the youngest in the class of five—being sixteen at the time—he outranked any of them in mastery of the curriculum. And believe me, ye modern—I had almost said skimmers—it was some curriculum. If you have any doubts see the catalogue of the eighties, when A. B. meant both Latin and Greek in a full and frequent course. Math. and Science and occasionally a little old modern tongue, like French or German thrown in for entertainment. Centenary was signally honored in conferring LL.D. upon so thorough a scholar and so useful a man and citizen as Ruffin B. Paine, M.D., of Mandeville, La. Others no doubt were worthy who received the honors of the occasion, but to my mind he is facile princeps.

* * *

The boy stood near intently watching the man who was carving a piece of hickory clamped in a vise. From the keen edge of a drawing-knife the tressy shavings curled and fell in tiny waves. The boy asked no question. He had been taught the lesson of watchful waiting. Never a tyro followed the deft strokes of an artist on a block of marble with more intense interest and fascination than

this boy gazed and wondered. The man worked on apace and soon the watcher saw emerge from the rough clump of wood the growing outlines of an axe-handle. The joy of discovery was his reward. Now his attention deepened. The strokes of the keen blade lightened as the artisan carefully applied the finishing, shaping touches to his task. Then with a shard of broken glass and sandpaper he polished his handiwork, so that every curve was fitted to the woodman's hand. The man had wrought this shapely helve without line or measurement. Only the pattern and form as it was in his creative mind was his guide. As some poet has said, "deeply on my mind has sunk the lesson." When one by his skill in handicraft takes a formless bit of wood, or iron, or marble and therewith shapes and fashions a thing fitted to the beauty, industry, or usefulness of others, he is adding to the sum of human welfare and happiness. Then I think of another boy who no doubt in that Nazarene carpenter shop watched the shavings curl and fall as Joseph the artisan wrought on beam or bow for the farmers' use in those Gallilean fields. His construction genius! Was it not trained and developed by the lesson of toil and watching in that humble shop in Nazareth? For he went therefrom at his Father's call and worked with rough old Peter and hasty, impulsive John and James, the generous, worldly-wise Matthew, and the others. Only cross-grained, knotty Judas was a failure in the end. Infinite love and divine patience apparently had no effect on him. But when the Master Builder had finished his work on them, they started a flame that set the world on fire.

Oh, master workmen in God's great workshop of human life and human endeavor, preacher, teacher, statesman, mold, shape, fashion those committed to your care. Yours is the opportunity, yours is the material, yours is the true and tried pattern. Live it, teach it, in all patience and wisdom. And the great Artisan in the end will say, "Well done."

REV. J. F. PATTERSON

By Rev. W. Angie Smith, D.D.

Rev. J. F. Patterson, ninety-one years of age, and the oldest member, in point of service, of the Louisiana Conference, passed to his reward from the home of his daughter, Mrs. Seth Orndorf, in El Paso, Texas, Monday, May 2.

Because of failing health, Brother Patterson superannuated many years ago, and has made his home with his daughter in El Paso since that time. He was received into full connection in the Louisiana Conference fifty-six years ago. During his active ministry he served many of the most difficult places in the Conference, but was recognized as one of the most faithful and consecrated ministers in this section of the country. At no time was he appointed to any large station, but he always felt that though his appointment was small in size, it was large in importance.

Brother Patterson was born in Natchez, Miss., February 15, 1841. He received his education in the same community. During the Civil War he was a private of artillery in the Confederate Army. He was a member of the Wade Hampton Chapter of the Confederate Veterans. He was married to Miss Martha Reeves Wren, of Minden, La., June 15, 1868. She preceded him to her heavenly home many years ago.

Surviving Brother Patterson are two daughters—Mrs. Seth Orndorf, of El Paso, Texas; Mrs. Carrie P. Myers, of El Paso, and two sons, Dr. G. W. Patterson, of Douglas, Arizona, and Mr. H. T. Patterson, of New Orleans, La., a sister, Mrs. Carrie Eckhardt, several nieces and nephews, who are the sons and daughters of Judge R. H. Thompson, of Jackson, Miss.

It was my privilege for the four years I was pastor of Trinity Methodist church in El Paso to have a most intimate association with Brother Patterson. Though he was old in years, he was

young and active in spirit. He never missed Sunday school, the morning or the evening hours of worship, or the Wednesday evening prayer meeting services unless some illness of a severe nature prevented his leaving his room. He was without doubt the most consecrated character I have ever known, and cast a benediction of love and refinement upon that entire congregation by his presence. When called upon for public prayer, he talked to the Father on terms clearly showing that there was a familiarity and love existing between the Father and the child on earth. He had an unique sense of humor, and displayed it to the joy of all those who knew him. At no time did I ever hear the slightest word of complaint or criticism fall from his lips, but always words of encouragement and commendation. No individual in my congregation at any time has been a greater inspiration and help to me in my ministry.

It can truly be said of Brother Patterson, "He fought a good fight, and has now won a crown of righteousness." Death for him was only a translation from this life into the City of Light. Though he has gone from our midst, he has indelibly impressed himself upon the hearts and lives of all those who were privileged to know him; and surely we pause to express gratitude to Almighty God for the blessing his life has been to each of us.

TO THE DEMOCRATS WHO WILL NOMINATE CANDIDATES FOR PRESIDENT

1. The people are not demanding a change in prohibition law. Make no mistake about that. Millions of dollars are being used to establish the appearance of such a demand, but it does not exist.

2. So far from having failed, the prohibition law is operating today with notable success. Undoubtedly there is less drunkenness now than ever before in the country's history. Rumrunning and bootlegging are suffering a very serious depression.

3. The opening of saloons by the establishment of the beer trade or the legalization of the liquor trade in any form would be perilous in these trying times, adding to the difficulties of legitimate business, drying up sources of revenue, increasing unemployment by restricting the demand for goods and resulting in disorders.

4. The demand for resubmission of prohibition is a smoke-screen to cover predatory activities. It is intended to divert the thinking of the people from other important issues. No one believes that prohibition repeal, if submitted, could or would be ratified. No constructive alternative to prohibition has been proposed.

5. Remember: The millionaires who have been pouring out vast sums to finance anti-prohibition propaganda will have just one vote each next November.—Board of Temperance, Methodist Episcopal Church.

VACATION BIBLE SCHOOL AT COURT STREET CHURCH PROVES SUCCESS

The vacation Bible school which has been held at Court Street Methodist Church, Hattiesburg, Miss., closed its services with a picnic at Mammoth Springs with 175 children and helpers in attendance. Miss Minnie Lee Davis was in charge of plans and arrangements for the school.

The pastor of the church was holding a revival meeting during this week, the day services being at nine. The children gathered in the main auditorium of the church and Brother Roberts brought a fifteen-minute sermon to them; they then assembled in the different rooms for different groups and the programs for the balance of the day was different for each group.

Mrs. C. T. Sherman arranged the programs for the Beginners' Department, they meeting in the

ladies parlor of the church. She had arranged cardboard boxes for each child to have a play house of its own; these had been papered and had pictures pasted on the walls; other wall paper was cut in the shape of rugs for the floor. The children made cardboard furniture for their houses and then cut paper dolls to inhabit the houses. Their programs were on "Homes." There were seventeen children enrolled in this group and they were there almost every day.

Miss Minnie Lee Davis arranged the Primary programs, which were for the children up to nine who had passed the beginner age. The program for this department was on "Children of Other Nations." The children were taught something of the lives of these children in other lands; they talked about what these children give to us and what we give to them. Japanese games were played when they were studying Japan, Mexican games when studying Mexico, and so on. New Songs were learned, handwork was enjoyed, the girls making scrap books taking lessons in art or clay modeling; the boys did carpentering and clay modeling. The session ended with a Bible story each day.

The Junior groups' programs were in charge of Mrs. C. G. Sanderfer and Miss Lula Powell, their programs being on "How Nations Share." The boys in this group made a table for the Cradle Roll room, sandpapered and painted blocks for them and made bird houses. The girls made scrap books and had art lessons. New songs were learned, games played, and this also ended with a Bible story each day.

A number of girls from the Intermediate and Senior departments assisted in the work of the younger groups, some boys from these departments helping the younger boys with their handwork. Lemonade or punch was served each day at the recess period, this being furnished by some ladies of the church.

There was a splendid attendance at each session. Preparations had been made for about 50 and the first day there were about 125, and the attendance increased some each day. We feel that this splendid attendance showed that the programs were helpful to the children and interesting.

The school opened on Monday and closed Friday with a picnic. At the conclusion of the morning service the group went to Mammoth Springs and spent a most enjoyable day swimming, playing games and enjoying a good picnic dinner which had been furnished by some of the ladies of the church. No child was asked to bring anything, as there were some in attendance who could not, so the children furnished nothing but themselves, and the ladies and men of the church furnished other things necessary. The chairman of the board of stewards raised the money to pay the charges at the swimming pool so we would have a safe place for the children to swim.

A good time was had by all from the first day through the last. All the children reported having a good time and so many have asked if we couldn't do something like that over again. We feel that the children have a friendlier feeling for the other children of lands studied. They have learned how to work and play together, sharing with each other the equipment, and learning each day something that will help them live better.

Another of the results of the school was one new pupil in the Beginner department, two in the primary, and three in the Junior. These were children who had not been coming before the school.

MRS. R. E. ROLLINGS.

Whis-key is a key that will unlock Pandora's box for any nation under the sun.

* * *

A spark of enthusiasm dropped into the magazine of truth will kindle such a conflagration that all the demons of vice and greed can never put it out.

MISSIONS A BUILDER OF MORALE

By Rev. H. N. Brown, Missionary Secretary,
Louisiana Conference

II

The Missionary Cause Builds Morale in the Business World

In a previous article it was claimed for missionary activity that it builds morale in the church. In this one I am claiming that such activity builds morale in the business world.

When a great leader said that the world needs the moral equivalent of war, he had in mind the draft that war makes on a country's resources, and the ability that authorities have in war time to lay hands on those resources for war purposes, and how the martial spirit builds up morale. He might have added that the missionary cause is that moral equivalent. No other cause has the required proportions. No other cause can make such a sustained appeal to the best that is in us. And no other cause gives back to the world that feeds it richer results.

We are now living in a season of business readjustment that is distressing millions of our citizens. Some of us have lived long enough to see several such seasons. Most of them have dragged their course out for several years and crushed the fortunes of vast numbers of the people. But the crisis that occurred in 1920-21 presents a unique study in financial phenomena. You will remember with what greed the predatory interests rushed in when war restrictions on prices were removed, and how prices soared beyond all reason, until those of us who were working on the usual small incomes felt ourselves ground to powder between the upper and nether millstones of small incomes and inflated prices. That bubble had to burst. The deflation of 1920-21 was the result. But from that depression the country recovered more rapidly than from any other in recent history. Within a little more than a year the financial journals were publishing statements that prosperity was at a higher peak than it had ever been. Not that prices were so high, but the buying power was greater, and the volume of trade was so much greater as to more than make up for lower prices. We saw realized in actual experience what some hair-brained fanatic had predicted some years earlier, and his prediction had been set down as an unfounded dream, that the common industrial working man would soon ride to his work in his own privately-owned automobile. The common people again began to buy and own their homes, and to enjoy comforts that the rich had regarded as luxuries a few years previous.

Two things undergirded this prosperity that the financial journals did not take into account. First we had prohibition, and the average man faced his problem with a sober brain, and the tremendous waste of drink was eliminated, and the secular press had not yet been hired to deceive the average man into believing that the mother of all woe is sobriety. Secondly, business had been sanctified by the greatest missionary advance in all the world's history. Our own Southern Methodist Church was chosen and honored by being permitted to lead the way when Dr. W. W. Pinson prayed out and dreamed out the Centenary Movement. Our big sister of the north, the M. E. Church, joined in and went through with us. The Southern Baptist Church with its "Seventy-five Million" movement came up nobly to the line, and the Presbyterian Church with its "New Era" movement lined up another great church with us, and every Protestant church of any consequence in America was part of the great missionary advance. I think it is safe to say that not less than forty millions of protestant church members were engaged in the unprecedented task of occupying the world with the gospel forces. The industrialist, the farmer, the banker, the laborer, the stenographer and

clerk all were in the great army that had made a definite advance to take the world for Christ. The machine in factory and foundry, the plow and harvester on the farm, the typewriter and adding machine in the office were made "Holy unto the Lord," because they were related to the task of evangelizing the world.

With these two beams, a sober and a God-inspired enterprise, undergirding the business world, prosperity could not be held back. This prosperity continued unchecked until 1929.

Then we did what Moses warned Israel not to do. "When the Lord thy God shall have brought thee into the land. . . . To give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, when thou shalt have eaten and be full then beware lest thou forget the Lord." We began plunging, speculations on the stock exchanges exceeded all previous bounds, record day followed record day until men's heads got dizzy. The President and Treasurer of the United States warned the banks to curb their lending for speculative purposes. Recent congressional investigations have shown that worthless securities were being peddled by banks to their customers and they might better be called insecurities. Wildcat industries, revolutionary Central and South American governments found a ready and eager market for their stocks and bonds. But long before the shrinkage in real value was discovered we had basely denied our obligations to the missionary enterprises which we had underwritten. Our Missionary Boards were facing deficits, our missionaries were having to explain to native Christians that the Church at home could not continue her triumphant policy of missionary advance. And repudiation of sacred pledges by church members led the way of retrenchment that could not fail eventually to find its echo in the business world.

Now fellow Christians, if we shamefully led the retreat from the high purpose that built the morale of the business world, we owe it to the business world to muster our forces, organize our legions, resume the offensive, and lead the world out of this wilderness of confusion and lack of confidence. "Let us go up immediately and possess the land, for we are able to take it."

WHAT IS A NECESSITY?

By Lucy Foreman

Shall I go to one of the Leadership Schools this year? This has been a big question with me each year, but it is bigger this year than usual. Money has been scarce this year. Many uses can be made of every dollar. Just the necessities must be provided. "What is a necessity, anyway?" I ask myself. Of course a place to stay, food, and clothes come under this head. What else? Certain obligations to personal health; the health of other members of the family; obligations to help those without regular income through the community Chest and other agencies; obligations to help in carrying out the program of my Church which I consider necessary in helping people live a satisfying Christian life. Then, there is the obligation to myself and to others with whom I come in contact to help myself grow. Can I expect, hard times or good times, to continue to make some contribution to the development of others unless I am coming in contact with new thinking, with new inspiration, both general and in the field in which I work? I must spend wisely and well, but I must not let the immediate necessities entirely crowd out the necessities that make for my future worth.

When I think through the help that it is possible for me to secure in any one year, I come to the conclusion that the Leadership School is my biggest opportunity and that it is a necessity that I must provide for. Some of the reasons are:

They are held in the summer time—the best time of the year for me to leave home.

The weather is cool and pleasant compared with home—the change is beneficial.

No better leadership can be found.

There are the schools of my Church. I am a Methodist and I like to meet with the leaders of my own Church.

I will have a chance to use a good library.

I will have a chance to meet personally, and talk face to face with, the men and women after whom I am reading throughout the year.

I will have an opportunity to hear some of the leading speakers in the different fields of Christian education.

Under excellent guidance, I can do some studying in the subject that I need.

I will have an opportunity to come in contact with many people over a wide territory, doing the same type of work I am doing.

I will have a chance to feed my soul on the beauties of nature.

Can I class my attendance at one of the Leadership Schools under the head of a necessity? I can sincerely claim it as such.

Dates of Leadership Schools Mount Sequoyah

First Term Leadership School, July 14-26 (Board of Missions co-operating).

Superintendent's Conference, July 23-25.

Second Term Leadership School, July 28-August 11.

Third Term Young People's Leadership Conference, August 12-24.

Lake Junaluska

First Term, Young People's Leadership Conference, July 14-26.

Second Term Leadership School, July 28-August 11 (Board of Missions co-operating).

Superintendent's Conference, August 13-15.

Third Term Leadership School, August 16-30.

Write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for catalog and full information concerning the schools.

PASTORS' SCHOOL, SEASHORE METHODIST ASSEMBLY

June 27-July 8, 1932

The following is the official list of instructors, courses and texts for the Seashore Pastors' School, June 27 to July 8. The books needed, as well as a complete display of books from our Publishing House, will be on the grounds, but we publish them at this time so that pastors and others attending, who have these texts in their library already may bring them along when they come.

1. "Evangelism," Dr. O. E. Goddard. Text: "Evangelism in the Sunday School," Chappell, and supplementary materials.

2. "The Bible and Missions," Dr. O. E. Goddard. Text: "The Missionary Message of the Bible," Cook.

3. "The Pastor and His Task," Dr. Ed. F. Cook. Required references: "The Pastoral Office," Beebe.

4. "Worship," Dr. Ed. F. Cook. Text: "Training the Devotional Life," Weigle and Tweedy, and supplementary materials.

5. "The Teachings of Jesus," Dr. W. F. Quillian. Text: "The Message of Jesus," Branscomb.

6. "The Moral and Religious Development of Israel," Dr. Claude Orear. Text: "The Origin and Growth of the Hebrew Religion," Fowler.

7. "The Mission of the Christian Religion," Rev. O. L. Simpson. Text: "The Program of the Christian Religion," Shackford.

8. "Lesson Materials in Christian Education," Rev. O. L. Simpson. Text: "Lesson Materials in the Church School," Bowen.

Undergraduate Courses First Year

1. "Christian Doctrine," Dr. W. M. Curtis. Text: "Christian Doctrine," Dale.

2. "New Testament," Rev. A. K. McLellan. Text: "The Four Gospels and Acts," with "The Making and Meaning of the New Testament," Snowden.

3. "Wesley," Dr. J. L. Decell. Text: "Wesley and His Century," Fitchett.

Second Year

1. "Logic," Dr. A. S. Lutz. Text: "Logic," William Minto.

2. "The Christian Faith," Dr. W. M. Curtis. Text: "The Christian Faith," Curtis.

3. "Church History," Rev. W. W. Woollard. Text: "History of the Christian Church," Fisher.

Third Year

1. "Ethics," Dr. J. A. Smith. Text: "Elements of Ethics," Davis.

2. "Virgin Birth," Dr. J. L. Decell. Text: "The Virgin Birth of Christ," Orr.

3. "Christian Evidences," Rev. R. G. Lord. Text: "Evidence of Christian Experience," Stearns.

Fourth Year

1. "Manual of Discipline," Rev. W. W. Woollard. Text: "Last Edition."

2. "The Resurrection," Dr. A. S. Lutz. Text: "The Resurrection of Our Lord," Milligan.

3. "Grounds of Theistic Belief," Dr. J. A. Smith. Text: "Grounds of Theistic and Christian Belief," Fisher.

Rates

Fee—\$2.50 for the session, or 50c per day.

Board—Two in a room, \$16.50 for the entire time. Four in a room, \$13.75 for the entire time.

For further information write your Conference Executive Secretary of Christian Education.

A. Y. BROWN, Treas.,

Seashore Methodist Assembly Pastors' School.

BATON ROUGE DISTRICT CONFERENCE

As usual the Baton Rouge district maintained the high standard that always characterizes its conferences in the session at Kentwood, May 26 and 27. The spirit of the gathering was excellent and the outlook very hopeful in spite of the stringent times.

Outstanding among the speeches delivered before the body were two delivered by Brothers H. N. Brown, of Lafayette, and D. B. Raulins, editor of the Advocate, in the interests of Missions and the Conference organ. Rev. C. C. Miller, D.D., delivered a fine and stirring address on the prohibition question. Brother Vaughan, of the Ruston Orphanage, was also a much appreciated speaker.

The preaching for the conference was done by Rev. Lastie N. Hoffpauir, Rev. H. M. Johnson, and Rev. J. B. Shearer. These brethren delivered excellent sermons which were all well received.

Rev. K. W. Dodson, presiding elder, though new to this district, already has a warm place in the hearts of the people of the church as well as those of the preachers. His sweet spirit in the management of the affairs of the conference was much appreciated by everyone.

The following visitors attended the conference: Dr. Briscoe Carter, Rev. A. M. Wynne, Rev. H. G. Roberts of the Mississippi Conference; Rev. C. Walter Jones of the local Baptist church, Rev. B. H. Williams of the Mississippi Conference, O. H. Cline of Lubbock, Texas; Mrs. J. J. Carmickle of New Orleans and others.

The resolution which follows expresses the feeling of the conference regarding the entertainment it received—entertainment which any group might be proud either to provide or to receive.

* * *

We have delightfully enjoyed our stay in Kentwood as the guests of the good people of this city.

We wish especially to express our appreciation for the hospitality accorded us in the homes of the community, and to the committee arranging the assignments.

The meals served at the Masonic Lodge were enjoyed by all.

Rev. J. W. Sudduth has been untiring in his efforts to make everyone feel at home and enjoy his stay.

We, your committee, wish also to express our love and appreciation to Rev. K. W. Dodson, our presiding elder, for his kindness and brotherly love to the pastors and laymen of the district during the conference.

To all of these we express our appreciation and pray God's blessing upon you until we meet again.

Be it further resolved that a copy of this resolution be sent to the New Orleans Christian Advocate.

* * *

The need for theological scholarships at S. M. U. was presented by Rev. J. H. Bowdon, the secretary of the conference, and an offering taken which netted a goodly portion of the amount needed.

The following were elected as delegates and alternate delegates to the Annual Conference:

Principals—K. I. Bean, J. R. Abels, W. H. Underwood, W. S. Holmes, Mrs. J. W. Sudduth, J. H. Rhodes, Mrs. E. W. Chaney, Rev. A. A. McKnight, Mrs. R. S. Walton, Mrs. A. D. George, Mrs. A. A. McKnight, Mrs. R. L. Clayton.

Alternates—Wiley Stafford, Miss Fannie Reams, Mrs. F. N. Sweeney, Mrs. J. B. Magee, Mrs. C. C. Miller.

CHARLES E. McLEAN,
Assistant Keeper of the Papyri.

BOARD OF TEMPERANCE AND SOCIAL SERVICE, METHODIST EPISCOPAL CHURCH, SOUTH

The annual meeting of the Board of Temperance and Social Service, Methodist Episcopal Church, South, will be held at Lake Junaluska, N. C., beginning at 8 p. m., Thursday, July 7, 1932, continuing through July 8.

Public conferences led by Drs. Mary Harris Armor, A. C. Millar, the president, secretary, and other members of the board will be held as opportunity permits. The members of the board who will present the attitude of the General Conference on Prohibition to committees on resolutions of the Democratic and Republican Conventions, will make their report.

Bishop James Cannon, Jr., the president of the board, is expected to preach on Sunday, July 10, in the morning, on "The Law of Love—Our Neighbors at Home," in the evening "The Law of Love—Our Neighbors Abroad."

EUGENE L. CRAWFORD, Sec.

DR. QUILLIAN AND DR. CRAM WANT TO MEET YOU THERE

In the interesting series of events announced for the assembly season this summer, none should prove more valuable than the Conference and Leadership Schools conducted jointly by the Board of Christian Education and the Board of Missions, July 14-26, at Mt. Sequoyah, and July 28-August 9, at Lake Junaluska. Courses in Christian Education and special courses in Missions will be offered, and joint platform meetings each night will feature inspirational addresses by outstanding men of the country. In the new program of Missionary and Religious Education in which the two boards join since the last General Conference, we have the plan actually working in finest co-operation in the two leadership schools, one at Lake Junaluska and one at Mt. Sequoyah.

Representing the two boards supporting this conference, we call upon our people to join rest and recreation with profit by turning away from the heat and toil, and on trains, buses—in automobile by whole families—come apart for two weeks for the intercourse and uplift to be found in the high altitudes of these beautiful Methodist summer capitals.

W. F. QUILLIAN,
W. G. CRAM.

HOLMESVILLE'S DIAMOND JUBILEE

It was the privilege of the writer to attend the seventy-fifth anniversary of the dedication of the Holmesville Methodist church on Sunday, June 5, and at the request of the pastor I am writing an account of the happy occasion.

A well-prepared program was given at the morning hour under the direction of the popular and efficient pastor, Rev. B. H. Williams, of Osyka. Following the singing of old hymns in honor of the occasion, four children were dedicated to the Lord by the pastor in baptism. Mr. Brumfield sang a delightful solo and he and Miss Alford sang a helpful duet. Rev. M. K. Miller preached a soul-stirring sermon from the text: "Art thou he that should come, or do we look for another?"

At the noon hour an appetizing lunch was served under the trees and local Methodists and others joined with friends who had come from afar in pleasant conversation and social fellowship. The afternoon service was given over very largely to historical reminiscences. After a solo by Rev. M. K. Miller, Miss Ruth Brent read the history of Holmesville church and others, including Rev. L. F. Alford, Rev. N. E. Alford, Mrs. Robert Bridges, Mr. William Ferguson, and Rev. M. J. Miller gave personal experiences and memories of the church in former days. It was a happy occasion and all rejoiced in the fine fellowship and genial spirit of the day.

The Holmesville church as an organization is more than a hundred years old, having been established in the early twenties, but the present building was erected about 1854 and was dedicated on the first Sunday in June, 1857. Very little is known of the dedicatory services, except that Rev. H. N. McTyeire, of New Orleans, afterwards Bishop McTyeire, preached the sermon. All of the church building had been completed at that time except the ceiling, which was put in after the war, as were the shutters for the windows. The church was painted in 1908.

The present building was constructed by slave labor under the direction of the following persons: Mrs. Patsy Quin, Judge H. M. Quin and wife, Dr. George Nicholson and wife, Dr. Jesse Wallace and wife, Mr. Hugh Franklin Bridges and wife. Every piece of timber put into the church at the time of its erection was hewn by hand; in fact, everything necessary for the building was made by hand and was of such excellent material that it stands today and will stand for many years to come.

Time would fail to tell of the noble men and women who have lived in this community and have been members of this church. Among them were the Lewis family (Uncle Quinnea and Aunt Patsy are buried at Holmesville) the Quins, Bridges, Fergusons, Alford, and a host of others whom the writer does not know by name but whose memory is enshrined among the people of this community. Before the Civil War Holmesville was a place of considerable prominence, serving for half a century as the county seat of Pike County. The town was laid out in 1819 and was named for Governor David Holmes. After the construction of the Illinois Central Railroad and the removal of the county seat to Magnolia, it gradually diminished in size until at the present time it is only a small village.

One of the most interesting memories of Holmesville is that of Kavanaugh College, which was carried on at this place by Rev. H. Walter Featherstun from 1884 until 1890. None of the college buildings are standing, but a number of persons were present at the diamond jubilee who were former students at Kavanaugh. While it lasted less than a decade, it educated a noble group of young men and women who have played a large part in the affairs of Mississippi. The college conferred at least one honorary degree, that of Doctor of Divinity on Rev. J. M. Weems.

The most notable service that Holmesville church has rendered to the kingdom of God has

been in sending out preachers of the gospel into the ranks of laborers for the Master. Sons and grandsons of this church in the ministry were H. P. Lewis, Sr., W. B. Lewis, W. H. Lewis, B. F. Lewis, J. T. Lewis, H. P. Lewis, Jr., B. W. Lewis, J. M. Lewis, O. S. Lewis, N. E. Alford, J. M. Alford, J. A. Alford, L. F. Alford, C. W. Alford, Oliver Felder, T. A. Ferguson and J. D. Warner, also one deaconess, Miss Anne Alford, now stationed at Kansas City, Mo.

The following, and possibly others, have served as presiding elders of the district in which Holmesville is located since the building of the present church: James A. Godfrey, John A. B. Jones, William Bryant Lewis, James M. Weems, Robert D. Norsworthy, H. W. Featherstun, George H. Thompson, B. F. Jones, T. W. Adams, J. T. Leggett, Robert Selby, I. W. Cooper, H. M. Ellis, W. H. Lewis, J. L. Decell, and B. L. Sutherland.

The following pastors have also served the church in the memory of those who still live in the community: H. P. Lewis, R. B. Downer, W. B. Hines, J. W. Sandell, B. S. Rayner, J. Herbert Woodard, B. H. Fawls, J. W. Ellison, H. W. Featherstun, R. Bradley, H. M. Ellis, P. H. Howse, M. J. Miller, E. L. Alford, J. B. King, J. L. Decell, J. C. Ellis, J. A. Wells, W. W. Moore, E. J. Coker, T. M. Ainsworth, H. C. Castles, H. E. Raley and B. H. Williams, the present pastor.

It was a distinct privilege to worship with this good people on the seventy-fifth anniversary of the dedication of their building and to wish for them many more years in this church as a place of worship.

J. B. CAIN.

THE CHURCH AND THE DUTY OF THE HOUR

With the suddenness and involving momentum of the deluge ramifying into all the inlets and interstices of the earth, and with the remorseless, grinding attrition of the glacial age, this depression has come upon the whole world. It has already assumed proportions of a major human calamity, and the end is not yet. It found the world of men singularly well prepared for its reception, full of national and social jealousies, suspicions, fears and acquisitive antagonisms. It easily invaded such a world, whose outposts one might say were surrendered in advance, and which possessed so little inner unity of heart.

Almost as alarming as this visitation itself has been our antediluvian blindness in appreciating it. "As it was in the days of Noah, so . . ." Even yet there are many, both in Church and State, who do not seem to see that this is no casual pause in the line, but the ending of a canto, a complete break in the manuscript of human history; that this is no mere seasonal or periodic depression, but something epochal and cataclysmic. The old verger, Time, is standing in the belfry of eternity pulling the bell-rope for the tolling of another hour of human destiny. It is the reductio ad absurdum of another system that has proved itself false. It is the "Mene, Mene, Tekel Upharsin" of that writing Hand that appraises and scores out all our solecisms, cynical insincerities and inhumanities whatsoever, and rings down Nemesis upon them.

Coupled with this blindness regarding this world crisis, and largely because of it, has been our futility, ineptitude and helplessness in meeting it. The old habits of thought and the old ways are slow to die. There is little constructive thinking or doing, there is an amazing lack of forthright and valiant leadership. Our Legislative Assemblies, Federal and Provincial, still carry on in the old wasteful, inane, partisan manner, like small boys playing marbles when the country is in a state of war. Everywhere there is slide-stepping, and obdurate Pharaoh-like hardening of the heart on the part of the powers that be, that only makes catastrophe more sure. We are dealing with results, not causes, as an intelligent workman said recently. We have spent huge

sums on relief and even this palliative of the desperate needs of the hungry and distressed has been vitiated by the most damning corruption that makes even Beauharnois a thing of light. That a man high in public office should appropriate from Government funds for the needy with which he was entrusted the sum of \$50,000 in his own ends, is something so sinister and infernal that no Dantesque horror is too gruesome to portray. To such depths has our public life in this country descended that it seems like a game-preserve of "Mammon, the last erected fiend that fell. It has been estimated in connection with these Government relief funds in these stressful times that so much leakage is there in graft and overhead that only about twenty-five per cent gets to the claimant needs of those for whom they were designed.

Surely it is time to end all this. Surely it is time to stop fiddling when Rome is burning. Surely it is time for some super-Government to arise of the resolute, the enlightened and the sincere. Surely it is time that Canadians who have any honesty of heart, any clearness of insight and force of will should convene to give leadership to this country when all the distress signals are out in this storm that sweeps the world. This is no time for deck-quoits; it is a time for life-belts and all hands on deck. Discarding all temporizing, antiquated, brass-buttoned methods, this country right now should be placed close-reefed, and all hatches down, under a Council of State to see whether with God's stars still above us we can outride this storm.

It is just here that the Church should come in with its prophetic right of leadership. Why should the Church continue to be a log dragging behind a rudderless ship? She missed her appointed place of vision and leadership, as we all know, during the Great War and became a mere handmaiden of the State—has suffered for it ever since. Is she now through being so much in the tolls of the present world-order to miss the unexampled opportunity these times present of leading the way to higher ground? Already there has been much side-stepping and timorous delay. A year ago in one of our Western Presbyteries a resolution was moved calling on The United Church, or The United Church in conjunction with sister Churches, to give leadership and to draft some considered plan of social reconstruction. At the Conference to which this resolution was forwarded *simpliciter*, in the very heat of the discussion on this whole situation, the Laymen's Association brought in their resolution calling on the Church to give leadership. Yet nothing has been done and we are witnessing everywhere "the subsidence of our foundations." Banks are withdrawing credit, municipalities are on the verge of going into receivership, our educational program being cut and cut, multitudes of our citizens mouldering and rusting in disuse and children without necessary food.

Surely the cry of it all should rouse the Christian manhood of this nation to action. Instead of cowering like ignorant savages before the ominous and the unknown," as Miss Jenny Lee Latour, M.P., of Scotland, has said recently, we should front the Apollyon and accept the challenge of conflict. Our creeds must become deeds, or they will cease to be creeds. A college-bred business man in conversation lately said, "If the Church does not take her stand now courageously she will find when the new order of things is ushered in she will be left in the discard like the Church in Russia." But already in the City of Cleveland, six hundred ministers of all Protestant denominations of Ohio have met and drafted "A Charter for a Christian Social Order." This should be followed by a similar gathering in Canada.

Then let there be a joint gathering of leaders, lay and clerical, of both countries, to send out to this whole continent "A Christian Declaration of the Rights of Man." For unless the Church, as the body of Christ, is prepared to be offered up, it cannot hope to live by His Spirit in the

new and better world that is to be, and unless our own Church is prepared for a great adventure of faith, is ready to risk death as an organization it will not be worthy of the name of The United Church of Canada.—The New Outlook.

REPORT ON CHARITY HOSPITAL WORK

By Rev. James T. Harris, Chaplin

Your representative in Charity Hospital is still endeavoring to minister to all the Methodists in this great institution. I believe we are safe in saying that we visit between forty and fifty of our members from all over the state each week. Besides these we are also able to see some who are not members of our Church and find a real welcome from some of the inmates who are members of the Catholic Church. One example outstanding in the last week was a visit made to a young man of the Catholic faith whom we met some weeks ago in visiting one of our Methodists in the Tubercular wards. This young man had been transferred to another ward and was quite sick. On inquiry he was located and visited. With real sincerity he said he had been afraid that he would not get to see us any more since he was transferred and begged us to not forget him.

I wish that each of you could know how very much joy the visit of a Methodist preacher will sometimes bring to the life of these people who are sick and away from home. The confidences they disclose and the questions they ask indicate the real welcome your representative receives. One lady after our prayer together this week with tears in her eyes said, "Oh, thank you Bro. Harris." Another who on our last visit was much discouraged and ready to give up now was laughing and told us much about her family back home and asked certain favors of us which were gladly performed. Our visits during the last month have been most interesting in their variety. Little boys ten years old, to people in the shadowy part of life afflicted with every manner of disease. Our outside activities arising out of contacts made in the hospital have included the placing of a discharged inmate on the train for home, the visit to a patient in her home, this patient being desperately ill and wanting a Methodist preacher to pray with her before death should come, and the burial of one patient who died in the hospital. During the last few days, through the assistance of some friends in the hospital force we have been able to contact with some of the management of the hospital, meeting many of the internes and most especially Sister Stanslaus the head sister of the hospital, and from her receiving assurance of any co-operation in our work that she could give and granting us certain privileges that will help greatly in our work.

On each fourth Thursday evening we hold services in the Protestant Chapel for the nurses and convalescent patients. Between fifty and sixty are usually in attendance at these services.

NEW QUESTIONS FOR PREACHERS

We are familiar, as Methodist preachers—perhaps too familiar—with the many questions that are to be asked in the course of the conduct of the business of the church. Pastors are accused of being especially interested with "Question 33," but that they seem forgetful of certain others. He is very much interested, at Annual Conference, in "Question 45," but he may not be so keen about some others in the list.

At a district conference certain questions are to be asked. In the main they are the same old questions. We expect them. But what got us off on this subject was a set of questions that were asked at a session of the Newton district preachers' meeting. We do not recall having seen them in the Discipline, but they impressed us as being quite pertinent. We give them to you.

1. "What books have you read since conference?" Perhaps some "busy" pastor might, with some irritation, ask, "Why bring that up?" Presumably these questions were not asked just of undergraduates, but all the pastors of the district. But did not Paul, young Timothy's presiding elder, say, "Give attention to reading"? Unless preachers give attention to reading, and careful reading at that, those two questions mentioned above will come to have a tragic meaning.

2. "What are your plans for the year?" It is not hard to imagine that question on the lips of Wesley. If he were living today he surely would be interested in the program and plans of the church. We preachers, some of us, have been accused of planlessness. We do have a system that tends to run itself in a way. Sometimes we are disposed to "pick up our feet and ride." "Every preacher has a church and every church has a preacher," is a boast of Methodism. But it might be well to inquire what kind of a church and what kind of a preacher. It is more necessary than ever that a pastor have a program for his church. The local church is coming into its own. Its task must be conceived in terms of its own community and its needs, and in terms of the larger organization of the entire church. Southern Methodism is made up of its separate churches. A preacher should plan his sermons, his services, his pastoral ministry.

3. "What definite goals have you adopted?" Yes, I hear one preacher sigh and ask, "Why worry about goals, objectives, etc.? That is just a lot of modern tomfoolery. Is it not enough to preach the gospel?" But I watched that same preacher when he was getting ready for his vacation. He went down to the garage and asked the man for a road map. The garage man asked, "Where are you going?" "Well, I want a map of the states of Mississippi and Tennessee." "What do you want with that?" The preacher gets peeved with the man and says with some emphasis, "Well, I am going somewhere, that's why I want it."

That is what the elder had in mind in asking his preachers this third question, perhaps Questions 2 and 3. When a man starts on a vacation he wants to settle on two things at least with reference to the trip: the points he is to visit and the roads to them. Or, in other words, he is of necessity interested in goals and plans for reaching them.

No preacher need tease or try to fool himself into thinking that he is going to get anywhere in his ministry if he have no goal and no plan for reaching it.

The Home Circle

STRAWBERRY SHORTCAKE

"Strawberry shortcake today, children, and the biggest piece for the best report card. Today's report card day, isn't it?" said Mrs. King as her children started for school.

"Yes, and I'll get it, mother?" eight-year-old "Bob" called back.

"I'll beat him, mother," said John, ten.

"I'll lose it. I always do," was slow but sure Judson's cautious retort, "Jud" was twelve.

"You're all welcome to it," said Kate, the fourteen-year-old leader of the flock.

"Good-by, good-by, mother. You're a dandy," they chorused as off they went.

Mrs. King had a thousand things to do that morning. She sighed as the clock struck its thirty-third reminder.

"Dear me! I wish I hadn't promised shortcake. Can't go back on my word, though, especially in view of the report card promise."

So the shortcake was sandwiched in, but not quite all of it.

Judson was first in at noon. He ran almost the whole way from school and for a good reason.

"Gee, mother. I've got it. First time for me.

Kate's next. My, but the shortcake smells good. Mother, you're a prize!" said he, hurriedly kissing her as she was putting the last touches on the dinner.

"And so are you, Jud," she answered.

"Hurrah for Jud," chorused Bob and John as soon as they came in.

"Biggest piece of shortcake, too, old fellow," John added.

"Well, you earned it all right. And in English, too. From Miss White! How I remember her close marks!" said Kate as they were putting on the bread and water.

All the time Mrs. King was putting down a poor mark for herself and for her memory at the gas stove in the kitchen.

"Heavy as—" she started to say to herself under her breath. Then she spied the new hatchet in the corner where some one had left it out of its cellar place.

"Kate," she called, just as she was putting the last berries over the last of the five biscuits—one extra big for the winner—"Kate, please put this hatchet in the center of the table."

"Why, mother, I don't understand."

"I do."

And on went the hatchet to the surprise of the boys.

"Nice way to fix Jud, mother, give him the ax for getting the best report," laughed John, as Mrs. King sat down at the table with her children, but she made no answer.

The big shortcake biscuits were brown to a turn and looked perfect. And "perfect," Kate was quick to call them in praise of her mother.

But Mrs. King's mind was on her chief thought, "Who would be first?"

Bob said grace that meal.

John was the first to try to eat the shortcake. Hard, tough—what it was he didn't exactly know, but he knew it wasn't right.

"Well, believe me, I'll say nothing about it to hurt mother," he thought to himself.

"Gee!" he said, after taking a big bite that he had managed to cut through without making a big spill on the tablecloth. "That is great! Novelty shortcake, and good, too."

Kate knew at the first taste what was the matter.

Mother kept a serene face, and mustered a big smile.

"Who can give it the best names?" Kate called out.

"Balloon ballast," John answered quickly.

"Good," said mother.

"Corking street paving," said little Bob.

"Not 'corking.' That's light. Ocean liner anchors," shot Jud.

"'Eat and be anchored' is a good slogan for this dinner," said John.

"Mother's mistakes," chimed in their mother.

Now all were laughing and having a great time, and all were eating, too.

"Now we know what the hatchet's for, mother," said John.

"But we didn't use it, did we, mother?" Jud added.

"No, children, you didn't. You've been great about it. I forgot the baking powder. First time in my life. And in the report card prize, too. To the first one who was going to knock I was going to say, 'Use the hatchet, and it will be easy to cut,' and here you've all taken my mistake so splendidly."

"Sure, mother. Why, our teacher tells us she'd rather we'd learn not to hurt people's feelings and politeness and honesty and such things than to have us make the best marks in our studies. And you've always taught us that, mother," said John, getting up to go around the table and kiss his mother.

"Gee, mother, Kate never said a joke. She's got to make up something," said Bob.

"Mother's mighty munchers," said Kate as she looked at the clean-up shortcake plates."—Norman C. Schlichter, in Religious Telescope.

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

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Editorial

MANNERS, MODESTY AND MORALS

(Continued from Page 1)

In the better homes of that earlier day—and we speak in terms of quality rather than quantity—wealth having little to do with it—there was carried on a type of education that was not a matter of schools and text-books. It was sometimes spoken of as “good breeding.” It was the opposite of boorishness and brassiness. It was what one might call, without apology or explanation, culture.

This thing we call manners took the direction of respect for old people. We should rise when they entered the room, surrender our comfort and put the strength of youth at the disposal of age. A boy was taught to be courteous to ladies and maintain the attitude of chivalry. A glass of water should be brought for the visitor, and a guest should be shown special favors. All these favors and courtesies had incidental and passing value to the one receiving them, but they had large and permanent value to those who were schooled and disciplined by them.

Modesty was something we associated with the feminine division of the group, but they had no monopoly upon it. A man might possess the same quality without surrendering anything essentially masculine or manly. There was a fitting reserve that should mark the well bred. It did, for real gentlemen, have special meaning as it related to ladies. No worthwhile man has ever wanted a woman to cheapen or make herself common. And this careless bearing of a woman did not mean that she was necessarily of bad character, but it did mean that she had some of the characteristics of those of questionable character.

Morals are the accepted practices of a given group of people. An individual may establish for himself his own code of conduct, and yet he is to a greater or less extent indebted to his group. Our morals are a social and community product. For that reason one group may have one standard and another group or community may have quite another. One of the great ministries of the Christian religion is its vast extension of the zone of morals.

Of course, there are ways of accounting for the bad manners of our time. For one thing the World War loosened the under-pinning of our standards of social living. The uniform was taken in lieu of social standards and good manners. This is a

part of the curse of war. Woman suffrage meant a larger liberty that, in a measure, forgot that there was anything fine in the earlier day. Few men feel inclined to lift their hats to a cigarette-smoking woman. Then there was the coarsening effect of the modern behavioristic psychology which cursed us with a barn-yard morality.

Now this matter of manners and modesty is something more than a becoming decency. It is humanity asserting its claim to a finer destiny than the brute. It makes the difference in eating and dining. It is the difference in a boarding house and a home. It is the difference in coarseness and refinement. It is the elegance and artistry of living.

This is a plea for a courtesy and chivalry in keeping with the finer possibilities of our day.

PERSONAL AND OTHER NOTES

Be on the lookout for Dr. J. L. Decell's Fraternal Address to the A. M. E. Zion General Conference. It will appear shortly in the Advocate.

Miss Charlic Carter, Jackson, Miss., says that she is delighted with the Advocate and counts it among her regular reading.

Turn to page 10 and read the letter we are publishing from “An Old Subscriber.” Then let us hear from you.

Yale University has eliminated the Latin and Greek requirements for the bachelor of arts degree.

Bishop E. D. Mouzon will succeed Bishop W. B. Beauchamp, deceased, as President of the Board of Trustees of Scarritt College.

We had a good letter from Dr. L. L. Cowen, Central Church, Meridian, Miss., telling us about his appeal for subscriptions. We feel sure that it will bear fruit and that shortly.

“I love the Advocate and wish for it great success,” are the cheery words accompanying the renewal of Mrs. Mary E. Welch's subscription. Sister Welch lives at Collins, Miss.

Rev. R. S. Walton, Amite, La., may have a crash occasionally with an automobile, but he moves steadily ahead with his work. He has just sent in some more subscriptions.

Rev. R. H. Clegg corrects us about his Advocate campaign and backs it all up with proof. So, all we know to do and all we want to do is to acknowledge the mistake and thank him. Thank you, Brother Clegg.

Readers will have noticed the report of the commencement of the MacDonnell Wesley School at Houma, La. Rev. Alvin Smith, one of our local preachers, sent it in with the assurance that the Advocate is appreciated in that community.

Dr. and Mrs. A. M. Serex and their small son have sailed for Brussels, Belgium, to visit Dr. Serex's parents. Those desiring to correspond with Brother Serex can do so by addressing him care 119 Avenue Coghén, Noclé, Brussels, Belgium.

The editor has been away to Mansfield, conducting a course in the Bible in the Young People's Assembly, and the course in Worship for the Training School at Mansfield church. He reports an enrollment of forty in one and twenty in the other.

Mr. T. C. Charles, superintendent of the Cruger, Miss., Sunday school, reports that he read the editorial on the Lindbergh baby to his school and then had them pray that our country might be freed from the blighting curse of lawlessness and crime that is upon us.

Bishop W. N. Ainsworth delivered the commencement address at the graduation exercises of Asbury College, on June 7. The College closed its forty-second year with a class of ninety-two. The Theological Seminary granted seventeen Bachelor of Divinity degrees.

As a result of the revival conducted at Park Avenue Church, Shreveport, where Rev. L. W. Cain is serving his first year as pastor, over 20 new members were received into the church by vows and baptism. Rev. Thodore Copeland, general evangelist, did the preaching.

Paul Ramsey, son of Rev. and Mrs. Jno. W. Ramsey, after a successful year in Millsaps College, where he made the second highest grade of the entire student body, is now at home with his parents at Vimville, Miss., where he will spend the vacation months. Paul was a member of the Freshman class.

Dr. V. C. Curtis, presiding elder of the Columbus District, North Mississippi Conference, has been devoting much time assisting the pastors of his district in meetings. He is at present in the midst of a revival at Central Church, Columbus, of which Rev. C. L. Rogers is the pastor. We hear only good things from up Columbus way.

On June 8, at the Mt. Olivet (Miss.) Methodist Church, Miss Elsie Evans was happily married to Mr. James Woods, of Accrington, England. The bride is the daughter of Mr. A. W. Evans, a leading layman of the Mt. Olive church, and a granddaughter of the late Rev. B. S. Rainer, one of the “Sainted Dead” of the Mississippi Conference. Rev. J. H. Jolly, her pastor, officiated.

It is with much regret that we learn of the illness of Dr. J. T. Leggett, presiding elder of the Jackson District, Mississippi Conference. Dr. Leggett, who has been under the Doctor's care for the past four weeks, has been ordered to the Gulf coast for a complete rest. We pray God's richest blessing upon him and wish for him a speedy recovery.

Rebecca Raulins, daughter of Rev. and Mrs. D. B. Raulins, this city, graduated from the Gretna High School with honors, having been chosen valedictorian of her class. She won the Sophie Newcomb Scholarship offered each year to the student with the highest average, and also the General Proficiency Medal presented annually by the Interstate Bank of New Orleans.

Martin Hebert, Jr., son of Rev. and Mrs. Martin Hebert, of the Epworth Methodist Church, New Orleans, was among the large number of graduates from the Warren Easton Boys' High School on June 7. Martin was presented a medal for having won the contest for the best single instrument player in the school. He plays the trombone.

“I have always been diligently for the Advocate, and if possible will renew all subscriptions and secure some new ones, but I must avoid the traffic jam and drive carefully.” That is the way Rev. S. A. Brown writes. What he is saying is that he is putting everything in its place, and that no interest of the church is going to suffer on his charge. So we just punch the button, throw the green light on him, and say, “Drive ahead.”

“Everything goes well at Lumberton. We face the future with faith and courage.” These cheering words come from Rev. M. L. McCormick, our pastor at that place. Brother McCormick has just closed his revival meeting in which he had the assistance of his three brothers, E. A. McCormick, Summit; C. L. McCormick, Hickory, and Q. McCormick, Mt. Olive. The McCormick quartette was a feature of every service.

A letter from Mrs. N. R. Farmer, McCall Creek, Miss., brings a good word. The above address is the first this editor ever wrote upon paper, and nothing ever occurs in that community that does not interest him keenly. The letter brought some subscriptions. “I just want to tell you that McCall is not giving up. If everyone is pleading hard times we have just organized a Missionary Society with twenty-five members. But how could anyone sit still with such a wonderful pastor as Brother Anders backing us in everything we do?” That is the spirit that conquers.

Did you know that there are 2,840 Advocate subscribers who have neglected to forward their renewal checks? Are you one of this number? The address label on the front of the paper bears the date of expiration. Check up on your account now. If your subscription has expired, won't you kindly forward your check for \$1.50 to cover? It means that you will continue to receive the weekly visits of your Conference organ for another year at less than three cents a week—it also means that the manager will have \$4,260 with which to meet pressing obligations. Yes, so little means so much. Renew your subscription NOW.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: An excellent program has been suggested for "Laymen's Day," and every district has been provided with pamphlets for use of pastors and lay leaders as a basis for the discussion of "The Ideal Layman." We are hoping for an observance of the program in every charge with anticipated results that will be lasting in effect.

The report of the Conference treasurer given below shows receipts on the Benevolences to May 25:

Brookhaven District

	General and Conf. Work
Magnolia	\$195.00
Meadville and Bude.....	67.00
Wesson	31.50

Hattiesburg District

Hattiesburg, Court St.	160.00
Leakesville	12.00
Magee	129.00
Prentiss	99.52

Jackson District

Fannin	67.50
Galloway Memorial	500.00
Vaughan	20.00

Meridian District

Bucatanuna	10.50
Cleveland	5.30
Meridian, East End.....	180.00
Meridian, Fifth St.....	150.00
Meridian, Seventh Ave.....	15.00
Quitman	120.00
Shubuta	145.00

Newton District

Bay Springs	20.00
Burnside	6.75
Carthage Circuit	6.00
Carthage	5.00
Forest and Morton.....	235.00
Raleigh and Mission.....	25.00

Seashore District

Bay St. Louis.....	17.75
Carriere	21.00
Coalville	32.60
Kreole	12.00
Moss Point	100.00
Saucier and Lyman.....	10.00
Wiggins	12.00

Vicksburg District

Anguilla	50.00
Fayette	30.00
Gloster and Liberty.....	32.00
Louise and Holly Bluff.....	20.00
Port Gibson	100.00
Rolling Fork and Cary.....	47.00
Woodville	97.00

J. M. SULLIVAN.

"When the word beer is used without qualification or restriction, it denotes an intoxicating liquor."—Oklahoma State Supreme Court, May 10, 1910, Rochester Brewing Company v. State, 109 Pac. 298.

THE WORK OF THE LOUISIANA COUNCIL OF RELIGIOUS EDUCATION

By Van Carter

The Louisiana Council of Religious Education, in addition to its regular Sunday School Conventions and Young People's Conferences, is making an approach to youth in two distinct channels, which are capable of being highly productive in the building of Christian character among the youth of our state.

One method is that of the Church and high school co-operating through what is known as the Week Day Young People's Conference. In some parishes the Council of the Young People's Conference secures the co-operation of the parish public school superintendent to excuse from high school all high school boys and girls whom the church appoints as delegates to the Week Day

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For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

PROTECTION AGAINST OLD AGE

Young People's Conference. The program for this Day is held in a church and consists of devotional service and presentation of such topics as, "Citizenship—Its True Meaning," "The Church—Have I a Responsibility to it?" The topics are presented by men and women who know, and who in twenty minutes can present to the youth something definite to think of. Following these presentations, the Conference is divided into four discussion groups, each delegate choosing the group of his or her preference. These groups are presided over by a man or woman who does not preach, make a speech, or talk all the time, but who draws out of the boys and girls the real expression of their hearts. These groups are four in number and discuss "Our Home Life," "Our Public School Life," "Our Church Life" and "Our State and National Life."

The noon hour is made pleasant through social fellowship, as each delegate is asked to bring his or her lunch and spread it picnic-style.

In the afternoon session the topic, "Can the High School Contribute to Christian Citizenship?" is presented by the Parish School Superintendent, while an experienced mother presents, "The Home's Contribution to Life."

Again we divide into four discussion groups. This time the discussions are: "Associating

with Books," "Associating With People," "Are Your Pleasures Pleasurable?" "Principles, or Prejudices, Which Govern My Actions?" Then follows an hour of supervised play, after which there is a weiner roast and a good fellowship around the camp fire.

The night session is given over to songs of praise, followed by a presentation of the topic, "Where Shall a High School Student Live?" After this the delegates are given an opportunity to express themselves concerning their life work. Testimonies from the delegates evaluating the day are heard, followed by the benediction.

The other method is that of the high school co-operating with the State Council in a Young People's Day, by securing the co-operation of the high school principal to go into the high school on a week day and present to the entire high school the Four Square Program. This program consists of opening songs and presentation of, "What the Four Square Life Program is," followed by the parish superintendent of the public school presenting the topic, "What Makes a School." The boys and girls of the school are built into the program through instrumental and choral music. The Home Economic agent presents the topic, "Adding to the Joy of Living," and the Farm Demonstration agent presents, "Youth's Opportunity in the Country." The last hour of the morning is given over to discussion groups on, "Our Home Life," "Our Public School Life," "The World and the Nation," and "The Kingdom and the Church."

Lunch is served by the parents, who are asked to come and spend the whole day, bringing lunch and serving it picnic-style at the noon hour. At the afternoon session, the whole group considers the matter of "Citizenship," which is presented by some person of note, after which the group is divided into two sections, mothers and daughters, to whom is presented, "The Challenge to Christian Womanhood," by a woman of understanding and sympathy; and the fathers and sons, to whom a Christian physician presents, "The Power of a Clean Mind and a Clean Body." After a recess of 15 minutes the two groups are re-assembled in the school auditorium. Here a representative of the Louisiana Council of Religious Education presents the subject, "God's Call to Youth," and the boys and girls, along with the men and women, are given an opportunity to declare for God and righteousness and to offer themselves for some definite Christian service. This followed by the topic, "This One Day to Me has Meant—" in which those present are invited to express their appreciation of the Day spent in developing the Four Square Life Program.

In these two approaches to youth the Council believes there is an opportunity for reaching many hundreds of boys and girls and quite a few men and women who are not serving the Church, or being served by the Church.

PERIPATETICS GIVE \$1,000 TO WHITWORTH ENDOWMENT

One of the first gifts to the Whitworth \$75,000 additional endowment has been given by the Peripatetics Club of Brookhaven. The amount of the gift is \$1,000. The money was set aside by the club some time ago to endow a scholarship to Whitworth, but has now been transferred to the endowment fund. A proposal to raise an additional \$50 per session for a scholarship to Whitworth is now being considered by the club.—Lincoln County Times.

CAMP GROUND APARTMENT FOR RENT

Three room apartment fronting on the beach on the beautiful Seashore Camp Ground, Biloxi, Miss.; large screened porch; large comfortable beds; clean house; sea view from front porch. Address 101 Camp Ground, Biloxi, Miss.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF APPRECIATION

Passed by the Boyle Methodist Sunday School Adult Class on the death of Mrs. Margaret Cannon Dawkins.

Whereas, in the providence of God Mrs. Dawkins has been taken from us to her place in the Father's house, therefore be it resolved:

First. That in the going of Mrs. Dawkins the adult class, the Sunday school, and the entire church has lost one of its most loyal and faithful members.

Second. We shall ever cherish her memory as one who went about among us doing good always following the Master's footsteps.

Third. That we extend to the bereaved family our sincere sympathy.

Fourth. That a copy of these resolutions become a part of the permanent records of the Sunday school, a copy be sent to the family, and a copy to the local paper, and the New Orleans Christian Advocate for publication.

Signed: MRS. H. D. WHITE,
MRS. H. R. McKEE,
Committee.

Boyle, Miss.

BAXTER STAPLES PORTER, M.D.

Sound inheritance, Christian training, and a strong will to achieve may achieve much in the unfolding of a human soul. Baxter Staples Porter, son of Carrie Staples and the late Rev. W. J. Porter, was born in Eunice, La., on October 10, 1898, and died in Monroe, La., May 30, 1932. He was the worthy son of worthy parents, to whom he was deeply devoted. Most of his life was spent in preparation for his lifework. In 1914 he was graduated from Bienville High School, and in 1920 from Meridian College, with the degree of A. B. Meanwhile he had served some eighteen months with the Medical Corps. He served as corpsman from May, 1918, to July, 1919, at the Great Lakes and at Hampton Roads. After graduation from college he worked a year and a half for the Missouri Pacific Railroad at their Monroe shops, before going to

medical school. In 1928 he was graduated from the medical school of the University of Arkansas, with the M.D. degree. He was interne at the Baptist Hospital in Little Rock, and in Charity Hospital at Shreveport. He then went on to take post-graduate medical studies in the New York Post-Graduate School of Medicine, and in John Hopkins University. He was thoroughly prepared for his specialized field of medical service. In October, 1930, he began his practice in Monroe, where he was still practicing at the time of his death. He was 33 years of age when he met his death at the hands of an insane friend. At the age of eight, he had joined the Methodist Church at Ruston, La., under the ministry of Dr. R. H. Wynn. He made his decision calmly and firmly, without undue pressure being brought to bear upon him. His life was clean and pure, his purposes high and undefiled, and his faith in God a growing reality to him. He thought carefully about religion and he made his religious faith his own. He enjoyed his work, but he disliked the fact that he had to charge for his services, as that caused some of his patients to worry. He would have preferred to practice free of charge could he have done so. He had given some indication that he planned to eventually enter the medical missionary service. His educational career was not a path of roses, but with the loyal help of his family, he struggled on through the expensive medical course. He said at one time that he was going to medical school, and that he would "sling hash" until he was forty years old if necessary in order to study medicine. Dr. Porter was a man of simple habits, occasionally enjoying a game of tennis or chess, working steadily in his laboratory, or staying at home in the evenings with his family. He was a great lover of the home, living with his beloved mother and sister. It was said of his father, the late Rev. W. J. Porter, that he was first of all a friend. This was equally true of his son. His genuine sympathy, kind courtesy, and patient consideration of others won for him many friends among all classes of people. He belonged to several organizations, including the Methodist Church, the Masonic Lodge, the American Legion, and the Phi Chi Medical Fraternity. Dr. Porter was cut off in the flower of his life, when his powers were rapidly maturing, and his usefulness steadily increasing. His life was outstanding in several ways. He had the true sense of mission life that produces achievement, the consciousness of having a work to do, and the necessary stamina to perform his task. He wanted to be a doctor, and somehow, he became one, in the face of severe handicaps. He was constantly seeking to improve his abilities, to better his technique, and to become more than he was at the time. He was noted for his strong will to become one higher and better than he was. Now, freed from the limitations of earthly life, he is enabled to continue that process of becoming. The majesty of the human soul as it wings its flight through the ages, is exemplified in a man like Staples Porter. He began in time what he will continue through eternity. May the inspiration of such a spirit in-

fluence many another to do likewise.

Dr. Porter is survived by his mother, Mrs. W. J. Porter, and two sisters, Miss Juanita Porter, of Monroe, and Miss Willie Mae Porter, deaconess in and out of El Dorado, Ark. A host of friends sympathize with these in their bereavement.

HENRY A. RICKEY.

BROTHER HUNT MOVES TO LAUDERDALE

Dear Dr. Raulins—I have been serving Lauderdale and Electric Mills from Jackson until now, following the death of Brother Nelson. The 24th, Sister Nelson moved to Bay Springs and the next day I occupied the parsonage at Lauderdale. It was like coming back home, as we were here a few years ago and the people received us heartily.

All of us sympathize with Sister Nelson and her three sons. We shall ever feel that they are particularly identified with us here, whence Brother Nelson took his departure for Home.

Despite bodily ailments of long duration, W. W. Nelson was a likable man—cheery and bright—and he was appreciated here. These people, who never buried a pastor before, tell you he was a "good man," and they add: "He was a good preacher too." Personally, I loved the man, and I am wondering now who is going to sing duets with Jim Wells.

There are not as many folk on this charge as are on some others, but none are finer. At times I become a bit homesick for all the people I have ever preached to. They must meet me where Brother Nelson has gone.

ROLFE HUNT.

Lauderdale, Miss., May 27, 1932.

THE SPIRIT THAT WINS

Dear Brother Raulins: Yes, these are hard times, but I'm no quitter—no siree, thank God!

I have been on the firing line since the night the Lord so sweetly and knowingly sanctified me! And the most wonderful inner victory has been mine in recent months than ever, and I have been pressing the battle since that night—July 21, 1903.

You might wonder "how can such be, when he hasn't sent in any Advocate subscriptions?" A heart-to-heart talk would soon clear it up! A committee that has succeeded for three years seems to have fallen down this year, in the campaign, and I will (D. V.) give my personal attention just as soon as I can.

In a wonderful revival just now. Will J. Harney, of Wilmore, Ky., is the human leader, and my! what a power! Just three days and the altar packed at each service, conviction deepening, crowds increasing, and a real going in the mulberry trees! Amen! I am expecting the program of the church to be easier after this revival. Pray for us!

J. A. WELLS.

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WHO WILL KEEP THIS PAPER GOING?

(The following is one of many such letters received from time to time. We regret the necessity of having to cancel their subscriptions, but cannot do otherwise. If our readers care to apply a part of their tithe towards building a fund with which to care for such cases, we know that it will prove a blessing to all concerned.—Ed.)

Dear Editor—Since I cannot expect something for nothing, I am asking that you discontinue my paper, which expires with May. After being a constant reader for more than thirty-five years, it surely is a cross to give it up, but without a shadow of a chance to pay for it I cannot expect to enjoy it. At the same time I am wishing for you all kinds of success with a much wider circulation, and should a brighter day dawn for me I will be happy to renew.

AN OLD SUBSCRIBER.

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Gained Physical Vigor—A Shapely Figure

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METHODIST EPISCOPAL CHURCH, SOUTH
808 Broadway, Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

June, 1932

THEME: "The Citizen's Responsibility for Crime."

OBJECTS:

1. List the social forces and agencies in your community that are seeking to save children from swelling criminal ranks, by enlisting their energies in wholesome and fascinating occupations. (Are the teachers genuine big brothers and big sisters to their pupils?)

2. Call on Juvenile Court Judge. Get permission to sit through hearing of cases. If there is no court set aside for juvenile cases, watch cases in magistrate's or police justice court. Follow up children if possible. Get acquainted with prohibition officers.

3. "Guest Month."—Object: New members.

SOMEBODY SHOULD DO SOMETHING

From an editorial headed "Somebody Should Do Something," in the June 4 issue of The Saturday Evening Post, we copy the following excerpts:

"On every side one hears disgusted and hopeless citizens saying that somebody should do something about the crime situation, confiscatory taxation, raids on the Treasury, demagogic and vote-buying legislation—in short, about all the manifold ills that beset us. Disgusted and hopeless citizen is right. He is the man who, through a long term of years, has permitted these abuses to grow to their present proportions, and he is the man who should remedy them. But he will probably keep right on grousing and voting for unfit men to order his life and his fortunes for him. . . .

"Try as he will, the President of the United States cannot by himself remedy national abuses, let alone state and city ones, nor can the more sober and sensible congressmen, state legislators and city councilmen, and there are many of them, do so. For they have little organized backing—only a mob running around in circles, wringing their hands and crying, "Somebody

must do something about it!" and loudly bewailing our lack of leaders. They forget that the greatest leaders cannot get anywhere without disciplined followers who are willing to sacrifice something for the common good. Organization in the United States is too often for crime or loot or graft, or to distribute the offices among the boys. . . .

"Reformers among the intelligents tell us that we need an aroused public opinion, but public opinion that is not translated into action is futile. A march on city hall by taxpayers is simply a different kind of procession unless its banners are followed by votes. . . .

"Right now we are starting a great hullabaloo over the election of a President and preparing to turn out en masse to vote for him. The election of a President is important, but it should be the last, not the first nor the only ballot that we cast at election time. The voting that would have a real bearing on the present situation took place one, two, three, four, five and six years ago, and again at the primaries this spring.

"Everything that the most efficient and ruthless machine does can easily be negated by the average citizen if he is willing to take the trouble. Even stronger pressure can be brought to bear on all our legislative bodies for good, sound government than organized minorities are bringing to bear on them for special favors and treasury-losing appropriations.

"You have exactly the same opportunity to get good men on the ticket and to vote for them that the most corrupt machine has to nominate and elect its henchmen. There are just three times when your work will count. First, before the primaries, when the men and women in your neighborhood must get together, settle on desirable candidates and circulate petitions to insure a place for them on the ticket. Second, at the primaries, when you must get out your vote to insure your candidates' nomination; and third, at the final election, when you must again get out your vote to insure their return to office. Once they are in office, you must check up to see that they travel in the straight and narrow path of their pre-election promises.

"First of all, this should be a neighborhood matter. Your local assessor or judge, or your representative in the council and the legislature, will probably have a more immediate and direct influence on your welfare than the President of the United States. And once you have cleaned up your neighborhood, you will be qualified to step out and be a real influence in national affairs. . . .

"You must use your hands instead of wringing them over what Congress is doing to you. It is true that you are up against lobbies working for selfish interests, organized minorities out to raid the Treasury, and smooth-running departmental machinery that will fight

every effort to make them share the depression with the rest of the country. But you are stronger than they are if you will use your power. . . .

"Form letters and form telegrams are a waste of time and money. But individual, straight-from-the-shoulder letters of protest to your senators and congressmen will find their mark in the end. Congressmen are in Congress to represent you, and when the majority behaves like a pack of frightened white rabbits with bewildered pink eyes, you should voice your disapproval in no uncertain terms."

HOW THE MISSIONARY SOCIETY MAY HELP THE PASTOR

Mrs. Amanda Kelly

Recently asked one of our Mississippi Conference preachers this question. He was a very consecrated man, very enthusiastic about the work of the Master's Kingdom, and, so far his career as a pastor has been most successful. Without hesitation he replied: "The best way the Woman's Missionary Society can help their pastor is to pray for him."

If the pastor knows that the Woman's Missionary Society is praying for him it gives him courage and strength to attempt greater things for God's Kingdom. "More things are wrought by a pastor than the world has dreamed of." Too often church people criticize, rather than pray for their pastor. If the work of the church is to go forward; if the pastor's sermons are to be effective, some one must bear him up in prayer. The opportunity here for the Missionary Society is great, and surely this is one way each member can help. Pray for your pastor at each meeting; pray for him privately each day; let him know that you are praying for him and that you appreciate his efforts. Then the work of the Missionary Society as well as the general church work will prosper greatly.

The members of the Missionary Society should be willing to co-operate with their pastor in carrying on the various activities of church work, rather they should be glad of the opportunity to do it. It is not always easy to find willing workers. Often a pastor needs a committee for some special work, but getting one that will work is no easy task. Here the opportunity for the Missionary Society is great. Let your pastor know that you stand ready to help him—ready to co-operate with him and that you are willing to undertake any task he gives you. This will help him much.

The Missionary Society is really the greatest means of contact the pastor has with his church. The chairman of the missionary committee is generally taken from the missionary society. This is a great opportunity for the society to get behind the chairman and raise the required funds.

The Missionary Society should never allow the pastor to have to present the needs of the parsonage. See to it that the parsonage is kept in good condition.

The women of the Missionary Society are very grateful for their heritage; and for the privileges and opportunities which this phase of the work offers. They do understand much of the



difficulties through which their pastors pass, and they too have their own difficulties. They do not wonder sometimes why pastors accomplish so little, but rather they marvel at the greatness of their achievement, and breathe a deep prayer that the whole church will be concentrated on the one thought that Jesus Christ came into the world for this one purpose, "To bring all men into the Kingdom."

New Hebron, Miss.

CONFERENCE NEWS

Louisiana

The annual conference of the Minden district was held at Ringgold, La., on May 26, 1932, and was attended by a large number of delegates and distinguished visitors.

It was the occasion of many outstanding messages of spiritual inspiration and reports of work well done.

Mrs. B. T. Gallaher, district secretary, gave her annual message, which was an expression of gratitude and good will for the co-operation of the various auxiliaries and an earnest

(Continued on Page 14)



*The foods they fed me!
None would agree
I got so hungry
Thin as could be.*

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

The Young People's Assembly is now in session and it is a most wonderful group. All are delighted with the attendance this year. It has been a most wonderful demonstration of the love and loyal fidelity of the young people to the church. The work has been up to the ideals and standards set by the workers of former years.

Mr. W. D. Hawkins, the dean, has been high in his praise of the class work and spirit of the other features of the assembly. His presence and guidance has added much to the success of the assembly. It will be a source of great satisfaction to know that Brother Hawkins has again been elected dean of the assembly. The young people have been hard at work throughout the Conference and have made real expressions of their active interests in gifts to the missionary funds and other work.

Dr. J. A. Smith has been delivering the lectures throughout the week and has rendered a most valuable service. He has held up high ideals and challenged the group to high resolve and deeper and more permanent choices.

Please do not forget to hold Sunday School Day services and send in the offering at your earliest convenience.

The offering for missions will have to increase if we are to hold our own for the rest of the year. We have been hanging on and believe that the church will continue to respond in a most worthy and worthwhile way.

Our Leadership Schools

The General Board of Christian Education has provided for the church leadership schools for the guidance of those who desire to become more proficient in the field of Christian education.

To part of our territory Mount Sequoyah is nearer. Their schools are announced as follows:

Mount Sequoyah

First term, Board of Missions co-operating, July 14 to 26.

Superintendents' Conference, July 23-25.

Second term, Special courses for Conference workers, July 28-Aug. 11.

Third term, Young People's Leadership Conference, August 12-24.

Lake Junaluska

First term, Young People's Leadership Conference, July 14-26.

Second term, Board of Missions co-operating, July 28-Aug. 11.

Superintendents' Conference, August 13 to 15.

Third term, Special courses for Conference workers, August 16-30.

It has been my happy privilege to attend sessions of the Leadership schools at both places, and there are many delightful things to be said about each place as to its attractiveness and pleasure. Each has its

strong points. There is no difference in the worthwhileness in the work. Junaluska offers advantages in experimentation with the actual pupils which, if you are permitted to audit, will be of extreme worth.

These schools mean as much to the Church in their fields as our universities do. Not all of us can go to the university and get our higher degrees, but we are devoutly thankful that there are those who can. They come to us with an intellectual vigor and leadership that blesses a far larger circle than they realize. They are the leaven that is leavening the entire lump.

Those who have gone from the Mississippi Conference to the Leadership schools have given to their local churches a leadership that has meant the bringing of healthful Christian advancement into their programs. They are never the same persons. They are eager for a better state of affairs and become insistent workers for better conditions.

The influence of our Leadership Schools on the life of our Conference cannot be measured by the numbers who attend these schools. Their influence spreads through the local church and reaches to other churches. In spite of the reverses that have come to us we are trusting that many will be able to take advantage of the schools this year and get the training we all so much need. We can no more think of cutting out our support of these schools than we can think of cutting out our universities.

Nobody can have a higher privilege than to live for ten days with men and women with high ideals and desires who have a like interest as we and who have problems so near like ours that as they tell them we blush because we think they are talking about us and our church. To be by the warm heart of one who has found a way and eagerly seeks to aid us to a better way, means more than multiplied books and leaflets.

The gracious blessings that have come upon me at sessions of our Leadership Schools will make Sequoyah and Junaluska as sacred to me as spots upon earth can be made, for where we see the face of our father, like Jacob of old we raise stones of memory that time cannot erase. We need to go forward in our great and glorious task and through such experiences we do find a better and more satisfactory way to progress.

JOHN C. CHAMBERS.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

By the time you read this, the Hi Assembly will be in full swing. But we know you are more than anxious to hear from the Young People's Assembly.

The Young People's Assembly opened Tuesday, June 7, and by night an almost record attendance had registered. A total registration of 145 rejoiced the hearts of those responsible for the success of the program.

Tuesday night, at the platform hour, Mr. Charles White, Conference President, introduced the members of the faculty and the Conference and district officers. It was a distinct pleasure to have the Shreveport District presiding elder, Rev. H. T. Carley, to bring greetings to the Assembly. Miss Julia Reed also introduced Senor Moises Baudet, from Cuba, who is here on a visit with Miss Reid. This fine young man, who is very active in the work of the church in Matanzas, brought a fine message, in Spanish, interpreted by Julia.

Rev. Walter Towner, the Central Office representative, also brought a most interesting message. Dean Hicks and Miss Langford spoke to the young people briefly at this time, too.

The speaker of the evening was Dr. W. Angie Smith, of Shreveport, who delivered a most inspiring address. Dr. Smith will again be the speaker at the banquet to be held Thursday evening. Other platform speakers are Dr. R. E. Smith, of Shreveport, and Rev. J. B. Grambling, of Mer Rouge.

Class work began in earnest Wednesday morning. Business session was quite interesting. The recreation, as always, when led by Brother Grambling, is very popular as well as instructive. The meals are fine, and, all in all, the Assembly this year starts off as one of the best ever held at Mansfield. A fuller and more complete report will be given next week.

* * *

Twenty-five young people of the Lake Charles district received Christian Culture Certificates for work done at the C. W. L. Union Institute, held at the First Methodist Church in Many, La., May 27, 28 and 29. About 32 young people were enrolled in the institute, but some were too young to receive credit and others were forced to miss classes.

Miss Elsie Whitman, District Secretary, planned and managed the program. Eight very instructive classes were held during the institute and the certificates were awarded Sunday morning. The three courses offered were: "Missions and World Friendship," taught by Rev. F. J. McCoy, Leesville; "Recreation and Personal Development," by Rev. H. E. Pfost, DeRidder; "Department Leadership," by Miss Elizabeth Langford, Monroe.

The opening exercises began at 7:30 Friday evening, with Miss Langford, Field Secretary, leading. The devotional, taken from Ecclesiastes 12,

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was conducted by Miss Ethel Bates, of Many. Rev. J. C. Rousseau, dean of the institute, gave a brief talk on Dr. Raulins' editorial in the Christian Advocate, "Do You Inhale?" Devotionals and discussions throughout proved to be very interesting and inspirational.

The officers of this union are: President, Ray Lyles, of DeRidder; Vice-Pres., Doris Logan, Many; Secretary, Helen Abbingdon, Many; Pub. Supt., Ruby Ward, Leesville; Treasurer, Ray Alford, Leesville.

Leesville was appointed the permanent meeting place of the union on the fourth Sunday in each month, with one of the Leagues in the district contributing a program and refreshments.

MARY SEARLES, Pub. Supt.

STABILIZING THE INCOME OF MINISTERS

Dr. W. H. Wilson, the dean of the Protestant rural church leaders, writes in The Presbyterian Advance, Nashville, Tenn., for April 28, calling for minimum ministerial salaries, provided from a central fund to which all the churches of a religious body shall make contributions. Dr. Wilson says that "we ought to put all our settled pastors upon a minimum salary, and use the funds of the whole denomination to secure to every man a steady and assured living of no less than the minimum required by the whole church."

Security is not assured with the present system of providing grants in aid which have as their objective the attainment of self-support by the local church. On the other hand, there is experience in Scotland which indicates that the support of ministers can be provided from the church at large. Dr. Wilson thinks that the plan would help to stabilize the pastor, make for longer pastorates, particularly in rural churches, and tend to encourage local churches to raise their standards of maintenance.

To carry out such a plan would require the declaration of what is a minimum wage, the establishment of a central fund to be managed by the General Assembly of the Presbyterian Church and by the presbyteries, and the payment of a uniform amount to all pastors within the denomination on condition that the local church meet certain conditions such as the payment of additional sums in order to guarantee the living wage.—Federal Council Bulletin.

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MISSISSIPPI CONFERENCE JOURNAL

In accordance with the resolution of the last session of the Conference, I am giving herewith my report of the receipts to June 3 for the publication of the Conference Journal. The total amount is \$83.73.

Presiding Elders

W. M. Sullivan, .60; J. T. Leggett, .52; T. J. O'Neil, 1.00; H. G. Hawkins, .50.

Superannuate, Widows

Rolf Hunt, .30; Mrs. C. C. Evans, .30; R. F. Witt, .30; Mrs. W. L. Linfield, .26; Mrs. I. W. Cooper, .29; Mrs. L. D. Chambers, 1.00; Jas. G. Galloway, .25; Mrs. L. A. Darsey, .28; C. F. Emery, .30; C. C. Griffin, .28; Mrs. W. H. Huntley, .30; W. W. Cammack, .26; Mrs. F. M. Featherston, .29; Mrs. G. G. Andrews, .29; Mrs. M. A. Bell, .28;

Boards, Individuals, Etc.

Church Ext., .58; Lamar and Whitmore, 2.14; O. C. Hull, .56; Board of Finance, .58; Gen. Hosp. Board, .55; Henry P. Magill, .30; Millsaps College, .58; Benevolent Association, .58; Board of Christian Education, 2.14; Church Memb. Rel. Assn., .25; Funk and Wagnalls Co., .35; Duke Univ., .29; Am. Bible Soc., .35; Correspondence School, .25; Gen. Board Lay Act., .33; Board of Missions, .83; Murray Cox, .30; D. L. Blackwell, .29.

Brookhaven District

G. F. Winfield, .28; Centenary, McComb, .50; Magnolia, 1.75; Wesson, 1.50; Bayou Pierre, 2.00; Monticello, 2.00.

Jackson District

H. C. Blackwell, .35; Fannin, 2.86; Benton, 1.00; C. F. Nesbit, .30; J. M. Sullivan, 1.00; Vaughan, 2.00.

Hattiesburg District

Court Street, 2.85; Mount Olive, 1.25; Main Street, 2.50.

Meridian District

Shubuta, 2.25; Scooba, 2.50; Poplar Springs, 1.00; Fifth Street, 2.00; Central, 1.75.

Newton District

Philadelphia, 3.25; Carthage, 1.25; Burnside, .75; Carthage Ct., .25; Walnut Grove, .25; Rose Hill, 1.75; Chunky, 1.00; Harpersville and Lena, .75.

Seashore District

Columbia, 5.00; Biloxi, Main St., 5.00; Gulfport, First Church, 2.00; Bay St. Louis, .59.

Vicksburg District

Rolling Fork, 2.25; Fayette, 2.65; Nebo, 2.25; Washington, 2.00; Port Gibson, 2.25.

W. B. JONES, Sec.

REAGAN-LEWIS REUNION

A family reunion of unusual interest was enjoyed by a large group of relatives and friends at the home of Mrs. Frank Owens, of Osyka, Miss., May 18, 1932, in honor of Rev. and Mrs. T. B. Reagan, of Butte, Mont., and their two daughters, Mrs. Stanley Elbertsen, of Missoula, Mont., and Mrs. Gene Crouse, and little daughter, Barbara Jean, of Bosman, Mont. Rev. T. B. Reagan is a brother of Mrs. Owens.

MISSIONARY SOCIETIES

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ens. There are only four members of the family of Mr. and Mrs. Ralph Reagan now living. Mrs. M. A. Walker, of Brookhaven, Miss., and Mr. J. A. Reagan, of Dallas, Texas, who were not present at the reunion; and Mrs. Owens and Rev. T. B. Reagan.

Rev. T. B. Reagan is pastor of the Lowell Ave. Methodist Church, Butte, Mont. He left his native state more than forty-five years ago and was transferred to the Missouri Conference from the Mississippi Conference. He married Miss Anna Coker while there. Later he and his family moved to Montana, where he joined the Northwest Conference of the M. E. Church, South, there. Here he has labored faithfully and well.

On the second day of May, Reverend Reagan with his wife and family left their home by the motor route for a visit to his native state. They came by Dallas, Texas, to visit with their brother, J. A. Reagan, and other relatives. They reached Mississippi the 14th day of May after having traveled twenty-five hundred miles.

By 10 o'clock on the morning of May 18 the relatives began to arrive at the home of Mrs. Owens. It was a day to be long remembered by the ones present. The fellowship renewed after long years and new acquaintances formed was indeed delightful. At the noon hour, the long table in the dining room was covered with the most appetizing meal, which was thoroughly enjoyed by the most delighted forty guests that were present. The afternoon passed too quickly and the goodbys were said reluctantly. All left feeling grateful for the lovely day spent together.

THE LITERARY DIGEST POLL

The Literary Digest prohibition poll is completed and the magazine has had to stand a great deal of equivocal humor, being somewhat generally termed the "Liquor Digest" or the "Literary Digest."

The Digest poll would have helped the wets but for the fact that it proved too much. A wet majority of 55 per cent would have been very damaging. A wet majority of 73 per cent was just a joke.

Less than one-fourth of the ballots sent out by the Digest were returned. Of the twenty million ballots distributed, 15,331,463 did not come back. More than one-fourth of the total votes came from the three wet states of New York, New Jersey and Pennsylvania.

Once before the Digest held a prohibition poll. It showed Pennsylvania three to one wet. But a few days later, Pinchot, militant dry, was triumphantly elected governor. It showed Texas wet, but the dry Democratic candidates for governor swamped their wet opponents. It showed Illinois three to one wet, but in the subsequent election the state elected a bone dry for governor with a dry state ticket and two dries for Congressmen-at-large. It showed Indiana wet, but that state immediately after sent a solid dry delegate to Washington. It showed Florida wet, but in its regular election the state indicated that it was dry. Once before the Digest showed California wet, and the state



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immediately made its bow by passing the Wright Prohibition Enforcement Act. The Digest polled the ministers of Washington and found 42 for enforcement, 38 for modification, and 234 for repeal. The Federation of Churches didn't like this and took its own poll, and found 188 for enforcement, eight for modification and none for repeal.—Board of Temperance, Methodist Episcopal Church.

NO COMMENT NECESSARY!

A Woman's Christian Temperance Union booth was erected in a railway station in Chicago offsetting the pro-liquor work of the Woman's Organization for National Prohibition Reform, which was recruiting "members." The wet organization, protesting that its entire object is to save the children by reopening the flood-gates of liquor, was indignant that a Christian organization should step into the field with the truth, and made itself vocal by sending an emissary to the W. C. T. U. woman in charge: "You ought to be shot," said the wet woman to the W. C. T. U. woman. "You have no right to bring that dry propaganda around here. I'll bet if you were honest with yourself you'd admit you'd like a drink of good liquor just like the rest of us."

ALCOHOL VS. BREAD

By Fred. C. Woodard

Five billion francs annually for alcohol against two billion for bread! Statistics show that is what the people of Belgium are spending today in this time of crisis and depression. Small wonder that the Belgian Senator E. Vandervelde says: "Alcohol is our outstanding social problem." Reverend Karel Blommaert, Methodist pastor at Ghent, is one of the greatest leaders in Belgium in the fight against alcohol. He actively cooperates with the Blue Cross, the temperance society of Belgium, and is doing everything in his power to free his people from the evils of strong drink. Recently he conducted a week's intense warfare against alcohol in which 20,000 handbills were circulated. These handbills said:

To All the Jobless Hungry Slaves of Drink in Ghent and Vicinity

In Belgium today in crisis times people are spending five billion francs annually for alcohol against two billion francs for bread!

Senator E. Vandervelde is right in saying: "Alcohol is our outstanding social problem."

Alcohol claims more victims than wars, plagues, and famines together. Come, therefore, and see the tabula-

tion of these losses as arranged in our headquarters, 210 Drongensche Steenweg, Ghent, under the auspices of the Blue Cross, from Sunday, March 13, through Saturday, March 19.

All Are Welcome!

Brewers, distillers, inn-keepers, come and wonder at your masterpiece!

Workers, toilers, sweaters, partners, come and see what drink has done to you!

Poor mothers, slaves of Flanders, victims of alcohol, come and bring your children with you, learn the secret of triumph against the devil of strong drink!

The attendance was excellent. We feel that great good was done especially among the young people who follow our movement in this old city that dates back to the Middle Ages.—Board of Missions.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

Montrose, at Montrose, June 19.
Eunice, at Basile, June 26.
Pleasant Hill, at Robeline, July 3.
Opelousas, July 10, 11 a.m.
Glenmora, at Oberlin, July 10, night.
Lottie, at New Roads, July 17, 11 a.m.
Melville, July 17, night.
Colfax and Montgomery, at Montgomery, July 20.

Leconte, at Leconte, July 22.
Marksville, at Bay Hills, July 24, night.

Please give special attention to questions that require written reports, preachers. I would like for the pastors to take up the assessment for district work during this quarter. Have it in hand when I come around, as our note against the parsonage will be due.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round

Hammond, June 19, 11 a.m.
Ponchatoula, June 19, 7:30 p.m.
Natalbany, at Pine Ridge, June 26, 11 a.m.

Franklinton, June 26, 7:30 p.m.
Pine Grove, at Killian's Chapel, July 3, 11 a.m.

Amite, July 3, 7:30 p.m.
Greensburg, at Pine Hill, July 10, 11 a.m.

Kentwood, July 10, 7:30 p.m.
St. Francisville, at Tunica, July 17, 11 a.m.

Jackson, at Jackson, July 17, 7:30 p.m.
Plaquemine, July 24, 11 a.m.
First Church, Baton Rouge, July 24, 7:45 p.m.

Washington, at Varnado, July 31, 11 a.m.

Bogalusa, July 31, 7:45 p.m.
Baker, at Bethel, Aug. 7, 11 a.m.

Istrouma, Aug. 7, 7:45 p.m.
Gonzales at Carpenter's Chapel, Aug. 14, 11 a.m.

Keener Memorial, Aug. 14, 7:45 p.m.
Walker, at Friendship, Aug. 21, 11 a.m.
Denham Springs, at Denham Springs, Aug. 21, 7:45 p.m.

Pastors will please be ready to answer questions 12-19.

K. W. DODSON, P. E.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11)

appeal for further broadening influences in all matters of service.

It was the good fortune of the conference to have present, as their guests, the following state officers:

Mrs. George Sexton, Jr., president.

Mrs. W. H. Martin, vice-president.

Mrs. W. M. Ledbetter, corresponding secretary.

Mrs. A. E. Woodard, superintendent of supplies.

Mrs. H. J. Powers, secretary of Young Women's Groups.

Other visitors were, Miss Mary Nichols, superintendent of Jubilee Inn; Mr. and Mrs. Culbertson, San Antonio, Texas.; Rev. and Mrs. W. R. Harvell, presiding elder of the Minden district, and many others, who added much to the enjoyment of the meeting.

In Mrs. Sexton's address, "Women's Responsibility in This New Day," she set forth three objectives, namely, reverence to all authority; friendliness between races, and, peace on earth.

Mrs. Martin gave the "High Lights of the Council," which she had the privilege of attending, and Mrs. Ledbetter explained, so explicitly, why the Guest Month should be observed—a plan to increase membership. Mrs. Woodard spoke in her usual convincing manner on "The Menace of the Movies," and Miss Nichols on the subject dear to her heart—Jubilee Inn. Mrs. Culbertson, who is actively engaged in mission work in San Antonio, Texas, gave a splendid talk on "Spiritual Life Groups."

Mrs. Henry Marston, of Coushatta, brought the Missionary Voice message at the conclusion of which, Mrs. J. F. Stephens and Miss Clarabel Horton sang the "Voice" song, written by Mrs. George Brown.

Every number on the program was worthy of praise and it is much regretted that it is not possible to give all in detail.

The ladies of Ringgold were charming hostesses and the sumptuous repast served on the lawn, under the wide-spreading trees, was truly a feast, both delicious and bountiful.

* * *

The Alexandria district conference of the Woman's Missionary Society met in regular session in First Church, Alexandria, May 18, 1932, with a large and representative attendance.

The meeting was called to order by the district secretary, Mrs. O. E. Grant, of Boyce.

Mrs. A. E. Ryder, of Pineville, conducted the opening devotional, choosing for her Scripture lesson Psalm 27.

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She stressed the importance of doing our very best for the Master, and leaving the result with him.

Mrs. A. K. Deason, of Alexandria Gleaners, gave a most cordial welcome to the visitors, which was responded to by Mrs. C. D. Atkinson, of Lecompte.

An outline of the program for the day, also a brief resume of the financial status of the district, were presented by Mrs. Grant, who urged that pledges be paid in full, and that life memberships be stressed.

The roll was called by auxiliaries, showing an attendance of more than 125 delegates and visitors representing nearly every auxiliary in the district.

A delightful violin number was given at this time by Miss Helen Hiteman, with Miss Mary Leeper at the organ. This was followed by a playlet, "Modernizing Young Mrs. Patton," which was presented by one of the young people's groups of Alexandria, under the direction of Mrs. E. L. Manning, and brought out in an impressive way the real meaning and wide scope of the missionary enterprise.

Mrs. H. J. Powers, conference superintendent of young people's work, gave a splendid report and stressed the importance of making the religious program so attractive as to capture and hold the young life of the church.

Mrs. Ora Hooper, rural worker, gave an interesting report of her work, placing emphasis upon the Daily Vacation Bible School. It is gratifying to know that requests have been given for nine Bible schools to be held in this district during the summer, and plans are being made to comply with these requests.

The value of zone work was given by Mrs. Blevins, of Glenmora, who spoke of the regular work of the auxiliary as the time for study, and the zone meeting as the recitation period.

A beautiful memorial service, commemorating those who have passed on during the past year, was held at this time, and was followed by the Quiet Hour, given by Mrs. George Sexton, Jr., conference president, which was a message of love and loyalty and hope inspiring all who heard it to greater zeal for the work of God's Kingdom.

At 12:15, a bounteous and most delicious lunch was served in the Educational Building by the ladies of First Church, who are past masters in the art of entertaining.

The afternoon session opened with a beautiful devotional given by Mrs. Galleher, of Trout, and was followed by a paper, "Why the Outlook," given by Mrs. Jolly Harper, of Montrose.

Mrs. Cunningham spoke briefly of her work as assistant superintendent of publication, and asked for the co-operation of every auxiliary in making the Louisiana News better each month.

Mrs. Lanier, one of Alexandria's most popular readers, impersonating an old lady from the backwoods, brought a wonderful lesson on opportunities for service.

A message from the conference corresponding secretary, Mrs. Ledbetter, commending the district secretaries, and explaining the new method of contributing to the missionary work, was very interesting and helpful.

Mrs. M. B. Queen, Conference superintendent of children's work, gave a splendid report of her activities and was followed by Mrs. Wardlow, of Montgomery, who gave an interesting discourse on "Woman's Place in the Church."

A beautiful vocal number, "Whispering Hope," rendered by members of the Lecompte Auxiliary, was greatly enjoyed at this time.

The closing address was delivered by Dr. J. F. Foster, of Bunkie. His subject was "Looking Forward to Missions," and he made a strong plea for all missionary enterprises to continue, saying that "The conquest has just begun."

An open forum, conducted by Mrs. Alonzo Early, proved most interesting, and was the concluding number on a program full of good things from beginning to end.

It was decided by the conference to hold next year's meeting in two sections, one in the northern part of the district, and one in the southern part.

Mississippi

Dear Co-laborer: We come to you with a subject of vital interest that demands our immediate attention, the project which was entered into through the department of Christian Social relations in our auxiliaries—promoting the Octagon campaign—which has not cost us one penny, just concerted effort for necessary products, but an effort which has given the precious children in the Methodist Home the privilege of knowing that we share our interest and love with them.

Through our efforts we have given only \$13,500 of the \$40,000 which we should have raised. The time is limited and the value of the coupon will decrease within the next few months. May we put forth renewed enthusiasm and energy that we may place in this treasury AT ONCE a creditable sum of money? Remember that our Master said, "In as much as you have done it unto one of the least of these, ye have done unto me." Gladden the hearts of those who labor in "The House by the Side of the Road," by sending in your coupons immediately. This should be our joyous duty.

We are sure you are interested but we need to be reminded often of the duty that lies before us. As women of the W. M. S. let's rally to this cause with the zeal that has characterized us in our work. We are counting on you and we know you will not fail us.

Yours for greater service,

MRS. T. B. COTTRELL, Pres.

RACE RELATIONS COMMISSION
REPORTS TENTH YEAR OF
WORK

By Olyve L. Jeter

Within thirty-two single column pages of a modest but attractive folder, the Commission on Race Relations of the Federal Council of Churches has released its story of "The Tenth Mile Toward Interracial Peace," an interesting account of large achievement during 1931 in the field for better race relations. It portrays results of a program of activity of varying interests and wide scope of national and

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local work of advantage to whites, Negroes, and Indians in America.

Through a committee on economic life, the commission arranged with Negro church leaders and Government officials to get information on seed and feed loans for assistance of Negro farmers. A survey of agricultural conditions in three Southern cotton-growing communities was set up and is now in progress. Suggestions and plans on ways the churches may help in the unemployment crisis have been sent down through church channels and used by many. In its campaign for a lynchless land, the commission made investigations of facts surrounding three lynchings which occurred and by exposure of these facts through the press and correspondence the public conscience stirred groups to action. In one state it helped an anti-lynching bill through the Legislature.

By personal visitation and conference of its two secretaries, Dr. Geo. E. Haynes and Miss Katherine Gardner, new interracial committees in several Northern and Western cities were formed and guided in programs for racial adjustment in their community life; state and local interracial conferences were promoted with continuation committees in several areas for work on follow-up programs.

An experiment in developing stronger public appreciation of Negroes of dramatic and musical talent was successfully carried through in two recitals where Richard B. Harrison, famous actor, and the Weir-Jete Trio presented a program of dramatic readings and chamber music to large audiences in New York City. A traveling collection of books and paintings by Negroes was sent to South Africa, where it was on display at the World Service Exhibition and later on tour of several cities.

Through the ninth annual observance of Race Relations Sunday in February, 1931, churches of a number far exceeding any previous year held services and mass meetings with interracial exchange of pulpits, singers, speakers, and the gospel of interracial goodwill and co-operation given renewed emphasis. By efforts of the sub-committee on curriculum of the Woman's Committee, denominational boards of education of the various denominations have been approached

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with a view to interracial membership in their constituency; a story project on interracial experiences of high school students was promoted, and local churches were helped with courses in race relations.

In its capacity as clearing house for advice and information on phases of race relations, the commission publishes several types of pamphlets, a monthly interracial News Letter, and special race relations numbers of the Information Service, a weekly periodical of the Federal Council. In addition, the secretaries are at the call of study groups, mass meetings, and similar gatherings for lectures and addresses.

The report gives also a summary of interracial work in local communities some of which are the direct outgrowth of the commission's efforts in interracial organization, and all of which have been assisted by the national office.

Activities for interracial betterment touching various phases of life—health, housing, education, employment, recreation, and spiritual—in cities covering an extensive northern and western territory show results of far-reaching importance. Of special significance are the reports from cities which for the first time have taken steps in interracial work of any kind.

This report marks the tenth year of the work of the commission, which was organized in 1922 and has since been directed by Dr. Haynes as executive secretary. In the official personnel are Bishop George G. Clement, chairman; Mrs. Eva Hills Eastman, chairman committee of direction; Miss Caroline B. Chapin, chairman church women's committee; Dr. Edward T. Devine, chairman committee on economic life; Dr. Frederick K. Stamm, chairman committee on Negro achievement.

The Federal Council Commission and the Southern Interracial Commission share relationship in the field, with its director, Dr. Will W. Alexander, as a secretarial member of the staff of the Federal Council Commission.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Verona, at Palmetto, June 16.
Algoma, at Troy, June 17.
Vardaman, at George's Chapel, June 18.
Nettleton, at Shiloh, June 21.
Smithville, at New Bethel, June 22.
Tremont, at Asbury, June 23.
Pittsboro, at Raper's Chapel, June 25 and 26.
Randolph, at Washington, June 27.
Tocopola, at Midway, June 28.
Salem and Friendship, at Liberty Hill, June 29.
Calhoun City, July 18.
Derma, at Bethlehem, July 19.
Bellefontaine, at Spring Hill, July 20.
Eupora, at Lagrange, July 21.
Mathiston and Mahen, at Clarkson, July 22.

T. H. DORSEY, P. E.

Columbus Dist.—Thlrd Round

West Point, preaching, Apr. 24, p.m.; Q. C., June 19, p.m.
Starkville, May 1, p. m.; Q. C., June 17, p. m.
Louisville, May 8; Q. C., June 26, p.m.
Macon Station, May 22, a. m.
Shuqualak, at Shuqualak, May 22, p.m.
Cedar Bluff, at Siloam, May 29, a. m.
Artesia, at Artesi, May 29, p. m.

Kosciusko Ct., at Williamsville, June 5, a. m.

Kosciusko Station, June 5, p. m.

Caledonia, at Steens, June 11; preaching at Flint Hill, a. m. and Mt. Pleasant in afternoon, June 12.

Noxapater, at —, June 19, a. m.

Ackerman, June 26, a. m.

Longview, at Smyrna, July 3, a. m.

Macon Ct., at —, July 3, p. m.

Ethel, at Chapel Hill, July 8, a. m.

Weir, at Liberty Hill, July 9, a. m.

Sturgis, at Big Creek, July 10, a. m.

Brooksville, at Brooksville, July 10, p. m.

Mashulaville, at Middleton, July 17, a. m.

Chester, at South Union, July 24.

High Point, at —, July 31, a. m.

Crawford, at —, July 31, p.m.

District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church Conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

Corinth Dist.—Third Round

Hickory Flat, at Bethel, June 16, 11 a.m. and 1 p.m.

Potts Camp, at Macedonia, June 17, 11 a. m. and 1 p. m.

Mooreville, at Oak Hill, June 18, 11 a. m. and 1 p. m.

Sherman, at Blue Springs, June 19, 3 p. m.

New Albany, June 19, p. m.

New Albany Ct., at Wells Chapel, June 20, 11 a. m. and 1 p. m.

Mantachie, at Oak Grove, June 21, 11 a. m. and 1 p. m.

Marietta, at Neba, June 22, 11 a. m. and 1 p. m.

Booneville, June 22, p. m.

Guntown and Saitillo, at Pleasant Valley, June 23, 11 a. m. and 1 p. m.

Burnsville, at Hebron, June 24, 11 a. m. and 1 p. m.

Booneville Ct., at Hebron, June 25, 11 a. m. and 1 p. m.

Blue Mountain, at Shady Grove, June 26, 3 p. m.

Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

JAMES H. FELTS, P. E.

Sardis Dist.—Third Round

Mt. Pleasant, at New Salem, Thursday, June 16, 11 a. m.

Sardis Ct., at Wesley Chapel, June 19. Longtown, at Pleasant Grove, June 25, 26.

Coldwater, at Brooks Chapel, July 3.

Senatobia, Wednesday, July 6, 8 p.m.

Arkahutla, at Hunters Chapel, July 9, 10.

Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.

Crenshaw and Sledge, at Crenshaw July 13, 8 p. m.

Batesville, Friday, July 15, 8 p. m.

Oakland, at Oak Grove, July 17.

Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.

Shuford, at Pisgah, July 23, 24.

Courtland, at Center Hill, Wednesday, July 27, 11 a. m.

Tyro, at Emory, July 30, 31.

District Conference, at Coldwater, May 17, 18.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Ruston Dist.—Third Round

Clay, at Quitman, June 19, 11 a.m.; Q. C., 2:30 p.m.

Bernice, at Oil Field, June 19, following night service.

Farmerville, at Farmerville, June 23, following prayer service.

Arcadia, at Arcadia, June 26, 11 a.m.; Q. C., 2:30 p.m.

Homer, June 26, following night service.

Simsboro, at Salem, July 3, 11 a.m.; Q. C., 2:00 p.m.

Ruston, July 3, p.m.; Q. C., July 4, p.m.

Marion, at Dowsesville, July 10, 11 a.m.; Q. C., 2:00 p.m.

Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a.m.; Q. C., after dinner.

Leadership Training Institute, at Clay, Sat., June 18, 10-12 a.m.

Leadership Training Week, June 19-24.

Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

Lake Charles Dist.—Third Round

Lake Charles, June 19.

Lake Arthur, at Bell City, June 26.

Rayne, at Branch, July 3.

Sulphur, July 10.

Vinton, July 17.

Gueydan, at Grand Cheniere, July 24.

New Iberia, July 31.

Many, Aug. 7.

Hornbeck, at Holly Grove, Aug. 14.

Leesville, Aug. 28.

Abbeville, Sept. 4.

Acadia, at Church Point, Sept. 11.

Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

Minden Dist.—Third Round

Sibley, at Evergreen, June 19, a. m.; Q. C., 2:30 p. m.

Cotton Valley, June 19, p. m.

Haughton, at Bethel, June 26, a. m.; Q. C., 2:30 p. m.

Springhill, June 26, p. m.

Minden, July 3.

Standard, at Olla, July 10, a. m.; Q. C., 3 p. m.

Rochelle, at Rochelle, July 10, p. m.

Sicily Island, at Vadalala, July 17, a. m.; Q. C., 3 p. m.

Ferriday, July 17, p. m.

Jonesville, at Jonesville, July 24, a. m.; Q. C., 3 p. m.

Campti, at Oak Grove, July 31, a. m.; Q. C., 2:30 p. m.

Coushatta, July 31, p. m.

Plain Dealing, at Alden Bridge, Aug. 7, a. m.; Q. C., 3 p. m.

Winnfield, Aug. 14, a. m.; Q. C., 2 p. m.

W. R. HARVELL, P. E.

New Orleans Dist.—Third Round

St. Mark's, June 5, a. m.; Aug. 17, p. m.

Epworth, June 5, p. m.; June 29, p. m.

Morgan City, at Patterson, June 12, p. m.

Felicity, June 19, a. m.; Aug. 24, p. m.

Parker Memorial, June 19, p. m.; June 8, p. m.

Chalmette and Gentilly, at —, June 21.

Houma and French Mission, at Labadieville, June 26.

Donaldsonville, at White Castle, July 3 a. m.

Second Church, July 3, p. m.

St. Martinville, at Lydia, July 10, a. m.

Franklin, July 10, p. m.

Covington, at Fitzgerald, July 17, a. m.

Slidell, July 17, p. m.

Carrollton Ave., July 24, a. m.; July 20, p. m.

Algiers, July 24, p. m.; July 6, p. m.

Rayne Memorial, Aug. 21, a. m.; July 5, p. m.

Louisiana Ave., Aug. 21, p. m.; July 13, p. m.

First Church, Aug. 28, a. m.; June 15, p. m.

McDonoghville, Aug. 28, p. m.; June 6, p. m.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Adams, at Bethel, June 12, 3:00 p.m.

Hazlehurst, June 7, 7:45 p.m.; June 12, 11 a.m.

Wesson, at Wesson, June 9, 7:45 p.m.; June 12, 7:45 p.m.

Magnolia, June 26, 11 a.m. and 2:30 p.m.

McComb, Pearl River Avenue, June 26, 7:45 p.m.; Aug. 25, 7:45 p.m.

Crystal Springs, July 3, 11 a.m.; July 18, 7:45 p.m.

Georgetown, at Thompson's Chapel, July 3, 3 p.m.

Meadville, at Quentin, July 10, 11 a.m. and 2:30 p.m.

Bogue Chitto, at Johnson's Station, July 17, 11 a.m. and 2:30 p.m.

McComb, Centenary, July 19, 7:45 p.m.

Brookhaven, July 22, 7:45 p.m.

Monticello, at Sartinsville, July 30, 3 p.m.

McComb, LaBranch Street, Aug. 26, 7:45 p.m.

Scotland, at Galatia, Aug. 6, 11 a.m. and 2:30 p.m.; Aug. 7, 7:30 p.m.

Barlow, at Lebanon, Aug. 7, 11 and 2:30 p.m.

Tylertown, at Knoxo, Aug. 28, 11 a.m. and 2:30 p.m.

Foxworth, at Kokomo, Aug. 28, 3:30 p.m. and 7:30 p.m.

Osyka, at Holmesville, Aug. 31, 11 a.m. and 2 p.m.

Bayou Pierre and Gallman to be announced later.

B. L. SUTHERLAND, P. E.

Newton Dist.—Third Round

Rose Hill, at Paulding, June 19, 3 p.m.; 7:30 p. m.

Montrose, Tuesday, June 21, 11 a. m.; 1:30 p. m.

Chunky, at Collinsville, June 24, 11 a. m.; 1:30 p. m.

Union, at Mt. Zion, June 26, 11 a. m.

Union, Q. C., Thurs., Aug. 25, 11 a. m.; 1:30 p. m.

Walnut Grove, at Sebastopol, June 26, 3 p. m.; 7:30 p. m.

Harperville, at Cantrell, June 30, 11 a. m.; 1:30 p. m.

Bay Springs, at Stringer, July 3, 11 a. m.; 2:30 p. m.

Forest, July 17, 11 a. m.; 7:30 p. m.

Homewood, at Gasque, July 17, 3 p. m.

Philadelphia Station, July 31, 11 a. m.

Philadelphia Ct., at Coy, July 31, 3 p. m.

Burnside, at Stallo, Aug. 1, 11 a. m.

Carthage Ct., at Thomaston, Aug. 3, 11 a. m.

Carthage Station, Aug. 3, 7:30 p. m.

Shiloh, Aug. 7, 11 a. m.

Trenton, at Pinegrove, Aug. 7, 3 p. m.

Lake, Aug. 21, 11 a.m.

Newton, Aug. 24, 7:30 p. m.

Decatur, Aug. 28, 11 a. m.

Laurel and Kingston, at Antioch, Sept. 4, 11 a. m.

Laurel, at West, Sept. 4, 7:30 p. m.

Laurel, First Church, Sept. 5, 7:30 p.m.

Raleigh, at Burns, Sept. 11, 11 a. m. and 1:30 p.m.

Let the pastors see that questions 12-17 are earnestly answered.

W. M. SULLIVAN, P. E.

Seashore Dist.—Third Round

Pascagoula, June 19, 11 a.m.

Long Beach and Pass Christian, at Pass Christian, June 19, 7:30 p.m.

Biloxi, Wesley Memorial, at Epworth, June 26, 10 a.m.

Escatawpa, at Big Point, July 3, 11 a.m.

Poplarville, July 10, 11 a.m.

Gulftport, First Church, July 10, 7:30 p.m.

Vancleave, at Red Hill, July 17, 11 a.m.

Ocean Springs, July 17, 7:30 p.m.

Carrierre, at Byrd's Chapel, July 24, 11 a.m.

Picayune, July 24, 7:30 p.m.

Kreole, at Pecan, July 29, 7:30 p.m.

Americus, at Hurley, July 31, 11 a.m.

Moss Point, July 31, 7:30 p.m.

Coalville, at Bethel, August 7, 11 a.m.

Brooklyn and Bond, at Maxie, August 14, 10 a.m.

Wiggins, at Wiggins, August 14, 7:30 p.m.

Lumberton, August 21, 11 a.m.

Columbia and Mission, August 21, 7:30 p.m.

Mentorum, at Antioch, August 28, 11 a.m.

Bay St. Louis, August 28, 7:30 p.m.

OTTO PORTER, P. E.

Greenville Dist.—Third Round

Shaw and Litton, at Litton, June 19, a. m.; Q. C., p. m.

Rosedale, at Benoit, June 19, p. m.; Q. C., after service.

Clarksdale, prayer service and Q. C., June 22, p. m.; preaching, July 24, a. m.

Friars Point and Lyon, at Lyon, June 26, a. m.; Q. C., p. m.

Coahoma and Jonestown, at Coahoma, June 26, p. m.; Q. C., after service.

Shelby, prayer service and Q. C., June 29, p. m.; preaching, July 31, p. m.

Lake Cormorant Ct., at Walls, July 3, a. m.; Q. C., p. m.

Dubbs and Evansville, at Dubbs, July 3, p. m.; Q. C., after service.

Duncan and Alligator, at Duncan, prayer service and Q. C., July 6, p. m.; preaching, Aug. 7, a. m.

Arcola and Murphy, at Locks, July 10, a. m.; Q. C., p. m.

Greenville, July 10, p. m.; Q. C., after service.

Lula and Dundee, at Lula, prayer service and Q. C., July 13, p. m.; preaching, Aug. 7, p. m.

Merigold and Sherard, at Shipman's Chapel, July 17, a. m.; Q. C., p. m.

Tunica, prayer service and Q. C., July 20, p. m.; preaching, July 24, p. m.

Gunnison and Hillhouse, at Hillhouse, July 31, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

Vicksburg Dist.—Third Round

Centerville, June 26, 11 a. m.; preaching.

Fayette, June 12, 7:45 p. m.; preaching; July 24, 7:45 p. m., preaching and Q. C.

Port Gibson, June 19, 11 a. m.; 2:30 p. m.

Gloster, at Mt. Vernon, June 26, 3 p. m.; preaching, Gloster, 7:45 p. m.

Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.

Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.

Utica, at Cayuga, 11 a. m., 2 p. m., July 17.

Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.

Oak Ridge, at Porter's Chapel, July 31, 3 p.m.

Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.

Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.

Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.

Silver City, Q. C., at Lamkin, Aug. 7, 4 p.m.; preaching, Silver City 8 p.m.

Natchez, 11 a. m.; 2:30 p. m., Aug. 14.

Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m.

H. G. HAWKINS, P. E.

Hattiesburg Dist.—Third Round

(In part)

Taylorville, at Hebron, June 19, 11 a. m.; 2 p. m.

Williamsburg, at Good Hope, June 26, 11 a. m.; 2 p. m.

Collins, at Eminence, July 3, 11 a. m.; 2 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Madison and Pocahontas, at Madison, June 12, 11 a. m.; June 15, 10 a. m.

Clinton, at Ridgeland, June 12, 4 p. m. and 8 p. m.

Eden and Bentoria, at Dover, June 19, 11 a. m. and 2 p. m.

Jackson, at Grace, June 19, 8 p. m.; July 6, 8 p. m.

Mendenhall and D'Lo, at Bethany, July 3, 11 a. m. and 2 p. m.

Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.

Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.

Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.

Vaughan, at Union, July 17, 11 a. m. and 2 p. m.

Canton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.

Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.

Jackson, at Glendale, July 24, 8 p. m.; July 25, 8 p. m.

Camden and Sharon, at Camden, July 27, 11 a. m. and 2 p. m.

Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.

Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.

Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.

Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.

Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.

Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.

Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.

Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.

Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.

Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Waynesboro, June 19, 11 a. m.

Bucatunna, at Lewis Chapel, June 19, 3:30 p. m.

Lauderdale, at E. Mills, June 26, 11 a. m.

Central, June 26, 7:30 p. m.

Daleville, at Linwood, July 3, 11 a. m.

DeSoto, at Hopewell, July 10, 11 a. m.

Shubuta, at Andrew Chapel, July 17, 11 a. m.

Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.

Scooba, at Long Branch, July 31, 11 a. m.

Pachuta, at Salem, Aug. 7, 11 a. m.

Enterprise, at Stonewall, Aug. 7, 7:30 p. m.

Cleveland, at Mellen, Aug. 13, 11 a. m.

DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.

Poplar Springs, Aug. 14, 7:30 p. m.

Porterville, at —, Aug. 21, 11 a.m.

Christian Advocate

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 23, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

HOOVER AND CURTIS are the standard bearers for the Republicans again. It seems though that with Mr. Hoover politics is bigger than patriotism. Just why straddle on the Prohibition question? He is unwilling to risk his chances on either the wet or the dry side. He is amphibious. It is too late for the Democrats to reform. They will probably be wetter than the Republicans. They will hardly come out flatfootedly for repeal, but they will be nearer to it. Certainly Prohibition is not a partisan issue, but it is a political issue.

* * *

DR. HARRY EMERSON FOSDICK, Riverside Church, New York, is reported to have said in a sermon recently, preaching on the topic, "Handling Our Primitive Instincts," "If the people of this community, knowing what Judge Seabury has plainly shown about our government, are content to let a man like Mr. Walker remain mayor, we have sunk to depths that take from us the right to call ourselves civilized any more. There is no possibility of cleaning up this city, with its disreputable officials, who, as Judge Seabury has so plainly shown, have been robbing us right and left and corrupting our government from top to bottom, without some consecrated pugnacity on the part of our citizenship." Stay in there, Fosdick, and fight 'em. If we all had the grit you have the pulpit would have a new day.

* * *

BUT JOHN D. ROCKEFELLER, JR., is next in line, Dr. Fosdick. What are you going to do with him? I understand that he is a member of your church. Will you take him across your knee like you did Jimmy Walker? We are waiting for you to lay it on him as soon as you can get him to the wood-shed, and don't let him off light.

We received Mr. Rockefeller's letter explaining why he had gone over to the wets. We do not believe he is a "thrill hunter" or "publicity hound," but we are amazed at one or two things in his "explanation." Has he read no history? Has he no memory? How can he believe the newspapers who lied so generously about his contributions to the Anti-Saloon League when they tell of the present situation? Does he not know that what he is proposing as to the control of liquor has already been tried? Does he not know that a hog-wallow is still mud and smells even though you call it a fountain of cologne?

* * *

FUNDAMENTALIST - MODERNIST. According to reports during the meeting of the 144th General Assembly of the Presbyterian Church in the United States of America they came near getting up a fuss about Fundamentalism and Modernism.

Being free with our advice we plead with our Presbyterian brethren to table that motion and the commotion with it until we Protestants have nothing to do. There

"FATHER"

J. F. Waltman, Jr. Lake Arthur, La.
Dedicates this to his farther, Rev. J. F. Waltman, Pastor, Lake Arthur, La.

When I was but a boy, he held me on his knee,
And told me what he'd like for his little boy to be.

He was always jolly, clever, laughing at every joke,

With a ring of sincere approval every time I spoke.

He helped me with my kite and toys, always near.

What a playmate Papa was; never had a peer.

Every evening after school, I went around with Dad.

The best friend I ever knew, the best I've ever had.

Everybody knew him and loved him as I have done.

They always rather favored me because I was his son.

He was always very proud of me, watched me all the day,

And now to think I have to see his dear old head turn gray.

Folks refer to mothers as gentle, kind and sweet;

But he was just as good as anyone I had to meet.

He always seemed to understand a fellow's every need;

Just a straight, honest fellow, with a simple, loving creed.

Folks may want their gold and silver, pleasures all galore,

But I'd be more than satisfied to have Dad young once more.

For every strand of silver hair, and every wrinkle on his brow,

Was caused by worrying over me; and I am sorry now.

He says there is a Heaven for every one who's good,

I'm sure when he goes there, they'll know just where he stood.

And so I pray not to my God to grant my every whim,

But that I may prove to all the world my worthiness of him.

is too much on the program for us even to go fishing, much less fight wasps. The main question for us to give our thought to today is not whether we be Fundament-

alist or Modernist, but "Are we Christian?" Lord, have mercy on us.

* * *

THE GENERAL CONFERENCE of the M. E. Church has closed. Already the critics have arrived on the scene to hold the post mortem. And we feel more or less inclined to join them even though it may not appear so becoming. Perhaps we may be excused if we keep friendly and fraternal. Was the financial depression so great that they were afraid to take daring forward positions? Was the Conference worth what they spent on it? The editor of Zion's Herald says the Conference cost the Church \$250,000, or approximately \$10,000 per day, and follows the statement with the question, "Was it worth the price?" He goes on to say that the Conference was wasteful of both money and leadership. Beginning on a mountain peak in the Episcopal Address they descended into a valley from which they hardly emerged the entire time. Perhaps too much was expected. But was there ever a time when more was needed? We feel, though, that Methodism carries within itself the powers of its own renewal. If it cannot measure itself daringly and effectively against the overwhelming issues of our day there can be no good reason for continuing it. Methodism's future lies in a daring and self-sacrificing commitment to the task of remaking human life, individual and social.

* * *

AMELIA EARHART PUTNAM has just about silenced that discussion about the "weaker sex." Says the Christian Science Monitor: "The outstanding feature of Mrs. Putnam's flight is more than the mere fact she succeeded in getting across. To attempt the crossing at all on a motor and a pair of wings requires courage of the highest order, especially if one makes the attempt alone. But to keep on for hours above a markless sea after the altimeter has gone wrong, a broken gauge is trickling gasoline down one's neck, and spurts of flame show from a burnt out exhaust manifold around the engine, adding the hazards of fire to those of fog, rain, winds and ice—that is bravery to compare with the finest in the heroic annals of aeronautics."

We are quite ready to take off our hat to one who, equipped with two cans of tomato juice, two bars of chocolate and a thermos bottle of chicken broth and an unbreakable courage, took the lonely flight and set her plane down safe on the ground of a foreign shore. And we would remark that women with such metal are able to make the modern home a success. And we would remind them that that task is more difficult and involves our country

(Continued on Page Eight)

WAR HAS BEEN OUTLAWED

BY MRS. HENRY LEGAN

(Continued From Last Week)

Churches and the Peace Pact

The following resolution has been adopted by annual meetings of sixteen denominations in Southern California and also by the General Assembly of the Presbyterian Church and by the National Convention of the Disciples of Christ. Many local congregations are beginning to take action.

"Whereas war looms before the world today as one of the most serious problems; whereas, the signing of the Kellogg Peace Pact by the leading nations of the world commits them for the first time to the renunciation of war 'as an instrument of national policy' in their relations with one another; and, whereas, the effectiveness of this new policy for the prevention of war depend in very large measure upon the volume of popular sentiment which may be created in its favor among the common people of the earth; therefore be it

"Resolved, That we urgently recommend the appointment of a peace committee in every local church, whose duty it shall be to foster the peace sentiment of the congregation by means of literature, lectures, and other methods, and to co-operate with like committees from other groups in the interest of world peace."

What are we, the women of the church going to do about it? Are we just going to sit upon the fence and see what happens, or shall we line up on one side or the other. If so, on which side shall we stand? Being Christians, let us investigate Christ's viewpoint. Suppose Christ were living among us today as a citizen in human flesh, would he vote for war and armies and navies as a means for settling our national disputes, or would He vote for disarmament and settlement by peaceful arrangements? Christ, the Prince of Peace, whose mission was to bring peace on earth, good will among men. Does Christ approve of war—of the men created in God's image—shooting each other down in ruthless murder? Isn't this just a great task challenging Christians to advance God's kingdom on earth?

But someone says, "There has always been war since the earth has been populated. Why has God permitted it? We read in Ezekiel 28:12-19 that Satan was once a beautiful, powerful angel in Heaven named Lucifer, Son of the Morning, next to God and Christ the wisest being in the universe. But like some people, he became proud because of his beauty and wisdom and power, and became jealous of Christ who was above him, equal with God his Father. Lucifer said, "I will exalt my throne above the stars of God. I will be equal in power with the most high God." Of course, Jehovah, who had created Lucifer as an angel and had given him all his power couldn't permit this. The very thought of it by Lucifer was sin, for it was pride and exaltation of self. Only Christ, the Son of God, could be equal with the Father.

Then rebellion came into the heart of Lucifer. He was so popular and powerful that nearly half of the angels took sides with him and he felt strong enough to defy God. War was declared in Heaven. God allowed the rebellion to develop and do its work so that all the universe might see the awful results of sin and the final fate of sinners. This was to be an object lesson through all eternity.

Christ, the Son, was appointed by the Father to take command of the true angels and drive out the rebel hosts. Then Lucifer's name was changed to Satan or Devil. Of course Satan could not win in such a warfare. He was cast out of Heaven into the earth and all his angels with him. When Satan knew that he had lost Heaven forever, his heart was filled with anger and hatred for all that was good. Revenge filled his heart where once abode the love of God. Since then history shows that all his wonderful power has been turned against God and his work, and every artful device of evil angels has been used to lead men to follow them in sin and rebellion against God.

God sent his Son into the world to show us how to live and overthrow the forces of Satan. Twice Christ has conquered this foe—once in the great battle in Heaven when Satan was cast out, and again as a man on earth when he met all his temptations and came off victorious. Hence Satan is to Christ a conquered foe. Does our modern warfare with all its merciless cruelties, bear the stamp of God's approval, or Satan's approval?

If my Christian neighbor and I should have a difference or a dispute about something, would Christ have us get out and fight a duel to settle that dispute? Does not the same principle apply to Christian nations? Would Christ advise that our national difficulties be settled by war or peaceful means?

But what can we do about this big world problem of the nations—we mothers whose every hour is brimful of home duties? We can inform ourselves by reading peace literature, we can talk it in the home, we can teach our children from the oldest to the youngest to think in terms of peace, we can use our influence toward having peace taught in the church schools and the public schools. If every Christian mother in every Christian nation would do just this much, then the next generation might be able to get results in mobilizing the moral forces of mankind to support the Kellogg Peace Pact.

Then we can pray. Lucille McGregor says, pray
"For Peace and the preservation
Of all men everywhere and the Eternal Death
Of War—the terror of a Woman's Soul—

Because

To woman alone is given the gift of giving
Life, and the birth of Love to the Nations
Shall come only when Women of the
Earth are willing to go down into the
Vale of Prayer, tarry, meet God there. . . .
Who says that God
Will not hear and
Answer prayer
Prayers of women kneeling daily
Silent, calm, still, within the temple of
their hearts—

Bearing not the burden of words,
But, like God, such knowledge of the price
Of sons that to speak were impossible. . . .
Bearing such longing for sons loved to tears
That again for these—youth and unborn
Children—the silver prayer drops flow. . . .
Bearing such infinite love for each man child
Of every race that the thought of distant
Rumblings of war—bloodshed and hatred
Make dumb the altered spirits. . . .
Bearing in the heart and lifting it like
A cup such a vision of a world betrothed to

Love, attended by peace, that for God to
Fail to heed or hear were impossible. . . .
Who says that God will not
Hear and answer thus

Woman's
Prayers?

You Mothers of Sons:
Where are you
That
We do not
Hear your voices
Around His throne
At a time
Like
This?"

"NARROWNESS OF JESUS"

By Rev. Theodore Copeland, D. D.

Such is the title of a chapter in a recent book, to discuss which at any length, except from the viewpoint of negation, or denial, is an utter impossibility. We might as well discourse upon the littleness of the majestic ocean which rolls its unresting billows across every zone and bathes all the islands and continents in its purifying waters. We might as well pour contempt upon the infinite sky whose burning suns and blazing constellations adorn the upper deep, marching in boundless perspective along their appointed paths.

The charge of narrowness was never thrust upon Jesus by His contemporaries. On the contrary, the leaders of religious thought in His time complained of His liberal practice and teachings. "This man," they murmured, "receiveth sinners and eateth with them." On another occasion they all said, complainingly, that He had gone to lodge with a man that was a sinner.

Christ's interpretation of the Mosaic law was anything but narrow. The sermon on the Mount clearly reveals His attitude toward the law and the prophets, which He came not to destroy, but to fulfill. He frequently widened the application of the moral code, and lifted it to higher level than it had ever held in the conceptions of the great religious teachers of the world.

The theology of subsequent times has lifted no voice of accusation against Jesus because of his narrowness. For two thousand years the genius of history has unfolded to our wondering gaze the splendid triumphs of the cross, and proved beyond any reasonable doubt that the scheme of recovering grace was intended to reach as far as the curse of sin is found.

It is true that Jesus said on one occasion, "I am not sent, but to the lost sheep of the house of Israel." This remark, however, had reference to His personal ministry. As a man Jesus was subject, for the most part, to human limitations. It was necessary, therefore, that there should be some limits to his personal ministry; and it was proper that these limits should be at the circumference of the circle of Israel. What might have been gained extensively would have been lost intensively. It was of primary importance that he should make sure of a foothold on which He might plant His moral machinery for moving the world. He was about to commit the renovation of the planet to the hands of a few chosen men, and He must discipline and equip them for an enterprise that would tax all their energies and finally cost their lives.

Jesus is the universal man, and the universal Saviour. Not a poet, not a philosopher, not a scientist, but all of these in one. He was a man growing out of the depths of our nature. Humanity, on the surface, is broken into nationalities and individualities. But go down a little way, and you come to a place where differences give place to resemblances; force your way down and you soon arrive at the region of human unities, where every man is like every other man. So Jesus Christ emerges from the profoundest depths of nature, from the region of unities. No Greek, no Jew, no Roman is He; but man, and the Saviour of all men. In His kingdom there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all.

The whole Bible is replete with this pregnant thought. "How sublime the conception," says a modern writer, "as we find it flaming around the lips of the prophets of God, who saw in the distance the mountain of the Lord's house exalted above the mountains and established above the hills; the New Jerusalem coming down, as a bride adorned for her husband; earth uplifted toward heaven; the smoke of its every cottage rising like the smoke of an altar; peace brooding on its oceans; righteousness running in its streams; the very bells of its horses bearing 'Holiness to the Lord.'" In the Hebrew prophets we find it closing every vista, irradiating every gloom, lying, like a bright western heaven, at the termination of every prophetic day; coloring the gorgeous page of Isaiah; gleaming through the willows where Jeremiah hung his harp; glaring on the wild eyes of Ezekiel, who turns from his wheels to show the waters of the sanctuary; mingling with the stern denunciations of Micah; tinged with golden edges the dreams of Daniel; and casting transient rays of transcendent beauty amid the obscure and troubled tragedy of the Apocalypse."

At Pentecost, Peter preached, "The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." In the house of Cornelius the same apostle said: "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The apostle of the Gentiles, catching the echo of the great commission, carried the gospel from Jerusalem to Antioch, from Antioch to Ephesus, from Ephesus to Rome. Like his ascended Lord, his vision was world-wide, and his energies knew no abatement till in the Roman prison, just before his execution, he wrote his son Timothy: "I am now ready to be offered, and the time of my departure is at hand."

"The evangelization of the whole world in this generation is emblazoned on the battle flag of God's militant hosts, looking for and hastening to the time when 'the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.'"

Dallas, Texas.

CHRISTIAN LOVE AND MEMORY

By Rev. W. R. Lott, Contributing Editor

In the forceful short chapter written by Apostle Paul, the thirteenth in his epistle to the Corinthians, he reached to a height of pure Christianity. No one has ever exceeded and few even approached it in expressing the working of the principle of Christian love: That beneficent spirit of good will and charity to all creatures.

One of his statements is that "Love thinking no evil." That does not sound strange for love, just because it is love, it would not think of plotting ill against any one, or cherishing evil designs concerning anybody. What it appears to me to mean is a deeper thing than is on the surface. Love does not plan to do anyone harm but that even when someone has wronged him he takes

no account of it. He doesn't keep it in his memory. Love doesn't keep a little book on which it jots down every slight, injury or misunderstanding coming along life's way. We select our memories. In one way the mind is like a sieve. We let things through and hold others for the purpose of nursing and cherishing them.

The saddest picture in the Old Testament is David going over in his mind while on his death bed the wrongs that Joab had done him. He could hear the curses of Samuel again as he heard them on his flight from Jerusalem when Absalom rebelled. He had written that down in his memory and there he held it to the close.

The father of the Prodigal wiped his memory clear of his son's waywardness when he saw his haggard face when he returned. "This my son was dead and alive AGAIN." He did not recount his evil life and reproach him.

Love remembers how blessed it is to have God forget and forgive. Real love is so true that the memory has no place for the little slights, misunderstandings, the possible designed injuries. There are too many good things to remember which will elevate and give joy and strength.

"BETHLEHEM HOUSE—WHAT, WHERE AND WHY?"

By Miss Dorothy Weber, Bethlehem Community House

(Miss Weber is one of our own Louisiana girls whose parents, Mr. and Mrs. Fred Weber, live at Lake Charles. She is a graduate of Scarritt College.)

Almost 2,000 years ago a great message was put on the air, and through the years great hearts of men and women here and there have "tuned in" and heard the story of how Jesus came to bring the "abundant life" to people of every race and clan! And these men and women in turn have broadcasted the call for helpers to "carry on" in the task of providing opportunities and privileges for wholesome Christian living among the peoples of the world.

At times we've been a bit slow, maybe, in recognizing the big responsibility that is ours for our nearest neighbors! But always some big spirit guides us into new and richer fields of service. And so it was more than twenty years ago when the women of our church, the M. E. Church, South, launched forth into a new field of service in our Southland, and the Bethlehem Center movement began! During the years the growth has been steady, the purpose sure and the results far-reaching.

At present there are five Bethlehem Center projects, sponsored by our Woman's Missionary Council, and they are located in Nashville, Tenn.; Augusta, Ga.; Birmingham, Ala.; Chattanooga, Tenn., and Winston-Salem, N. C. The work of the various Bethlehem Centers is very similar, with the activities necessarily varying according to available means and facilities—but through each project one increasing purpose runs, and that can best be expressed in the words of Jesus, "I am come that they might have life and have it in abundance."

Bethlehem Community House in Augusta has celebrated its twentieth anniversary, the year 1932 bringing to a close twenty years of community work since Miss Mary DeBardeleben, a pioneer in Negro work, came to Augusta. The work has grown steadily, and through the years Council workers have come and gone, each making her contribution to the Negro life in the community. The present working staff is composed of four full time workers, two of whom are white and two are Negro. In addition to these there are six part-time workers and approximately twenty-five volunteer workers.

The dawn of 1930 found two lovely new build-

ings completed and ready for work at Bethlehem House, Augusta, Ga. This community center for Negroes cost approximately \$75,000 and was built and furnished by the women of the M. E. Church, South. The plant consists of a modern gymnasium with facilities for an effective program in physical education and an auditorium that will seat approximately 1,200 people. This building also includes two lovely shower rooms, a boys' work shop, and directors' office. There is a small playground adjoining. The administration unit of the plant is considered the most modern and complete building of its kind in the South. It provides a lovely apartment for the working staff and four Paine College Service Scholarship girls, a domestic science kitchen, kindergarten, Day nursery, boys' clubroom, library and sewing room, and business offices with all the conveniences and lovely equipment that such a building would require.

The primary purpose of Bethlehem House is threefold:

1. To provide wholesome and carefully supervised activities that build the fourfold life in the community.
2. To serve as a social work laboratory for training young men and women of the educational institutions of the city to be leaders.
3. To serve as a co-operative project for promoting a spirit of sympathy and good will between the white and negro races.

In attempting to carry out the first purpose, that of raising the community morale, the major emphasis is placed on activities for groups under eighteen years of age. In brief, the activities promoted include playground, well baby clinic, kindergarten, Bible school, night school for adults, girl reserve clubs, cooking and sewing for girls, community night programs, welfare work, case work and family visiting, besides many other things too numerous to mention.

One of the most interesting experiences to date was the daily vacation Bible School last summer.

A community-wide school was attempted and resulted in the co-operation of six churches of all denominations, and a total enrollment of more than 800 children in Bible School. Previous to the opening of the school a series of leadership group meetings for the Bible School workers was sponsored by Bethlehem House, and attended by more than forty church leaders. Our plans for Vacation Bible School in 1932 have been enlarged to some extent. For the past five weeks a Leadership School has been conducted at Bethlehem House with an enrollment of 114 leaders from twelve local churches and a large number of churches outside the city. The goal for 1932 has been set at 1,500 children enrolled in a community-wide Vacation School, conducted at the various churches. Following this, Bethlehem House hopes to sponsor two rural D. V. B. S. in some nearby churches. The results of such a program remain to be seen.

The activities of Bethlehem House seek always to build a safe community environment, so that boys and girls and men and women may dwell together in a wholesome, happy atmosphere. One of the most striking instances was brought to our attention some weeks ago by the local juvenile court probation officer. Bethlehem House has two extension projects located in needy Negro sections of the city. One section is considered the "Black Bottom" of Augusta, and always kept the probation officer busy, often having to report ten or fifteen cases of delinquency within a few weeks. Since the Bethlehem House playground work opened in that section she has not had one delinquent case in a year.

Bethlehem House serves as a social work laboratory for Paine College and other educational institutions of the city. Four young women each year are chosen to live at Bethlehem House and get experience and training in community service. These students are chosen on the basis of their interest in sociology and social work, as well as

their ability to become Christian leaders among their people. A great number of splendid young men and women have gained much valuable experience in this way.

Paine College and Bethlehem House in Augusta are working toward a plan for a more constructive and mutually helpful co-operation. In addition to our four Fellowship girls and two part-time boys' workers at Bethlehem House, we have twenty-two volunteer helpers, most of whom are directly connected with Paine College. Through the interest and splendid co-operation of the Sociology Department at Paine, a Leadership Training Group for boys has been held at Bethlehem House for the past two years, the members of the group doing some form of community service connected with Bethlehem House. Since September recreational clubs for older grade school boys in eight public schools of August have been organized and meet weekly at Bethlehem House. A recent indoor field meet was held in the Bethlehem House gymnasium, and more than 400 boys were present.

For the past two years a Bethlehem House worker has taught a class of young college men and women at Paine College, who were interested in the "ins and outs" of organized community work. The students in this class have their projects in the two extension centers of Bethlehem House, and carry on similar activities four days a week under the supervision of the Bethlehem House staff.

Finally, we come to the third purpose of the institution, that of promoting the spirit of friendship and good will between the races. This is a slow process, but will surely win out gloriously in the end. Our experiences in Augusta have been filled with much to gratify our hearts, in spite of the general non-Christian attitude and common discrimination in educational, economic and citizenship privileges. Many white groups are waking up to the Negroes' need. But after all, there must be more than a mere recognition of his need. There must be the will to help, to sympathize, to respect, to befriend, to share.

We are grateful for the growing consciousness that God made of one every nation of the world, and that all men everywhere are our brothers regardless of race or clan. And we have a God-given share in making the lives of one small group of God's little ones happy by bringing the more abundant life.

Augusta, Ga.

RESOLUTIONS BY THE SOUTHERN METHODIST PRESS ASSOCIATION ON THE DEATH OF DR. CHAS. D. BULLA

Whereas, God in His providence, has removed from the scenes of earth Dr. Charles DeHaven Bulla, long a loved, honored and useful member of this, our Southern Methodist Press Association, and

Whereas, In the going away of this brother beloved, our Association has suffered a loss which is costly and which is by us keenly felt and realized, and further,

Whereas, Our whole Church suffers also a serious loss in the cessation of his competent and zealous labors in behalf of God's Kingdom by speech, and pen, and of unstinted toil, and faith that failed not; be it, therefore,

Resolved, By the Southern Methodist Press Association, assembled in Oklahoma City, at the Missionary Council March 1-3, 1932:

First. We hereby record our admiration of those gifts of mind which marked him for leadership among us, for those elements of charm which made him little short of the ideal companion, and for that resolute purpose which co-ordinated and massed all his powers in his high adventure of holy living.

Second. We have set down our conviction of

the great value of his life and his work. It is in the treasury where God keeps His jewels and will appear in all its radiant glory at that day when we stand before the judgment seat of Christ.

Third. We would lay to heart the lessons of the good life which our departed brother led before us—lessons of good cheer and sunny-heartedness in life's shadows, of diligence in duty, of fidelity to conviction, of joyous and zestful living heartily as unto God, and of steady growth in grace. What he said and did were fine, but what he so handsomely was, we found much finer still and we would commend his loved ones to the rich and sweet consolations of our gospel.

Fourth. We order that these resolutions be sent to our General Organ, to the sorrowing family, and be spread upon the minutes of our Association.

DR. HARMON ON THE HISTORICAL SOCIETY

To The New Orleans Christian Advocate:

I have been much interested in noting the work of the Mississippi Methodist Historical Association in marking the historic spots dear to early Methodism in the Mississippi territory. I was glad to learn that the old church, used by Methodist settlers in the Natchez country, was not forgotten and that markers calling attention to the part we played in the early life of that territory were to be set up. In connection with the published request for information, mementoes and the like, I hereby inform my old classmate, Rev. J. B. Cain, who is a member of the committee, I believe, that I fell heir to some of the books from which Rev. John G. Jones wrote his history of Mississippi Methodism. I have these in my keeping though I do not think anything but certain notations of his would be of special service. I have also a copy of Lorenzo Dow's Journal, which is rather rare now.

Nolan B. Harmon, Jr.,

Editor Baltimore Southern Methodist

MILLSAPS SUMMER TERM

Summer school classes meet today for the first time in the 1932 summer session at Millsaps college, where special advantages to teachers renewing their teaching licenses are offered in the Education department under Professor F. C. Jenkins.

Registration in the summer classes is largest in the education department, but other academic courses have rolls large enough to insure well-attended lectures, according to G. L. Harrell, director and registrar. Under the present system at Millsaps college, courses may be taken either for the full nine weeks of summer session or for six weeks for credit sufficient to renew the teaching license. Both courses opened today following registration Tuesday.

The faculty for the summer work is made up of the following: Dr. D. M. Key, president; Professor Harrell, director and physics; B. O. Van Hook, mathematics; A. G. Sanders, French and Spanish; Miss Magnolia Simpson, Latin; J. B. of the following: Dr. D. M. Key, president; Pro-Jenkins, Education; C. F. Nesbitt, religion; Mrs. M. B. Stone, English; Miss Elizabeth Craig, French; Miss Sallie Newman, elementary education; R. H. Moore, history; Mrs. M. B. Clark, librarian; Mrs. J. L. Roberts, piano; Frank Slater, voice; Mrs. F. J. Owen, matron; V. B. Hathorn, bursar.

Special lectures scheduled for the session during the summer months will include President Key, W. F. Bond, state superintendent of education; E. L. Bailey, city superintendent of education; J. T. Calhoun, state supervisor of rural schools; F. J. Hubbard, state supervisor of voca-

tional education; W. N. Taylor, executive secretary of the Mississippi Education Association; and Judge Sydney Smith, chief justice of the state supreme court.

Examinations will be given at the end of six weeks for those students taking the short course, and the full term will end on August 15.

LAKE JUNALUSKA OFFERS A VACATION WITH PROFIT

This is the season when plans are being made for vacations and the General Board of Christian Education is making it possible at Lake Junaluska for Methodist people to take a vacation with profit.

The Program at the Leadership Schools this summer is one of the most attractive ever offered. It will give workers in every phase of Christian life opportunity to study together their mutual problems. This opportunity comes at a time when the Church is being challenged with the disturbed conditions of this country and the world. Many questions are being asked concerning the message of the Church for this period. What can the Church do? How can it make the Gospel effective in the life of people? Are any changes needed in the program of the Church? How can laymen become more effective in meeting their own responsibilities in advancing the Kingdom? There are many other questions that people are struggling with in this area. Workers will have a chance to consider them in the summer programs.

Among other values at Lake Junaluska are the opportunities for fellowship with others who are working at similar tasks. It is refreshing and heartening to meet with hundreds of kindred spirits from over the Southland upon an occasion of this kind. We find that all of us are working toward common goals and can "share each others' woes" as well as each others' successes. The lake and the hills have a restful charm that sends us back home renewed in mind and heart. The opportunities for recreation are varied and attractive. Altogether, Lake Junaluska is a most desirable place to take a vacation.

THE PROGRAM

Young People's Leadership Conference—July 14-26

Hundreds of Young people will gather for a rich program of study, fellowship, and recreation. Every Young People's Division should be represented by at least one delegate.

July 28-August 11

During this term special emphasis will be given to missions. Leaders of local mission study groups and other people interested in missions will attend. There will be other courses also in Bible, Christian education, and nature study.

August 16-30

Special provisions are made for conference staff members and local church leaders in every phase of Church work. Presiding Elders, pastors, superintendents, teachers, and others will find something rich to meet their needs.

Superintendents' Conference—August 13-15

Every general superintendent should plan to be present for the three days of this meeting.

On the Platform

The speakers for the summer include the following (Nothing more needs to be said): Dr. A. W. Beaven, Dr. Robert E. Speer, Dr. Henry N. Suyder, Dr. Fletcher Brockman, Dr. Elbert Russell, Dr. W. A. Smart, Dr. John W. Shackford.

For catalog giving full information about the Leadership Schools, write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

CAMP GROUND APARTMENT FOR RENT

Three room apartment fronting on the beach on the beautiful Seashore Camp Ground, Biloxi, Miss.; large screened porch; large comfortable beds; clean house; sea view from front porch. Address 101 Camp Ground, Biloxi, Miss.

RECREATION FOR RURAL CHURCHES

By Rev. James William Sells

Unwanted leisure has resulted from unemployment and labor-saving devices. Hundreds of idle hands and hearts are apt to turn to the devil's workshop for activity. One of the many problems that awaits solution today is this question of the proper use of leisure.

The city librarians are making appeals to their unemployed to avail themselves of this opportunity for further study. Many people are reading worthwhile books who never before were interested in serious subjects. They are trying to become familiar with the cause of this economic and social debacle.

But for the thousands in the small towns in our territory, that are not near any large library, something must be done. One of the great needs is a movement for adult education that will seek to educate for enjoyment, not to "put a program over."

The Church does not make use of all the knowledge it possesses. This is one indictment to which we will have to plead guilty. Neither have we, as a group of church people, realized our total responsibility.

Recreation should be more seriously studied in its relation to right use of leisure. Young people's organizations and adult groups of the Church have socials, this is true. But often they are only to arouse interest in the activity of the organization. It is a means to an end. Oftentimes it is forgotten that recreation, and the fellowship that results, is one of the essential needs of the full life.

Can we not change our perspective and engage in and promote recreation for the re-creation of the body and spirit, without anticipating the benefits that our organization will receive?

Small town and rural churches have a great opportunity this year. People are willing to listen when the church speaks. They are also willing to be led. They are desirous of something other than that which they are forced to face. They have gotten tired of humdrum existence that bears no immediate hope of improvement. Above all things else, they want to forget themselves and forget their troubles which have resulted from unemployment and depression.

Congregations will be better this year and for some years to come. This experience will not soon be forgotten. People will attend to the spoken Word and to the singing of the hymns. But where a church takes the trouble to offer something additional, it will be all the more welcome.

What the schools choose to call "extra-curricular activities" should be sponsored by the churches. Special features that call for the entire community's co-operation will be attractive in the entirely rural church. For instance, quarterly community days that follow a definite schedule have been found beneficial. This program was used on a circuit a number of years ago. The committee was appointed far enough in advance to prepare everything for a good crowd. The people were invited to bring a basket dinner. The morning was given over to community singing, speaking by a well-known orator from a nearby community, and an address by an outstanding educator rounded the morning program. This speaking, like the dinner, was all held out-doors. In the afternoon the crowd was divided into two groups. The men and boys spent two hours in a discussion group with the county agent and the women spent two hours in a similar group with the county agent and an invited worker from the state college. The program should have been rounded off with a good ball game, but this was not provided. Every community has some native son that has made good in some nearby city. They are proud of him and always are glad to have him come home

and either address them or preside at the meeting.

Town churches can have any number of evening parties that will yield a new spirit of fellowship. Every church has some young woman that is good at devising ways and means of entertaining large groups. If not, a card to the Nashville headquarters of either the young people's or the adult division will bring lists of literature giving full information.

The following program was used in a small town church just recently. The church has a resident membership of less than seventy and there are three other Protestant churches in the community. There were almost a hundred men, women and children at the social—representatives from all the churches and some from no church.

The pastor announced the Sunday morning before that the following Friday night the church would hold a Church and Family Night Party and Pot-Luck Supper. Each person coming was requested either to bring sandwiches or a salad. The women of the Missionary Society were requested to prepare coffee and serve the supper.

A prominent layman who happened to be president of a civic club was asked to preside. The evening opened with a preliminary statement of the purpose of the meeting by the chairman. Talks were given by a man, a woman, a girl and a boy on what each expected of the church. A neighboring pastor spoke of what the church expected of its preacher. And the pastor spoke on what he expected of his church. Refreshments were then served, and a very capable young woman led the large group in a period of recreation. Of course, the meeting was held in the social and church school rooms. One of the short talks given by a girl who spoke for the first time to any large group is given below:

"If a young woman is serious enough to expect anything of the church today, it is a certain strength or guidance for the spiritual path of life.

"In former days most young women expected much from the church, and also put more in the church, but today youth is more or less in a state of rebellion because they think for themselves, they give serious thought to new philosophies, and, somehow, young women cannot connect some of the church rulings with the present mode of living.

"It is up to the church people, to those who are trying to blend religion into a harmonious affair, to see that young women have the right influence, a respect for right living, and also instruction in the highest symbol of religion and the greatest piece of literature ever produced, the Bible.

Whether or not one agrees with her is not the question. She at least gave her viewpoint and had an opportunity to let others know how she, and others, felt.

There are any number of group games that can be used to occupy the time of large groups in church circles. A little study, a little effort, will be well repaid by dividends of interest and fellowship.

The writer remembers well one rural community where a church party was held out under the tall pine trees by the side of the historic old church. The evening's program closed with stories told around an open fire, where marshmallows were toasted on the end of a long stick. And to his amazement it developed that many of the group had never heard of such delectables and ever after that they bought marshmallows to toast in the fireplace when the preacher made a visit.

Perhaps if we preachers and people, charged with the responsibility of directing the spiritual guidance of our communities, looked upon our job as a community responsibility, rather than just caring for our own small flock, we might approach it with renewed vigor. If we seek definitely to provide wholesome recreation and activity for young people and adults bogged down

in the morass of indefiniteness and indecision, we will then not be bothered with telling them not to do certain things.

How much right have we to tell people not to do certain things, in the way of pleasure and amusements, when we never lift a hand to provide something better for them?

The Church has spoken in full belief of a full, well-rounded life. Now, when people need help so desperately, let us seek to provide for them.

HOME-MADE REVIVAL AT PELAHATCHIE

As was previously arranged by the pastor and official members, the revival began on May 29, at 11 o'clock a. m., Brother S. F. Harkey, the pastor, doing all the preaching at 8 o'clock in the morning and at 8 o'clock in the evening, except the first two sermons, which were well done by Brother M. L. Burton. Brother V. O. Franklin, home man, led the singing; the Pelahatchie orchestra rendered good music, and the male quartette from Brandon church (on the same charge) rendered good numbers two nights of the meeting. There was good interest and large congregations from the first service, and the interest and congregations continued to grow until we had to open the partitions to the Sunday school room, and we had a packed house the last night of the meeting, on June 5.

Quite a number expressed themselves, saying that it was the best revival that we have had for several years. There were eight additions by vows and five by certificate.

We feel that our church has been revived by the strong gospel messages delivered by the pastor, Brother Harkey, and as all the preaching, except the first two sermons, and all the other helpers were home folk, we therefore sum it up as a real good home-made revival that will tell in our community in the future.

Pelahatchie, Miss.

J. A. LINDSEY.

DR. POLING CARRIES ON

My resignation as Chairman of the Allied Forces was agreed upon one year ago to take effect at this time. But my announcement has created a misunderstanding I will not tolerate. This cause is first and above any man's personal interest.

I withdraw my resignation and resubmit it to take effect December 1, 1932. I shall continue as Chairman through the present campaign, giving my maximum support to the fight for the Eighteenth Amendment and for the integrity of the Constitution.

Daniel A. Poling.

A SUPERANNUATE'S CREED

Bishop Anderson tells of a retired minister at one of his conferences in Kansas. This man was speaking for the group of superannuates. Was there ever a finer creed?

He stood six feet two, as stright as a ramrod, as incisive in action of body and mind as the rays of the morning sun. He began by this announcement: "I never have taken much of the time of this conference, and I shall not take much of it now." We never know quite just what that means, but it meant in this case precisely what it stated.

He said: "I know something about the historic creeds of the church; but when I retired, I thought I ought to have a creed of my own, and so I sat down and wrote a creed which I thought would be adapted to the years of my retirement," and then in four crisp, clear sentences he stated his creed:

"First, I will never allow myself to become a grouch.

"Second, I will always be a student.

"Third, I will cherish tenderly the memory of those who have gone before, of those whom I have loved and lost awhile.

"And, fourth, I will try to keep alive so long as I live."—N. C. Christian Advocate.

FROM THE PELICAN PINES

By Dr. S. A. Steel

You know that when the General Conference of the Northern Methodist Church adopted Dr. Tittle's race equality resolution I was very happy, because it means an end of the unification controversy. I don't like fussing, and especially fussing in the family, and that is what the attempt to unify the two Methodisms meant. Now we can live in peace and be friendly neighbors.

Well, I sent a piece to one of our church papers expressing my sentiments. It has just come back, with a note from the editor, saying, "The article meets the editors approval 100%. More than that, I believe it is a timely article, but it would blow things sky high to use the article now." Of course, every editor is the judge of what should be published in his paper; but I would like to blow some things in the Methodist Church "sky high." It would make the folks take the paper, if nothing else.

The return of my article reminds me of a story. Before the day of railroads, goods had to be hauled from town to town in wagons, and "freighting" was a lucrative business. On one occasion a man was hauling a load through the country from Bowling Green to Franklin, Ky. He had a fine team of six horses. One of these horses was a mare named Nance. She was a splendid animal, but she had a bad habit of occasionally having fits. Without any apparent reason she would begin to snort, and paw, and rear, and kick. When her driver saw what he thought were signs of her having one of her spells, he hastily released her from the harness and let her kick it out.

After a long drive one hot summer day, our wagoner stopped about sundown and went into camp for the night on the bank of a creek. After watering and feeding his horses, he and his son prepared their own supper. A number of people on horseback and in vehicles passed along the road, all going in the same direction. When the wagoner asked what was up, he was told that there was a protracted meeting going on about a mile up the road; so after they had their supper he told his son to stay and watch the camp, and he would go to meeting. He found a big country church full of people, and got a seat near the center of the congregation by the side of a large fat woman. He was tired from his long drive, and after listening awhile to the sermon, he fell into a sound sleep. The preacher brought on the "rousements" and all at once the fat woman sitting by the sleeping wagoner broke into a loud shout, "Glory!" The sudden explosion of her rapture aroused the sleeper. He leaped up, threw his arms around her, and holding her tightly, he shouted, "Whoa, Nance, whoa! Hurry, John, loose the hames and cut the belly-band, quick! Whoa, Nance, whoa!" He squeezed all the glory out of the fat woman. She wrenched herself loose, got her breath, and changed her seat, flashing dynamic glances at the excited wagoner.

Now, in the parable, I'm the fat sister and the editor who returned my paper is the wagoner who shouted "Whoa, Nance!" and, excited by what he thought was a spell with his rantankerous mare, tried to squeeze the breath out of me. Well, it will take more than that editor's grip to suppress the "glory" that bubbles up in me over the final defeat of unification.

When my paper was returned, I said to myself, Well, Raulins will send back the paper I sent him; so I was agreeably surprised when I read it in the Advocate. I congratulate you, Raulins, on your nerve in publishing it. When Bismarck was appointed Chancellor, after he had been at his post for some time, he wrote to his wife that he had spent his time studying how to use language that could mean anything or nothing—he had become a diplomat. On the race

question, the Southern editors of the Church press are diplomats; that is, some of them. I'm watching for a paper not yet published to see if the editor thinks a frank expression of opinion would blow things sky high in his neck o' the woods. If they try to explode a bomb under your tripod, Raulins, just wire me, and I'll get Lieut. Herndon to fly down and bring you up here. You'll be as safe in the Den with me as David's men were with him in the cave. I know silence is golden—sometimes.

After the war, Gen. Forrest was on a train. In the same coach there was a loud-talking woman a few seats from him. Some one told her the gray-haired man was the great General Forrest. She said, "I'm going to speak to him," and going to where he sat, she said, "Is this General Forrest?" "Yes, Madam." "Well, General, how do you explain that your hair is white and your beard is brown?" "I do not know, Madam, unless it is because I use my brain more than I do my jaw." She retired. I had better do it, too. But here's to you.

* * *

David clung to his harp in the cave, and some of the finest psalms were blossoms he plucked from the crevices of the rocks where he hid. Happy the man who keeps the music of life in his heart, who can sing amid his trials, and put depression to flight with the melodies of faith. Hark! As we sit near the river's brink, listening to the muffled hum of the chariot coming to carry us home, the chords of the Harp of the Pelican Pines are quivering with the passion of hope—

We are sailing on life's solemn main,
And are bound for eternity's shore;
And our hearts often tremble and shrink
With alarm at the ocean's wild roar.

Chorus:

In the sweet bye and bye,
We shall meet on that beautiful shore, etc.

Homeward bound on a wild stormy sea,
We shall reach the fair haven at last,
And rejoice with our friends evermore,
That our labors and dangers are past.

There's a beautiful home over there,
Far beyond all the storm and the strife,
And it stands in its loveliness fair
By the side of the river of life.

No sorrow can enter that home,
Or disturb its sweet peace evermore,
And no clouds ever darken the skies
That bend over that beautiful shore.

Courage, then, O my brother, sail on,
For the end of the voyage is near;
And the breezes blow fresh from the shore,
While the lights in the harbor appear.

Home at last, hallelujah! we'll sing,
All the trials and struggles are o'er;
And Jesus will welcome us home,
When we meet on that beautiful shore.
Sing it! Amen.

Mansfield, La.

CHURCH SCHOOL EVANGELISM

By Prof. Henry G. Riser, Mus. D., of Ruston, La.

III

Thinking of evangelism, there comes into our minds a picture of a rousing and lively evangelist with his assisting song director, and we see a church by the efforts of this evangelist being aroused from the sleep of indifference to a lively interest in the word of God and the salvation of souls. We think of evangelism only in this light

and forget that the Sunday school has a great and most important part in the program of evangelism. What more is evangelism than the bringing of the Glad Evangel the good tidings of salvation? This is the work of the Sunday school, and insofar as it is not seeing results it is falling short of its mission. Our topic of Sunday school evangelism has to do with that phase of evangelism that, when engaged, will prevent the Church from falling into a dull stupor of indifference and worldly living. It has to do with the salvation of the boy before he gets out into the world with all its temptations, before the time comes of which Solomon says, "The evil come in which he shall say, 'I have no pleasure in them.'" It has to do with the teaching of the Bible in the Sunday school with the sole purpose in mind of helping the child to learn to know Christ as not only Saviour, but to know Him as his personal Saviour. Here would apply Christ's own words, "Search the Scriptures, for they are they which testify of me." Any knowledge of the Bible which does not have that aim and result, of knowing Christ as Saviour and Lord, is in vain.

Thus we see that the whole purpose of the Sunday school in its extension and education is the evangelism of the Sunday school scholar. Very often and most generally we see this element lacking in our day. Although there may be found the earnest endeavor to do the right and of leading the child in the right way, but too often neither the pastor or Sunday school worker see the vision of evangelism. Could we but show them the great number of scholars who leave the Sunday school without being saved, who are gone beyond their reach forever, and sixty per cent of whom never receive Christ into the heart unto salvation there would be a more hearty endeavor and earnest striving to win them to Christ instead of merely telling them of Christ.

The agents toward the evangelism of the Sunday school cannot and should not in any way take the place of the home and parental training. If we note the injunctions that are put to the Israelites regarding the training of the child in the home we see its utmost importance. Too often and, also, most generally, we see neglect of parents in the matter of training in the home and this with ill effects. The family altar, the around-the-table family Bible readings, the best way of bringing the growing boy and girl to a saving knowledge of Christ and reverence for God's service, is a thing of the past. Only too often the family squabble, the street-parading mother, the club-going father, breaking up the unity of the family are adverse to all religious instruction. Where the child does not see the teaching of the Sunday school lived out in the daily life in the home he will have little regard and no respect for Christianity, though he may follow it outwardly. I have seen in my own observation where the conditions in the family and the life of a Christ-professing parent were the great factors in the Christ-rejection of the children in the family. First, therefore, the right relations and favorable atmosphere in the home and then true Bible teaching and earnest endeavor in the Sunday school.

(To be Continued)

THE LOOKOUT

By Squintan Scribble

Mr. Editor: Under certain conditions, I am prepared to prove that at least one citizen who refused to support the nominee of the 1928 (very un-) Democratic Convention, was not actuated by religious prejudice. If "Father Cox" succeeds with his Convention of the Unemployed, and they adopt a platform that drives at the roots of the present evils—even if they nominate the priest, who seems to "have ideas in his head"—I shall think several times before placing my suffrage

elsewhere. I am not quite qualified to be a member of the convention, but may be by the time August arrives.

* * *

Tithing and stewardship are great and worthy themes; and there is much to be said in favor of the urgent calls that are reaching the churches now, for sacrificial liberality in behalf of church enterprises. But if all church people had been tithing, and those qualified to make the assertion should now say: "I tithed my income when I had any; now I have none, and can give nothing;" and others should say: "I tithed when I was making money; now I'm losing, and I think the Church should make me a refund"—I am wondering, Sir, what we should do and say! In a community of about a thousand souls, whose Civilian Relief Committee has fed a hundred dependent families for months, and where every man with an income is helping or wholly supporting from one to seven or eight unemployed of his own kith and kin,

The distant need, however real,
At best makes but a weak appeal.

Yes, the rhyme is original, but it costs you nothing!

* * *

I know some folks who, regardless of jobs or joblessness, are raising at home much of their living: pigs, poultry and dairy products, gardens and truck. I know a preacher who is raising ditto, and his people give him a lot of their ditto. All such, that is given by those unable to pay money on his support, is credited to them as church contributions. It works! Have you ever had occasion to notice, sir, how much can be done, and how many things can be enjoyed, without money? It costs nothing to tell your wife she is pretty, or your children that they are smart—not at any rate, until the Judgment!

If you take the right side, the just side, ultimately men, no matter how they may revile you now, will come to your support.

MISSIONARY WIDOW MAKES GENEROUS GIFT TO MISSION HOSPITAL

Mrs. W. B. Russell, of Evanston, Ill., widow of the late Dr. W. B. Russell, who was for a number of years superintendent of the Changchow General Hospital in China, has recently made a gift of \$1,000 gold to the building fund for the new hospital now going up in Changchow. This splendid mission hospital is operated under the auspices of the Board of Missions of the Methodist Episcopal Church, South.

Mrs. Russell has given to the hospital building fund the \$1,000 insurance money she received after the death of Dr. Russell in 1925. About two years ago, when exchange was at its highest, she converted this \$1,000 into Mexican dollars, and today as a result of her generosity the sum of \$3,000 Mexican is deposited in a bank in Shanghai, China, for the new hospital building.

The generosity of Mrs. Russell is noteworthy for at the time of Dr. Russell's death seven years ago she returned to America with four small children to rear and educate. However, it has been the dream of her life to contribute the \$1,000 insurance money toward the new hospital building for which Dr. Russell longed and of which he dreamed, and in spite of many difficulties she has never given up this plan. The gift of the \$3,000 Mexican to the hospital is the consummation of her heart's desire.

Dr. Russell was a native of Russellville, Ky. He was a graduate of the University of Tennessee and went to China as a young medical missionary in 1914. He died at his post of duty of typhus fever in 1925. The Changchow General Hospital was his life's work and the new building now going up more than seven years after

his death sees the realization of his dreams. The name of the Changchow General Hospital has been changed to the Stephenson Memorial Hospital in honor of Mrs. L. L. Stephenson of San Antonio, Texas, who last year gave the sum of \$25,000 gold toward this greatly needed new hospital plant.

Dr. R. M. Paty, Jr., who took Dr. Russell's place as superintendent of the hospital at Changchow, says of Mrs. Russell's gift:

"Mrs. Russell's gift of \$1,000 gold is a large one to anybody in her circumstances and it is a great boon to the hospital. Our new hospital chapel will be dedicated to Dr. Russell and will be called the W. B. Russell chapel in memory of Dr. Russell's extreme devotion to evangelistic work here in China."

The report of the Changchow Hospital for 1931 shows that 1,148 in-patients received treatment during the year and 15,949 treatments were given in the out-patient department. In evangelistic work 298 morning chapel services were held for patients and staff and 15 evangelistic services held in the wards. Six nurses were received into the church and 23 patients became probationers. —Board of Missions.

The rogue in office is the swift and sure product of the legalized liquor traffic in politics.

To make flour into bread is a business. But to make boys into drunkards is a crime.

The Home Circle

THE MAN FOR THE HOUR

The man for the hour is cheerful, and strong,
And afraid of nothing but sin;
With head erect, in the midst of the throng
Is fully determined to win:
Nor is he composed of timber that bends
To the cunning schemes of pretending friends!

The man for the hour must have a clear head,
With knowledge enough to be wise—
Living a life that is easily read,
Because it is free from disguise:
With lots of good sense, and stiff backbone,
Will stand for the right, though he stand alone!

The man for the hour will readily see
That it does not pay to go wrong;
And, true to himself, his conscience will be
His guide, as he presses along:
Nor will he indulge in alibis thin
To cover his own, or another's, sin!

The man for the hour must not be ashamed
To do what he knows to be right;
Though misunderstood, and oftentimes blamed,
Will never surrender the fight—
Reminding himself, with emphasis bold:
"My soul is worth more than any man's gold!"
Norman LaMarche in the Religious Telescope.

PATIENCE

By Ann Winter Evans

"There! He's dropped it," exclaimed Helen.
"Let's run out on the beach and see if we can find it."

Helen and her Uncle Tom had been watching an old sea-gull on an overhanging rock trying to digest a starfish. The starfish is not very choice food, even from a sea-gull's standpoint, for he has a rough leathery skin and a framework of lime. But when times are hard a gull must not be too particular, and since he can't cut off

moderate-sized bites with his bill, he has to swallow a starfish, one arm at a time, and let it digest.

The pair found the starfish easily enough, and one of its five arms was almost eaten away.

"Poor old fellow," lamented Helen. "Now he'll die."

"Not he," her uncle stated. "He'll simply grow another arm and live to be a great-great-grandfather. The saying, 'Time heals all wounds,' is very true for the starfish."

The tide was quite low and as they walked on the hard sand between rocks and shallow pools they saw dozens of starfish, some red, some purple, and here and there a yellowish one.

"Sociable creatures, aren't they?" Helen thought, as she noticed how they were nestled together in the rock crevices. "And here's one with ever so many arms," she called out when she spied a very large orange-colored one, and bending over it she counted no less than twelve arms.

"Turn him upside down and see how he navigates," her uncle advised.

Helen did so, and there on the grooved underside of each arm were rows of white sucker-like tube feet—hundreds of them.

"When he's in the water he can pump it into all those tiny feet. They're connected with tubes in his body, and as he works them he can creep ever so slowly along the ocean floor."

"He'll never be able to turn himself right side up unless we help him," Helen said.

For answer, her uncle picked up the bright orange creature and carried it to a clear pool beyond the rock. "Now for a lesson in patience," was all he said.

As soon as the starfish was on his back under water, his tube feet began to work. Very, very slowly, the arms on one side were raised up and over—like slow-motion pictures of a somersault, so Helen thought. More arms were slowly put up until their overhanging weight gently teetered the body right side up.

But the hardest feat of all remained undone. Two of his feet were still folded under him. Very awkward and helpless they seemed to Helen and she was sure he would need her help to get them straightened.

"Let him help himself, that's the best way—for man or beast," her uncle cautioned. "He'll keep working away until he succeeds. Our starfish may belong to a lowly family in the scale of life, but he knows more of patience than many a man who thinks himself 'the roof and crown' of all creation."

"He's doing it—he's doing it!" Helen was as elated as if she herself had accomplished some difficult feat.

And slowly but surely out came the last two arms from under the starfish. He was flat on the bottom again and ready to use his clinging arms to gather in a shrimp or shellfish and make himself a meal after his unusual experience.

CHUCKLE BURRS

"Judge," cried the prisoner in the dock, "have I got to be tried by a woman jury?"

"Be quiet," whispered his counsel.

"I won't be quiet! Judge, I can't even fool my own wife, let alone twelve strange women. I'm guilty."—Ex.

Two negro soldiers were discussing the relative merits of their company buglers.

Said one: "Fellah, when dat boy o' ouahs plays a call, it sounds 'zactly lak de Boston symphony playing de 'Rosary.'"

The second colored boy snorted: "Brothah, you ain't got no bugler a tall. When Snowball Jones wraps his lips aroun' dat bugle of hisn, an' plays Mess Call, I looks down at mah beans an' I sez: 'Strawberries, behave! You is kickin' de whipped cream oud o de plate.'"—From the Army and Navy Journal.

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TERMS:

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Editorial

AMELIA EARHART PUTNAM

(Continued from Page One)

much more seriously than the crossing of the Atlantic in an aeroplane. And it matters little whether they span the Atlantic or Pacific or circle the globe if they fail at that task. If the American woman fails to make the home, a day will come when there will be no one of sufficient moral stamina to take interest in the recital of her other exploits.

THE BIOGRAPHICAL ARGUMENT

Dr. W. L. Duren's "Life of Bishop Galloway" is before us.

In our study of Systematic Theology in the seminary we were introduced to the Ontological, Teleological and Cosmological arguments for the existence of God. Entirely too little attention was given to the Biographical argument. We tried to keep God as far from us as possible it seemed, and shut up in the biggest possible terms and phraseology.

We were amazed when Dr. Duren told us that a publishing house declined to publish this volume on the grounds that "biography will not sell." Of course, we expect a publishing house to sell its books, but we do not understand this. If biography will not sell either there is something wrong with the biographer or the "bios," the life he has chosen to portray. In this "Life of Bishop Galloway" both these issues have been successfully met. Bishop Galloway was a man sufficiently compelling in character and dignity to inspire any man's pen, and Dr. Duren's pen has responded in a manner in keeping with his subject.

But there is, perhaps, one other reason for failure to read biography. And that reason is the exceedingly poor taste that some have for good reading. Little can be done about this for adults, but if this matter be attended to in childhood and youth the appreciation will be there.

When God would prepare the world for its greatest event "there was a MAN sent from God, whose name was John." Then, when God would speak his greatest word to men, even himself, he translated that word into terms of human flesh, and Luke, one of His greatest biographers, called him the Son of Man. Not only in these instances

but always, God's word is best understood in the life of a man.

Many of the recent biographers, pandering to our poor, if not vicious taste, and to the sales counter, have tried to stir up interest by digging around in the garbage cans to bring up some imagined or long-forgotten scandal or question about the life they seek to delineate. Dr. Duren was saved the waste of his time along this line inasmuch as the life of Bishop Galloway was an open book, known and read of all men. The interest of his life was the interest, charm and romance of real greatness, and the greatness of real goodness.

Read Dr. Duren's book.

COUNTISS AND WINFIELD

Mississippi Methodists, and others, will be delighted to hear that Dr. J. R. Countiss has decided to remain with Grenada College as dean. We could not quite reconcile ourselves to his going back to the pastorate after twenty-two years with the college, however much the pastorate might be honored thereby. This means that Dr. Countiss will continue as head of the work to be done by Grenada College as a part of the Millsaps System.

Dr. Geo. F. Winfield has been chosen by the trustees of the Millsaps System to continue the work at Whitworth College, Brookhaven. Dr. Winfield is doing a great work at Whitworth and has, at this time, a most interesting and worthy project under way.

Then at the head of the triumvirate stands Dr. D. M. Key, president of the Millsaps System. He has so thoroughly established himself in the esteem of Mississippi Methodists and the regard of leading educators that no word of commendation is needed.

Mississippi Methodists now have a chance to meet their educational responsibilities for our day. May God help them to capitalize their chance.

PERSONAL AND OTHER NOTES

We should like for us to feel that this column is not just a cold kind of recital of names and incidents more or less interesting and important. We should like it to be democratic and homelike. We should like for it to have something of unity and freshness. Why shouldn't the weekly broadcast from NOCA be a kind of pleasant visit? In this column men and women, preachers and laymen, young and old meet.

Horace Hinds, Gulfport, Miss., didn't forget to send in his subscriptions.

Rev. T. D. Lipscomb reports progress on his charge at Colfax, La.

We have word that a good meeting is under way at Woodville, Miss., under the leadership of Dr. Theodore Copeland of Dallas, Texas.

Rev. A. T. McIlwain, Greenwood, Miss., is putting on his campaign this month. Lookout for a good report.

Dr. A. W. Turner, superintendent of the Louisiana Legislative Prohibition League, was the preacher at First Church, Baton Rouge, recently.

"Yours 'for a great paper,' is the way Rev. A. M. West, of Sturgis, Miss., closes a good letter to the Advocate. Why not?

Twelve new members were added to the church at Calhoun City, Miss. Rev. A. Y. Brown, the pastor, did the preaching.

Dr. W. W. Drake, presiding elder of the Lake Charles district, recently filled the Crowley pulpit both morning and evening.

Daily Vacation Bible School has been the or-

der at Rev. J. C. Wasson's church at Marks, Miss., for several days.

Miss Martha Gilliland, of Coldwater, Miss., has just sent in a good list of subscriptions. Rev. W. C. Beasley is pastor. What has been done here can be done in many other places. Let's go.

Bishop Edwin D. Mouzon was recently elected president of the board of trustees of Scarritt College. Bishop Mouzon fills the place made vacant by the death of Bishop Beauchamp.

Dr. R. E. Smith, dean emeritus of Centenary College and professor of Bible in Centenary, has been invited to deliver an address on Prohibition at Mount Sequoyah.

That fellow giving so much friendly attention to your comfort, convenience and welfare at the Seashore Assembly is Rev. Jas. W. Sells, the superintendent.

Rev. W. W. Bruner, Vaiden, Miss., says, "You are giving us a good paper and I hope to get more subscriptions later." If it is not good, tell us; if it is good, tell everybody else.

Dr. J. L. Neill, our good pastor at First Church, Gulfport, taught the course "Citizenship and Community Service" at the Young People's Assembly, Brookhaven, Miss.

"I am still trying and pulling for the Advocate," writes Rev. L. D. Haughton, Benton, Miss. Come on, let's all pull. Get hold of the rope there, you fellows, all down the line. Not the fishing line.

The new son at the home of Rev. L. C. Lawhon is the center of attraction these days. He is a lusty youngster, and carries a ready smile for all who give him proper attention.

Mr. W. W. Collins, Tylertown, Miss., has just left us a good list of renewals. Thank you, Bro. Collins. Next time you come to the office please give us more warning. We want to see you. Come again and let's talk things over.

Say, we notice that some long time subscribers are being compelled to surrender their subscriptions to the Advocate because of inability to raise the price. Some of you send us five dollars to sustain these subscriptions.

Be on the watch for an article by Dr. W. A. Swift, on the life of Bishop Isaac Lane, colored Methodist bishop, in a number soon. Dr. Swift is editor of the the Methodist Herald, Jackson, Tenn.

Dr. W. A. Smart, of Emory University, recently preached at First Church, Grenada. Dr. Smart conducted a course on the Bible at the North Mississippi Conference Standard Training School and did some of the platform work.

The pageant, "The Way of Peace," was recently very effectively presented to a large audience at our church at Crowley, La. This is a good pageant for cultivating the right attitude toward war and peace. Let other churches use it.

We have just received a letter from Rev. H. E. Raley, director Golden Cross of the Mississippi Conference. It was barely long enough to carry the subscriptions he sent, but it said a great deal on an important subject.

Tunica, Miss., has a citizen by the name of Mrs. A. E. Rogillio, who writes: "I am sorry I have put you off so long, but my finances have been such that when I got a dollar there were a dozen places waiting for it. Your notice was received first, so here is my subscription."

Rev. Olin Ray, a former member of the North Mississippi conference, now pastor at Central Church, Portsmouth, Virginia, is at the home of his father, Mr. Frank Ray, Chalhybeate, Miss. seriously ill. Many friends will remember brother Ray in their devotions.

"I am still doing my best to place the Advocate in every Methodist home on my charge. L. P. Moreland." That is the pastor of Bernice, La.

And if you could see the list of subscriptions he has already sent in you would be able to report genuine progress on his project.

Dr. Alfred W. Mildren, Ph. D., professor of Greek literature and dean of the school of fine arts of the University of Mississippi, was the speaker for the Layman's Day program at First Church, Grenada. His subject was "The Layman in the Church."

All of you preachers who can get away better go to the Pastors' School at the Seashore Assembly, June 27-July 8. Boys, now is your chance to put a quietus on that disquieting remark of the bishop, "Brother Blank is continued in the class of Blank Year."

Upon special request of Mr. Nelson, secretary of the Student Division of the Y. M. C. A., Rev. B. C. Taylor, pastor at Natchitoches, is spending ten days at Blue Ridge, N. C., conducting a discussion group. The book used is Dr. Fosdick's "Manhood of the Master."

At the close of the Mansfield Young People's Assembly, Rev. J. B. Grambling, pastor at Mer Rouge and superintendent of the Young People's Division on the Louisiana Conference board of Christian education, left for the West Coast, where he will conduct the recreational work of some assemblies.

"We have recently held a very fine revival here, being assisted by Rev. P. M. Caraway of East End, Meridian. More than thirty were received into the church and the majority of them by baptism. Congregations were large and the interest fine." This good word comes from Rev. W. B. Jones, pastor at Philadelphia, Miss.

In Crowley, La., the people of the Christian, Presbyterian, Methodist and Baptist churches are conducting an essay contest using the prohibition novel by Dorothy Hoffman, "Which Way?" as the background. Prizes of \$5 and \$2.50 each will be given for the best and second best essay. That's good.

A joint Vacation Bible School, made up of children from both the Presbyterian and Methodist churches was recently conducted at Crowley, La. The teaching staff was made up of instructors from both congregations. One hundred and fifty were enrolled in the beginner, primary, junior and intermediate departments.

Rev. J. B. Williams, up here at Plain Dealing, La., has sent us some more subscriptions. He had sent some already, but we sent out a letter asking those who had sent in a list to get us up some more, if possible. Well, Brother Williams went out and got them. Be it known to all that Brother Williams' membership has not yet passed the 2,500 mark.

Now we must apologize again. Rev. M. R. Jones received one of those letters in which we accused him of not sending in any subscriptions. He introduces sufficient evidence to convince us that we were greatly in error. He is pastor of several churches and the subscriptions have not come in over his name. Thank you, Brother Jones, for the chance to beg your pardon. Since thinking about it we don't see how a man by the name of "Jones" could fail at any worthy task.

We received the bulletin of the First Church, Lake Charles, which carried the Layman's Day program. "The Ideal Layman" was the topic of the main address, which was delivered by Mr. Arden O. French, secretary of the Y. M. C. A. at Louisiana State University. Another feature of the program was a hymn by the board of stewards. Now, that's something new under the sun. Let 'em sing.

The following instructors, representing the three patronizing Conferences, will be on the faculty of the Seashore Assembly Pastors' School: Drs. J. L. Decell, A. S. Lutz, W. M. Curtis, W. W. Woolard and J. A. Smith; and Revs. R. G.

Lord, Jno. C. Chambers and A. K. McLellan. Members of the faculty for graduate work are Drs. O. E. Goddard, Ed. F. Cook, W. F. Quillian, Claud Orcar and O. L. Simpson. Bishop Dobbs is scheduled for four platform addresses.

About three hundred delegates were expected at the Young People's Assembly of the Mississippi Conference, which was held at Brookhaven, Whitworth College, June 6-13. We hope to have a report of the assembly in a short while. Revs. Van R. Landrum, J. L. Decell, B. L. Sutherland, R. H. Clegg, W. J. Dawson and Mrs. W. H. Watkins were the faculty. Dr. Richard L. Owenby, pastor, Trinity Church, Memphis, was platform speaker.

Some renewals came in the other day bearing very worthy names, Little and Godbold. They live out there west of Brookhaven, where the winds whisper through the pines and the chuck-wills call across the fields at nightfall, and the

to spoof us, Thibodeaux. You are not in China, Africa, or even Brazil. He is right. Brother Thibodeaux is a faithful pastor in our French Mission territory and Rev. W. L. Doss, Jr., is the elder. But notice this word in his letter, "moving slowly but surely." That is the way the glaciers changed the whole geography and contour of the world.

Either the editor is going to have to stay at home and attend to his business or learn to write so a printer can read it. Now this is a sobering reflection, for a printer has to read all kinds of handwriting. But what we were getting at is this: In the June 9 number, on page 4, where we gave Dr. Holmes' story about the baby tracks in the concrete the title should be, "Baby Feet POINTED to the Church," not "painter." And in the editorial, "When Religion Was Interesting," June 16, I notice that I am reported to say, "When Jerusalem was bogging around in the mud—". Now, what I said was "Jeremiah" and not "Jerusalem."

The National Educational Association celebrates its seventyfifth anniversary, June 25-July 1, in Atlantic City, N. J. Dr. W. B. Pitkin, dean of the graduate school of Louisiana State University and professor of political economy, a son and grandson of Arkansas Methodist preachers, is on the program to discuss "The Cause and Cure of Human Stupidity." We certainly trust that he will be able to do something with the latter half of his subject, that the remedy in large quantities and at a price in keeping with the "depression" may be made universally available at once and that all of us may be required to take it until a cure is effected.

Hello! Who's that? All right, what is it? "You see in spite of the '—', a few bank failures, etc., we have not 'taken out.' However, we do go fishing occasionally. Wish you could join us for an outing sometime. This pastor has been busy, and so have the people here. And the work of the church is going forward with a fine interest and spirit of loyalty. (There was a good list of subscriptions.—Editor.) You may expect more subscriptions at a later date. We are highly pleased with the paper." Don't you recognize that voice? That is Rev. R. G. Moore, of Itta Bena, Miss. And did you notice that sneaking confession about going fishing? That invitation to join him disarmed us at once, and we cannot abuse him about it. And, too, he had already secured the subscriptions. By the way, Brother Moore, I have a new interpretation for Peter's return to his fishing. I take it that he was regaining his sense of humor and balance. Better look into it.

The mission truck which runs between Minga station in the Methodist Episcopal Congo Mission and the town of Lusambo, about 125 miles away, hauled last year between 60,000 and 65,000 pounds exclusive of passengers. This truck is the main reliance of the missionaries at Minga for the transportation of passengers, supplies, and other necessities to the station. Mr. Joe H. Maw has charge of the transport work and also heads the industrial department at Minga. In his trips to and from Lusambo Mr. Maw often drove all night that he might hurry back and look after his industrial work. It takes from ten to eleven hours to make the trip with a load and from seven to eight hours with an empty truck. Traveling by auto in the Congo is not quite the same as in the States, for there are no filling stations along the road, no garages to lend aid when you are in trouble, and very few cars pass along that might offer you assistance. Really, running this mission truck in the Congo is a full men-sized job, especially since it also means keeping the truck in good order, the tires in repair, and everything in readiness for the long journey.

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J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

bob-whites speak their friendly words from the fences during the day. These people keep their religion up-to-date by a faithful practice of it. One of their hobbies is to keep the latch-string out to those who pass their way. Rev. Wesley Ezell sent the renewals.

The Five Foot Book Shelf idea seems to have occurred to John Wesley, for he published a fifty volume "Christian Library" in 1750, consisting of extracts from and abridgments of the choicest pieces of practical divinity which have been published in the English tongue." The set was republished in thirty volumes in 1819 and Southern Methodist University has recently come into possession of one of these thirty volume sets, which makes her Wesley collection one of the best in the country. The set was discovered in a Houston bookstore by Francis Alan Fischer, student in the School of Theology at S. M. U., while on a visit home.

"Our work is moving slowly but surely on the St. Martinville Charge. You may not think we have a big work, but you are mistaken. Ask our Elder, Brother Doss. It takes him four long days to reach Pecan Island, one of the churches on the charge, to hold quarterly conference. C. J. Thibodeaux." My, can it be? Surely you are trying

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday, January 5, early in the morning the soul of my dear friend, Luella Hartman, wife of the late Dennis N. Daniel, passed from her mortal body back to her Heavenly Father, and on Monday afternoon a large number of her friends assembled at her home in Brainard Street, New Orleans, to pay their respects to her memory, and follow her body to its resting place in Odd Fellows' Rest Cemetery, in Canal Street. Sister Daniel's had been in feeble health for several years, due to trouble with her heart, but on the Friday before her passing she felt well enough to drive to the home of her son, Ernest T. Daniel, near Slaughter, La., where the call came as she talked with those about her. "In a moment in the twinkling of an eye," and she had met her Lord. It was as she had hoped, in the midst of her family, nearly everyone being present.

Sister Daniel was a native of St. Mary Parish and for many years a resident of Patterson, but thirty years ago she came to this city and immediately affiliated with the church. She was the mother of Ira Daniel, of Louisville, Ky.; Ernest T. Daniel, of Slaughter, La.; Denny C. Daniel and Ethel A. Daniel, of this city, all of whom she had brought up as she had promised, "In the nurture and admonition of the Lord." The funeral service was conducted by the Rev. W. L. Doss, presiding elder of the New Orleans district, whom she had learned to love during his pastorate at Epworth Church in this city. The Eastern Star Chapter, of which she was a member, took part in the service.

W. G. EVANS.

HOW MUCH BETTER IS A MAN THAN A SHEEP

"Human values must take precedence over all others. The human fact outweighs the property fact, the traditional fact, and the institutional fact. It is in human terms of loving-kindness, justice and righteousness that must finally be judged industrial relations, social contacts, and political movements," President Daniel L. Marsh declared in his baccalaureate sermon addressed to 1392 seniors of Boston University in the 59th annual baccalaureate services held in Symphony Hall recently.

In a stirring plea for "Revised Confidences," President Marsh demonstrated today's great need to put emphasis upon human values, foremost of which are sympathy, the element of personal sacrifice in service, and unselfishness. Members of the university officers, faculty, seniors and their relatives and friends taxing the capacity of the hall, heard the president's challenge to enter the stewardship of life. All deans of the university's ten colleges and graduate schools participated in the formal program. A note of optimism was struck early in his address. He said:

"The deepest root of confidence is confidence in character. If confidence in our courts is wavering, it will be re-established by judges and lawyers who have characters that inspire confidence. If confidence in Congress is sagging, it will be restored by congressmen possessed of unimpeachable characters with consciences as sensitive as that which John Quincy Adams had.

"The way to become interested in the service of humanity is to serve humanity. We are interested in any person or thing not in proportion to what that person or thing has done for us, but in proportion to what we have done for him or it. Whether it is an essay we have written, a flower garden we have tended, or a church or university for which we have rendered unselfish service, or some person to whom we have been sacrificially devoted, we see more worth in that which has cost us something.

"My hope for the constant saving of society," President Marsh continued, "is bound up with my faith in youth. Youth answers the challenge of the white ideal of Truth. Youth glories in sacrifice for the sake of others. Garibaldi said to his fellow Italians: 'I have nothing to offer you but cold and hunger, privation and suffering, loneliness and death. You that love your country follow me.' And they followed him, and loved Italy more because of the sacrifice they made."

FACTS ABOUT PROHIBITION

The Deadly Parallel

Wet Propaganda—Prohibition enforcement costs the country billions of dollars.

Truth—Total cost of enforcement, 1920 to 1931, \$284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a BALANCE IN FAVOR OF THE GOVERNMENT of \$264,432,260.

—Col. Amos W. W. Woodcock, Director of Prohibition.

* * *

Wet Propaganda—Prohibition has caused an enormous economic loss.

Truth—National wealth in 1914 was 192 billion dollars; in 1931 it was 329.7 billion dollars—National Industrial Conference Board, February 20, 1932.

* * *

Wet Propaganda—Repealing prohibition would put a million men at work.

Truth—Department of Commerce reported to the Senate January 11, 1932, in 1914 only 86,000 men employed in the manufacture of liquor. "Increased employment in the brewery industry would take that much away from the soft drink trade and there would be no net gain in total employes of all industries."—Bureau of Business Research, College of the City of New York.

* * *

Wet Propaganda—Beer will bring prosperity.

Truth—"To encourage the return of the saloon or even let up our efforts to control the drink trade will injure every legitimate industry in two ways. The average worker will have fewer

dollars to spend for the products of industry; second, the liquor trade will get more of these dollars which ought to go for useful industries."—Thomas Nixon Carver, Professor of Pol. Econ., Harvard University.

ROMANCES OF MODERN MISSIONS

L'Alphabet

By Maud M. Thrpinn

A missionary romance in parallel columns of French and Otetela has come to light by way of the Belgian Congo and tremendously smoothed the path of learning for the native African.

For H. Degosserie, with the permission of the Belgian government, has taken the Otetela vocabulary formulated by Methodist missionaries and written a little book, "Live de Notions Elementaires de Francais." The missionary force, as well as the government, is pleased, for the book marks a distinct advance in culture for a primitive people whose language until recently had never been reduced to writing.

Indeed, the invention of written symbols in Otetela is regarded by many as one of the greatest achievements of the modern missionary. For, in addition to wild animals and small bugs and flies that kept the missionary on the jump, his work was complicated by the lack of a written language. So the first job of Methodist missionaries working among the Otetela tribe was to make a written language. It was a long and tedious process and its completion marked a new day in missions. Now, this exploit has been capped by a young Belgian employed as a teacher by the Methodist Episcopal Church, South.

"Le Livre" comes just in time, for recently the Belgian government prohibited American missionaries from teaching English in any of their colonies. As the Belgian Congo, where the Southern Methodist mission is located, is a dependency of Belgium, it became necessary for missionaries en route to Africa to stop over for special instruction in French. Mr. Degosserie, who is a convert to Protestantism through the Methodist mission in Belgium, was employed as a teacher of French, and thus he met an attractive young woman missionary from Mississippi. Between them, the French language rapidly resolved itself into a conjugation of the verb "to love," with the result that the French teacher accompanied his pupil to Lusambo as her husband.

Their pretty romance found practical expression in his writing the little book of easy lessons in grammar, reading and numbers, together with simple poems, hymns, and Scripture portions, translated into French by Mr. Degosserie from the Otetela-English combinations made by the missionaries.

Now, with the new book off the press, and language largely a matter of little black marks on white paper, more and more the African schoolhouse has become a center where big blacks and little ones are learning

to juggle the queer symbols on paper, slate and sand, and where the bi-lingual natives are learning to speak equally well their mother tongues of Otetela and French.

An African schoolhouse is a simple affair of a few poles with a grass-covered, cone-shaped roof. Benches are made quickly and easily by driving four stakes into the ground and filling the space between with bamboo. But the matter of schoolroom equipment is not so easy, for the mission to the Otetelas is the farthest inland of any American mission, and being away from the main lines of travel, supplies are hard to secure. Although the educational standard for missionaries requires college training, it is nothing unusual for a Peabody or Columbia University graduate to hoard with miserly greed little stubs of pencils, bits of crayon, and scraps of wrapping paper.

Slates are the principal items of schoolroom supplies. Pencils are a problem. When there are no more slate pencils, pieces of broken slate are used, and often the primary classes do their arithmetic lessons in the sand. As for paper, every scrap is treasured as if it were gold. Used envelopes are turned inside out and letters written on only one side of the paper are brought to the school where they are prized by teachers and pupils alike.

Although endowment and curriculum are words not yet translated into Otetela, and the primitive institutions of learning in Africa do not conform to any architectural specifications, the Otetela student body is proud of its one printed book and longs for more ample means of transcribing its lessons. Indeed were some good fairy in the person of a generous American to ask a class of young Otetelans what they would like to have most of all, he would doubtless be startled by the reply in chorus:

"Beaucoup de papier et de crayons, s'il yons plait."

Restore the liquor traffic and we will rear aloft a mass of evilly inspired power, which at every salient point will threaten the perpetuity of American civilization.

Notice the label on your paper. If your subscription has expired please renew at once.

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drug-store in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

June, 1932

THEME: "The Citizen's Responsibility for Crime."

OBJECTS:

1. List the social forces and agencies in your community that are seeking to save children from swelling criminal ranks, by enlisting their energies in wholesome and fascinating occupations. (Are the teachers genuine big brothers and big sisters to their pupils?)

2. Call on Juvenile Court Judge. Get permission to sit through hearing of cases. If there is no court set aside for juvenile cases, watch cases in magistrate's or police justice court. Follow up children if possible. Get acquainted with prohibition officers.

3. "Guest Month."—Object: New members.

MAKE A LIFE MEMBER IN YOUR MISSIONARY SOCIETY

By "Cashing-in Your Memories."

Mrs. W. T. Hegman

Life membership in the Missionary Society is a high honor, affording pleasure and blessing to the heart of those receiving this token of your love and appreciation, and at the same time it helps the society to make a worthy financial record for the year. But how are we to raise the money for life memberships? It was in answer to this question that the happy thought of the "Memory Book" came to us. Through its use we can give a fitting and graceful recognition, not only to life members, but to all whose names are enrolled.

The plan is simple and flexible. Each auxiliary is to prepare or secure an appropriate book and companion chest, to be known and treasured as a Memory Book and Chest. These are to be dedicated to the memory and appreciation of those who are and have been a help or blessing to us along life's way.

No charge is made for enrolling a name, and any one may enroll as many names as she may desire. The practice of expressing loving memory or grateful appreciation will prove

a blessing in itself, but each one remembered has the privilege of making a "love gift" in token of the sweet memory. This gift is purely a free will gift, and may be but the price of a greeting card or as handsome as the purse permits. No amount of money is ever to be entered in the Memory Book, only the name of the one remembered and the one remembering. Those desiring may do their own inscribing, or the names be written on cards supplied for this purpose and dropped into the Memory Chest with the offering. In this case, the keeper of the Memory Book and Chest will do all the inscribing.

When the keeper finds out that the gifts total enough for a life membership, she will notify the auxiliary and at that time it will be decided upon whom the honor of that membership will be bestowed. Then we are to go right on remembering and building up this special fund. And may He who said, "Do this in memory of me," richly bless each one remembered and remembering.

* * *

Quotations and verse appropriate for dedicational program.

"It is not the occasional big gift, but the constant little givings that keeps the Kingdom work going."

"Who hath despised the day of little things?" Zech. IV, 10.

"Little things

On little wings

Bear little souls to heaven."

"God's Call to Remember"

"I cannot tell why there should come to me

A thought of some one miles and miles away,

In swift insistence upon the memory Unless a need there be to pray.

"Too hurried oft are we, to spare the thought

For days together, of some friends away;

Perhaps God does it for us, and we ought

To read His signal as a call to pray.

"Perhaps just then my friend has fiercer fight

And more appalling weakness, and decay

Of courage, darkness, some lost sense of right—

And so in case he needs my prayer, I pray.

"Friend, do the same for me, if I intrude

Unasked upon you on some crowded day,

Give me a moment's prayer as interlude

Be very sure I need it, therefore pray.

"And when thou prayest, friend, I ask of thee

That thou wilt seek of God, not mine own way,

Not what I want, but His best thought of me;

Do thou through Jesus Christ implore, I pray."

—Marrianna Farringham.

"If with pleasure you are viewing any work a man is doing,

If you like him or love him, tell him now;

Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies on his brow;

For no matter how you show it, he won't really care about it,

He won't know how many tear drops you have shed.

If you think some praise is due him, now's the time to slip it to him.

For he cannot read his tombstone when he's dead.

"More than fame and more than money is the comment, kind and sunny,

And the hearty warm approval of a friend,

For it gives to life a savor, and it makes you stronger, braver,

And gives you heart and spirit to the end;

If he earns your praise, bestow it; if you like him let him know it.

Let the words of true encouragement be said:

Do not wait till life is over and he's underneath the clover,

For he cannot read his tombstone when he's dead."—Ex.

"Why Wait?"

"I'd rather have one little rose

From the garden of a friend,

Than to have the choicest flowers

When my stay on earth must end.

"I'd rather have the kindest words,

And a smile that I can see

Than flattery when my heart is still

And this life has ceased to be.

"Bring me all the flowers today,

Whether pink, or white or red;

I'd rather have one blossom now,

Than a truck load when I'm dead."

CONFERENCE NEWS

Louisiana

The appeal of the Missionary organization," was the topic of address given by Mrs. George Sexton, Jr., of Shreveport, state president of the Methodist Woman's Missionary Society and guest speaker at First Methodist Church, Monroe, Monroe district, in observance of "Guest Day." An impressive worship service was jointly conducted by Mrs. J. B. Pollard and Mrs. S. M. Collins, closing with a prayer in unison for missionaries and their work. In her inspirational talk Mrs. Sexton said in part:

"Because of an inherent force—something in each of us connects us with an unseen spiritual force, because of that spark in us akin to God and because reaching out for development is the greatest truth, these have caused the development of the woman's work for woman in our church. The history of the womanhood of the church has had untold significance in the building of the Kingdom of God—they were most certainly guided by a master builder. She reviewed the record of the significant development

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HAROLD SOMERS, BROOKLYN, N. Y.

of the more than fifty years of organized woman's work in the church that has grown from miles to millions.

At the present moment women stand shoulder to shoulder with men in all phases of the work of the church. She stressed the value of these achievements to the women of today and spoke of the educational forces which give them world-wide interests, making them so much a part of world affairs as world citizens. "Our council projects," she said, "are based on advanced ideas. Our aim is to put Jesus into every phase of life." The five goals for missionary achievement she named as race relations, materialism, better rural conditions, right the wrongs of industrialism, abolish war.

She closed by making a strong appeal to all women in the church to become members of a world missionary sisterhood of three hundred thousand women for the purpose of building the Kingdom of God.

Special music was a distinct feature of the afternoon's program. Mrs. C. V. Sanders sang in lovely voice "O, Eyes That Are Weary," accompanied by Mrs. John Sholars. Mrs. E. E. Stewart, president of the society, with characteristic grace, presided over the meeting at the close of which the assemblage motored to the parsonage where iced punch and sandwiches were served. The beautifully appointed table was centered with a mound of sweet peas and presided over by Miss Frances Griffin, Mrs. Goins, Mrs. Henry Hartman and Miss Ruth Sorrell.

The 1932 district meeting of the Woman's Missionary Society for the Shreveport district, was held at First Church, in Shreveport, the district secretary, Mrs. H. B. Wren, presiding. A beautiful devotional on "Prayer and Forgiveness" was given by Mrs. J. R. Cole, of First Church, from Matthew, 5:43-49.

Mrs. J. E. Carter, of Mangum, had a demonstration of "Children Around the World" given by little children of pre-school age.

The roll call of zones was made by the secretaries. Attention to the flags which decorated the chancel was called by Mrs. Wren, and she also called attention to the poster, "Press On Through Prayer." She then made her report. This is the fifth year of her work. There are now 29 auxiliaries; 10 daily vacation Bible schools; 9 groups spiritual cultivation increase in social service. There are 12 adult and two children societies on the honor roll, 5 life members, 8 baby life members, 7 memorial life members. She admonished all auxiliaries to be diligent in watching finances, since the new plan has been put in operation there is a danger of falling off.

The report from the Council in At-

(Continued on Page 14.)

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2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE

The executive secretary has had the opportunity of working in the eastern group of the Seashore District the past week. While there we visited Pecan, Kreole, Escatawpa, Pascagoula, North Biloxi, Wesley Chapel and Moss Point.

A standard Training class was conducted at Moss Point; 22 were enrolled and 17 credits were earned in the class and one office credit. Rev. G. P. McKeown, Rev. H. W. F. Vaughn, Rev. E. J. Coker co-operated with Rev. J. L. Carter in the school.

Many persons attended the sessions of the class from time to time making the average attendance 30.

Two results of the school that we hope to be far reaching was the plan for the organization of the Jackson County Young People's Union and the holding of a County wide Childrens workers' conference July 12. Mrs. J. L. Carter is in charge of this meeting and we are assured of a worthy and most worth while program.

* * *

The Pastors school begins Monday June 27 at 8 p. m. with an address by Bishop Dobbs. The people in the Seashore District are rallying to the Pastors School in a most delightful manner. We will have a local enrollment of 20 this is a good start and we ought to supply enough from the 5 patronizing Conferences to give us 100 credits.

* * *

Your Conference Board faces a most real crisis. If we can get every church in the Conference to observe Sunday School Day and send us an offering it would relieve the pressure at this time. It is now that we need a few extra dollars to do the field work that is possible to be done at this time of the year and we are most anxious to render the service asked for. Can we not secure this co-operation? Many of our smaller churches have rendered a wonderful service in sending in offerings that have made possible the work of the Board up to now. \$500 from this source at this time would make an expanded program possible.

* * *

Our missionary offerings are holding up well. The faithfulness and loyalty of the Sunday schools and young people's organizations in this matter has been the bright and cheering spot in the work this year.

We still have a number of churches who are not contributing to this cause. If the 200 churches who are not now contributing would respond with regular offerings we would be made most happy. The programs continue to be worthy and worth while. The Spirit of missions will aid all the work of your church.

* * *

News Letter for June

Mr. O. C. Hull held a most successful institute at Crandall on the De-

Soto charge. Organized a Woman's Missionary Society. The Young People organized with 37 present and taking part. A Wesley Brotherhood was organized. Reorganized the Sunday school. Brother Blackwell is happy in his work.

Miss Mary Skinner, director of the children's work of the General Board of Christian Education, held 12 institutes in our Conference. Fifty-nine churches participated, 111 different departments were represented by 605 persons. All who attended these institutes were helped and blessed. Miss Skinner made a real contribution to the on-going of the Kingdom of God in our Conference.

Mrs. J. H. Green, the children's workers of the Brookhaven district, reports an unusually fine piece of supervisory work at the Lebanon church. Help of this sort will build the church permanently.

Brother Hull reports the largest and best institute of his life at Foxworth. All present were willing and ready to work. The local church board was set up. The Sunday school was reorganized. Brother Young is hopeful for steady growth.

A Standard Training Class at Forest was conducted with representatives from Morton and Lake. Nineteen credits were issued.

A most helpful institute was conducted at Shubuta. The conference expects much from this well equipped church and people. Brother Wesley is giving to them an aggressive leadership.

Two Sunday schools organized this month.

An institute conducted by Brother Hull at Petal resulted in the organization of the local board of Christian Education and the organization of the Young People's Division. Brother Alums is doing a fine work among his people.

The Young People's meeting for the Newton district was a great success. All who attended were delighted with the program and the spirit of these noble young people. The unions in this district are also very active.

The observance of Sunday School Day is essential to the carrying out of the Conference program of the board of Christian education. Please observe the day at your earliest convenience.

Is your Sunday school sending in its fourth Sunday's offerings?

Pray for the workers and the work.
John C. Chambers.

NORTH MISSISSIPPI CONFERENCE

Training School and Young People's Assembly.

The Annual Conference Standard Training School was a great success in every way. The attendance was better than many expected it to be in

the face of the present situation. Over 100 were enrolled and many more were visitors. The usual fine spirit characterized the school. Every one connected with the program of the school measured up to the highest expectations.

We have just closed the annual meeting of the summer assembly of the Conference Young People's Organization. About 150 young people attended this assembly. Only those of the ages 16-23 were admitted this year. The program of activities was arranged in such a way that it made a definite contribution to the well rounded Christian life. The young people responded in the finest way to every activity planned. No finer group of young people could be found in any gathering than composed this group.

Intermediate Camps

Two camps are being prepared for the intermediates, 12 to 15 years of age. The first one will be held at Castalian Springs near Durant July 18-22 and the other at Camp Henry Spratt near Columbus in August. These camps will be managed by a well selected group of adult people. The expenses will be low. We are planning a fine program of activities for these youngsters. Any young person within the age limits within the Conference is eligible to attend these camps. Write Rev. J. E. Stephens, Lexington, Miss. for information about the Castalian Camp and to Rev. W. L. Pearson, Artesia, Miss. about the Henry Spratt Camp.

Here and There

It was a real joy to visit last Sunday the Durant church where Rev. W. B. Baker is pastor. To preach to this responsive congregation should thrill the heart of any preacher. We met a fine group of the workers in the afternoon when some definite plans were made for the work in this church.

We journeyed over into the great old country of Calhoun, to its capitol, Pittsboro for a day with the pastor Rev. W. M. Jones and the fine people of his charge. After preaching at the morning hour we held an institute for the entire charge, Pittsboro and Bruce, in the afternoon. This institute was largely attended. Two vacation schools have been held recently on this charge at Bruce and Pittsboro.

Rev. E. S. Lewis, pastor of First Church Corinth has recently held a non-standard class in his church in the course, "The meaning of Methodism." Eighteen took the examination for credit. Much of this sort of training work should be done. Most any church can have a class like this. If you are interested write to the writer.

BE SURE AND ATTEND THE PASTORS SCHOOL AT BILOXI JUNE 27-JULY 8, FOR INSPIRATION, INFORMATION AND RECREATION.

R. G. LORD.

LOUISIANA YOUNG PEOPLE'S... DIVISION

We know you are anxious to learn how successful the Young People's Assembly was. Well, it exceeded all expectations in numbers, spirit, and quality. These young people and young adults entered into the entire pro-

GRAY'S OINTMENT

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gram with enthusiasm and joy and hard work as well.

At "graduation," which preceded the closing meal Monday, June 13, about 125 Christian culture certificates were issued—making a total of 250 credits. Three Christian culture diplomas and one Christian culture degree were also issued. Some fifteen Standard Training credits were awarded to the young adult classes. In addition to this, a number of young people whose work was satisfactory could not receive credit because of being under sixteen years of age.

Officers for the new year were elected Friday, June 10, and installed Monday, June 13. They are as follows:

President, Alton Pierce, Alexandria, La.

Vice-President, Miss Lillie Mae McQuaid, Baton Rouge, La.

Secretary, Miss Pearl Hattie, Shreveport, La.

Treasurer, Wallace White, Alexandria, La.

Publicity Superintendent, Miss Pauline Jordan, Natchitoches, La.

Press Agent, Miss Mary Searles, of Baton Rouge, La.

Assembly Dean, Rev. J. Henry Bowdon, Ponchatula, La.

Assembly Business Manager, Miss Elizabeth Langford, Monroe, La.

Young adult work was also organized in the Conference, and Mrs. R. P. Jackson, of New Orleans, was elected president.

The fourth Hi Assembly opened Tuesday, June 14, and as this is being written, promises to be as fine in every way as the assembly of last week. A registration of more than 125 young folks of 12 to 15 years of age, with their chaperones and leaders, is very encouraging.

The first vesper service Tuesday evening was led by Miss Pearl Hattie, and was very thought-provoking and earnest, the subject being "Seeking the Kingdom of God in Our Schools." The leader especially emphasized the necessity of playing fair and standing for the right not only in school, but in every phase of life.

Following vespers, the coronation of the queen took place around the campfire. Miss Mervia Petty, of Shreveport, was crowned queen, with a beautiful Indian ceremony, and most appropriate music. She, in turn, chose the chief of the 1932 Assembly—Roger Lahey. This is an annual feature of the Assembly, which is every year looked forward to by these young people.

A fuller and more complete report of both these assemblies will appear in next week's issue of this paper.

MARY SEARLES, Press Agt.

"We don't understand Germany. Our impression has been that any country is happy where there is plenty of beer."—The Dallas News.

Liberty is no fair young maid with light and delicate limbs and sparkling eyes. It is a bearded man, stern of visage.

REVIVAL AT MORTON

Dear Brother Raulins—During the first week in May we had a very helpful series of revival services in the Morton church, with the preaching by Rev. R. H. Clegg, pastor of our Broad Street church, Hattiesburg. Brother Clegg was at his best in these services and gave us one of the most effective and comprehensive series of sermons I have heard in a revival meeting. The members of our church along with the members of other churches in and around Morton were unanimous in their approval of the messages.

Brother A. S. Byrd, Jr., a member of the Morton church and a son of our pastor at Barlow, led the song services in a most effective manner, assisted by members of the choirs of the churches irrespective of denomination. Attendance at all of the services was much larger than heretofore and a better spirit prevails in the Morton church than at any time during my pastorate. We were indebted to Brother Raley, of Harpersville, for one sermon in Brother Clegg's absence.

Our revival meeting here at Forest was held the week after Easter with Brother Byrd leading the song services and preaching by the pastor except four helpful sermons, two by Brother Sullivan, our presiding elder, and one each by Brothers Crossley and Baggett. Attendance was good and a fine spirit prevailed. We have received six on profession of faith on the charge and a number by certificate.

An unusually good training class was held in the Forest church the third week in May, taught by Rev. John C. Chambers. Sixteen from Forest received credit, two from Lake, and one from Morton. The course was "Organizing for Christian Education," and was especially helpful.

One of the results of the meeting at Morton was the reorganization of the Woman's Missionary Society under the following leadership: Mrs. W. H. Lack, president; Mrs. V. P. Winstead, vice-president; Mrs. A. S. Byrd, Jr., corresponding secretary; Mrs. J. F. Woodard, recording secretary; Mrs. W. Z. Parks, treasurer. The auxiliary begins its work with enthusiasm and confidence.

Sincerely,

J. B. CAIN.

REVIVAL ON VANCLEAVE CHARGE

Rev. J. B. Cain, pastor, Forest and Morton, held a very successful meeting for me at Red Hill, the church of his early life. The people throughout this country speak in the highest terms of Brother Cain. It was no surprise that the services were largely and widely attended. For one to hear Brother Cain preach is to place him among the great preachers. He became eloquent in his deep presentation of the Word of God as he was inspired by the presence of his saint-

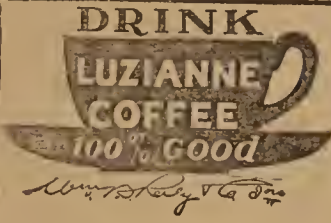
ly mother and father, kindred and friends. Eleven were added to the church on profession of faith, which perhaps is about as large percentage as will be reported. I am inserting below an extract from a letter to me from Brother Cain, of February 19, which will show the character of the Red Hill people and some of the background which has helped to make Brother Cain a noted minister. "I sincerely hope you will like the Vancleave circuit. The folks at Red Hill are delighted with your preaching and your visits among them and I appreciate it on behalf of my old friends and relatives. Red Hill is of course a very weak church, never very strong, but it was the church of my childhood, and to it my mother has belonged fifty-four years and my father nearly fifty. It was originally built by my great-grandfather Fletcher and others and he often preached there as a local preacher. Uncle Edward David, who died recently, told me in 1928 that he had heard my great-grandfather preach there about seventy years before that." Brother Jeff Havens, who is living in this vicinity, preached at Red Hill fifty years ago and will preach his semi-annual sermon in the same church this year on a date to be announced later.

Brother John C. Chambers visited the Vancleave circuit May 22-24. He reached us in time to preach at Red Hill, Sunday evening. His sermon on prayer was plain, practical and profound, and impressively delivered in his unique style. The workers on this charge were stirred to action by his meaningful, practical and spiritual interpretation of the organization and program of the local board of Christian education. Let me say this to every preacher of the Mississippi Conference, if you cannot get a single person to meet Brother Chambers it will be a great loss to you not to have him in your home to share with you and family his wealth of knowledge and experience and his companionship of love, sympathy and joy.

E. D. SIMPSON, Pastor.

BOYKIN PASSES FIFTY

There was a great celebration in the parsonage at Grand Cane, La. June 6, in honor of the preacher's birthday. We shall not say just how old he was, but he was past thirty. Rev. and Mrs. James M. Boykin, together with their son and daughter, and two grandsons who are visiting them, kept open house all day and through the evening, during which time more than a hundred guests called, many bearing gifts of usefulness and beauty, others having sent in their gifts which added greatly to the pleasures of the day, even the pantry was replenished, which will carry on for many weeks to come. All guests were invited into the dining room, where they were served sandwiches, cake and punch. The beauty of this hospitable home was greatly enhanced by many beautiful flowers, these being gifts from friends. In the course of the day's pleasures (and indeed it was a pleasure to this parsonage family) a dear young lady of about seventy-five sum-



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mers contributed an original poem on the name of Boykin, which runs as follows:

If "Lambkin" means "a little lamb,"
Then "Boykin" means "a little boy."
We have one in our midst today,
Who fills our every heart with joy.

Just fifty years ago today
This little Boykin came to stay;
His face was red, his eyes were blue,
And on his foot there was no shoe;
His back bare, his head was bald,
And all that he could do was squall.

He was his mother's pride and joy,
Her precious treasure, her baby boy.
Forthwith she took him to her heart,
And did by him a noble part.
She reared a son whom all admired
As a profound thinker
And a good old fashioned sire.

And when we lay us down to sleep
Let us each pray the Lord Brother
Boykin keep
From ills that may beset his way
And give him a home in heaven some day.

The label on your paper indicates the date of expiration. Refer to this label and if you are in arrears with your subscription, kindly forward us check to cover now. \$1.50 to you means \$4260.00 to us—What is your answer?

The best way to get rid of blind pigs is to elect officials who have eyes.

Why prohibition: "Among men who were to select the candidates for the bench of Cook County, Illinois, were four saloonkeepers, two aldermen, and one man who had been convicted of a crime."—Judge Charles S. Cutting, 1912.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Third Round

Guntown and Saltillo, at Pleasant Valley, June 23, 11 a. m. and 1 p. m.
Burnsville, at Hebron, June 24, 11 a. m. and 1 p. m.
Booneville Ct., at Hebron, June 25, 11 a. m. and 1 p. m.
Blue Mountain, at Shady Grove, June 26, 3 p. m.
Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round

Ashland, at Black Jack, June 23.
Winona Ct., at Bluff Springs, June 25.
Ebenezer, at Liberty, June 26.
Sallis, at Bethel, July 3.
Duck Hill, at Hopewell, July 9.

Kilmichael, at Salem, July 10.
Poplar Creek, at Poplar Springs, July 14.
Pickens and Goodman, at Richland, July 17.

Lamar, at Early Grove, July 24.
Standard Training School, Grenada College, June 6 to 11.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Third Round

Longtown, at Pleasant Grove, June 25, 26.
Coldwater, at Brooks Chapel, July 3.
Senatobia, Wednesday, July 6, 8 p. m.
Arkabutla, at Hunters Chapel, July 9, 10.
Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.
Crenshaw and Sledge, at Crenshaw July 13, 8 p. m.
Batesville, Friday, July 15, 8 p. m.
Oakland, at Oak Grove, July 17.
Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.
Shuford, at Pisgah, July 23, 24.
Courtland, at Center Hill, Wednesday, July 27, 11 a. m.
Tyro, at Emory, July 30, 31.
District Conference, at Coldwater, May 17, 18.

J. M. BRADLEY, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

Eunice, at Basile, June 26.
Pleasant Hill, at Robeline, July 3.
Opelousas, July 10, 11 a. m.
Glenmora, at Oberlin, July 10, night.
Lottie, at New Roads, July 17, 11 a. m.
Melville, July 17, night.
Colfax and Montgomery, at Montgomery, July 20.
Lecompte, at Lecompte, July 22.
Marksville, at Bay Hills, July 24, night.
Please give special attention to questions that require written reports, preachers. I would like for the pastors to take up the assessment for district work during this quarter. Have it in hand when I come around, as our note against the parsonage will be due.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round

Natalbany, at Pine Ridge, June 26, 11 a. m.
Franklinton, June 26, 7:30 p. m.
Pine Grove, at Killian's Chapel, July 3, 11 a. m.
Amite, July 3, 7:30 p. m.
Greensburg, at Pine Hill, July 10, 11 a. m.
Kentwood, July 10, 7:30 p. m.
St. Francisville, at Tunica, July 17, 11 a. m.
Jackson, at Jackson, July 17, 7:30 p. m.
Plaquemine, July 24, 11 a. m.
First Church, Baton Rouge, July 24, 7:45 p. m.
Washington, at Varnado, July 31, 11 a. m.
Bogalusa, July 31, 7:45 p. m.
Baker, at Bethel, Aug. 7, 11 a. m.
Istrouma, Aug. 7, 7:45 p. m.
Gonzales, at Carpenter's Chapel, Aug. 14, 11 a. m.
Keener Memorial, Aug. 14, 7:45 p. m.
Walker, at Friendship, Aug. 21, 11 a. m.
Denham Springs, at Denham Springs, Aug. 21, 7:45 p. m.
Pastors will please be ready to answer questions 12-19.

K. W. DODSON, P. E.

MISSIONARY SOCIETIES

Sell 38 Bottles Vanilla, make \$7.70
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J. S. Brogdon, Established 1908, 229 Luckie St., N. W., Atlanta, Ga.

WOMAN'S MISSIONARY SOCIETY-

(Continued From Page 11.)

lanta, was given by Miss Nichols. Mrs. Petty, of Ida, told of the fine Gibson work being done in that section. Mrs. Crowder gave a clever and inspiring song, "Subscribe for The Outlook." Mrs. Brownlee, of Noel Memorial, gave the report of the recent state conference, held in Shreveport, in March, the slogan of which was, "Speak a Personal Word for Jesus."

Mrs. Ledbetter told of the new membership basis and the new financial plan. How we can increase life expectancy by having younger members. A report of the average age of the society to be made to the district secretary by June 1. Guest Day to be observed in June.

Mrs. Martin, state vice-president, told of two objectives to aid finances—life membership and baby life membership. She read a letter from Miss Ora Hooper, who is now at Scarritt.

Mrs. J. G. Palmer spoke on life groups and spiritual cultivation.

Benediction by Rev. G. M. Hicks, closed the morning session.

After lunch a playlet was given by the Noel Memorial Society, "Modernizing Young Mrs. Patton," which was both entertaining and instructive. All returned to the main auditorium, where a memorial service was given for Miss Mary Keith, Mrs. N. R. Napier, Mrs. F. D. Hutchens, Mrs. M. B. Hickman and Mrs. T. C. Lewis. Mrs. L. A. Johnson, of Vivian, sang "Golden Bells."

An impressive incident occurred at this time when the little granddaughter of Mrs. H. B. Wren, just four days old, and her namesake, Mary Harriet Wren, was made a baby life member by this conference. Mrs. Wren was delighted with this mark of love and esteem shown her by the conference body.

Mrs. W. N. Collins, state president of the W. C. T. U., spoke to the conference reminding them not to cease their warfare against the liquor forces. Dr. Kleinschmidt introduced a resolution, seconded by Mrs. N. L. Hudson, that the body go on record as favoring the Hood law and each auxiliary write their representatives asking that they vote against the repeal of the Hood law.

Mrs. S. L. Riggs spoke on the Good Will Industries in Shreveport.

This conference was held in conjunction with zone meetings for the second quarter and banner for attendance was awarded Ida in Zone I; Stonewall in Zone II; and Harmon in Zone III.

Thanks for the gracious hospitality and entertainment that was extended First Church.

The benediction was pronounced by Rev. S. S. Holliday and the conference adjourned to meet next year in Vivian.

Mississippi

The 1932 session of the Jackson district Missionary conference was held at Brandon, Friday, May 20, with Mrs. W. F. Mahaffey presiding. The session was opened with the singing of

hymn No. 55, followed by prayer by Rev. Mr. Boyles. The Rev. Mr. Harkney, of Brandon, conducted the devotional, after which "O Zion Haste" was sung.

The roll call showed a total attendance of 118; zone 1, 57 present, and seven auxiliaries represented; zone 2, 12 present, and 4 auxiliaries; zone 3, 24 present, and 6 auxiliaries represented; zone 4, 5 present, and one auxiliary represented; zone 5, 20 present and 6 auxiliaries represented; zones 3 and 5 each reported one new society organized last year, Harrisville and Adelle.

Miss Ella Wayne Ormond, the conference corresponding secretary, was present and made a splendid talk. She urged the zones to follow the quarterly programs planned by the Council, giving in detail the program for each quarter. She urged all societies to observe Harvest Day and Week of Prayer, requesting them to order their Blessing envelopes by September 1 to be used for the Week of Prayer offering. She also spoke of

the beautiful life of Miss Esther Case and asked the congregation to stand in silent prayer in respect to her who had passed away.

Mrs. Homes Frizell, newly elected superintendent of Young Women's Circles, next spoke of her work and urged each society to have a sponsor for young women.

Mrs. Cottrell, conference president, brought an inspirational message, illustrating the doors open to the missionary societies and urged each person to open the door of her own heart and to live before others that they will know we are Christians. She spoke of the Memory Chest and Memory Book, urging each society to have them.

Mrs. Jos. A. Smith, then rendered a beautiful solo.

Mrs. Mahaffey gave a brief report of the year's work as district secretary, and thanked everyone for their co-operation. She appointed Mrs. I. E. Cobb, Mrs. J. C. Wood and Mrs. O. S. Lewis nominating committee. Mrs. Mahaffey was given a rising vote

of thanks for her splendid work as district secretary.

The morning session closed with prayer.

Lunch was served by the Brandon ladies and the afternoon session opened with the singing of "Sweet Hour of Prayer."

Mrs. Gordon Patton, conference vice-president, conducted the devotional and brought an inspiring message on the necessity of spiritual cultivation.

Rev. O. S. Lewis led in prayer.

The Brandon Male Quartet sang accompanied by Mrs. Darnall.

Mrs. Riley spoke for the Orphanage, thanking everyone for the co-operation in the Octagon campaign, and reported \$13,500 received from the Octagon company. Mr. Bowman, the Octagon representative, then showed a real moving picture he made at the Orphanage.

Mrs. DeGosseri made a most stirring talk about her work in the Belgian Congo and even though she will not be sent back to Africa, she has resolved to help carry on the work

Her Friends Try to Help Her . . . but she won't Listen . . . she Doesn't Care



"What am I going to do . . . I'm so nervous I could simply scream." How often have you felt this way yourself?

These Hysterical Women!

CRYING . . . sobbing . . . laughing! Tears in her eyes one minute . . . smiling the next! What a state to be in! She has no control of herself . . . the slightest thing drives her to distraction.

Tired out all the time . . . overwrought . . . nerves strung to the breaking point, she tries to do her work.

She looks old, haggard. She is irritable, unreasonable. Her friends try to help her . . . she won't even listen. She has reached the point where she doesn't even care.

How pitiful it is to see her suffering . . . when it is so unnecessary!

Constant headache, backache, bearing down pains and dizzy spells are robbing this woman of youth, beauty and health.

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The new tablets are so easy to take. They slip into a handbag as neatly as a compact. And what relief they give during those "trying times"!

But whether you prefer the Compound in tablet form or in liquid form, at least, *try it!* Let it prove that it can do for you what it has done for others. See for yourself what blessed help it can really be.

Try Lydia E. Pinkham's Vegetable Compound in Tablet Form

there. A free will offering was made to help her in this work.

Mrs. A. F. Watkins brought a message from her work with the W. C. T. U., and urged each society to appoint a temperance chairman.

Mrs. R. L. Ezelle spoke of the educational department of the W. C. T. U., and asked the societies to see that the plan was put into effect in their schools.

Mrs. Jos. A. Smith announced that the conference minutes were in the hands of the printers and requested each one to study them when received.

Rev. Mr. Boyles made an announcement regarding the work of the Golden Cross.

The nominating committee asked that they be given time to pray and contemplate over the selection of a new district secretary and asked to be allowed to report later.

A rising vote of thanks was given the Brandon ladies for the splendid way in which they entertained us.

There being no invitation for the next meeting one verse of "Blest Be the Tie That Binds" was sung and the meeting closed with prayer by Bro. Strait.

North Mississippi

The zone meeting for the second quarter convened at Vaiden, Grenada district. The devotional was conducted by Miss Henry, of Columbiana, using Gen. 4:9. Miss Rogers, of Kilmichael, discussed the "Standard of Excellence," and a playlet, "James of Galilee," was presented by the young women of Vaiden. Extension of work, finance, Christian social relations, mission and Bible study and the status of women were discussed by competent leaders and a playlet, "Why the Missionary Society Was a Failure," was given by the young women of Columbiana. Mrs. A. W. Stokes, district secretary, gave helpful instructions about the work of the district. Winona, Vaiden, Kilmichael and Columbiana were represented and all gave good reports. Readings were given by the Vaiden juniors, Misses Mary Elizabeth Boykin and Josephine Collins. The next meeting will be with Kilmichael.

The Ruleville auxiliary, Greenwood district, recently enjoyed a social meeting at the Ruleville Hotel, with Mesdames Clyde Winters and Horace Davison as hostesses. The theme of the program was "Trees" and everything was symbolic of Spring. In a "tree" contest Mrs. W. B. Davis was given a fern and Rev. A. T. Clanton received a trowel in the "April Showers" competition. Mrs. John Holloman read the poem, "Trees." After the program a tree was planted in front of the hotel. When the guests were invited into the diningroom a surprise awaited Mrs. John Holloman, whose home had just been destroyed by fire. Each member had remembered her with a lovely gift and the auxiliary presented her a set of dishes. Delicious refreshments were served.

AN OLD CHURCH CARRIES ON

By Ophelia Williams

Concord Church was first located seven miles west of Enterprise, Miss.

The building was constructed of hewed logs. It was first used by the Primitive Baptists and in 1850 was bought by the M. E. Church, South, and this was used until the building decayed. Then a new frame building was constructed fifty yards south of the old site. This building was used until April, 1920, when it was totally destroyed by storm. Then the church was moved to Clarke county, to the building that is known as Kidd school house, donated to the Conference by the Board of Supervisors. This was used for the church until June, 1932, when the new church was completed at the Malone Cemetery.

The new church was dedicated June 5, 1932, with impressive ceremonies. Presiding Elder T. J. O'Neal conducted the services. The Lord's supper was administered as part of the dedicatory service. The Rev. O. H. Scott, pastor of the church, led the singing. A bountiful dinner was served on the church grounds at the noon hour.

The name of the cemetery was changed to Concord Church Cemetery,

this name having been given at the dedication of the church.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE


Aberdeen Dist.—Third Round

Tremont, at Asbury, June 23.
Pittsboro, at Raper's Chapel, June 25 and 26.
Randolph, at Washington, June 27.
Tocopola, at Midway, June 28.
Salem and Friendship, at Liberty Hill, June 29.
Calhoun City, July 18.
Derma, at Bethlehem, July 19.
Bellefontaine, at Spring Hill, July 20.
Eupora, at Lagrange, July 21.
Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

Columbus Dist.—Third Round

Ackerman, June 26, a. m.
Longview, at Smyrna, July 3, a. m.
Macon Ct., at —, July 3, p. m.
Ethel, at Chapel Hill, July 8, a. m.
Weir, at Liberty Hill, July 9, a. m.
Sturgis, at Big Creek, July 10, a. m.
Brooksville, at Brooksville, July 10, p. m.
Mashulaville, at Middleton, July 17, a. m.



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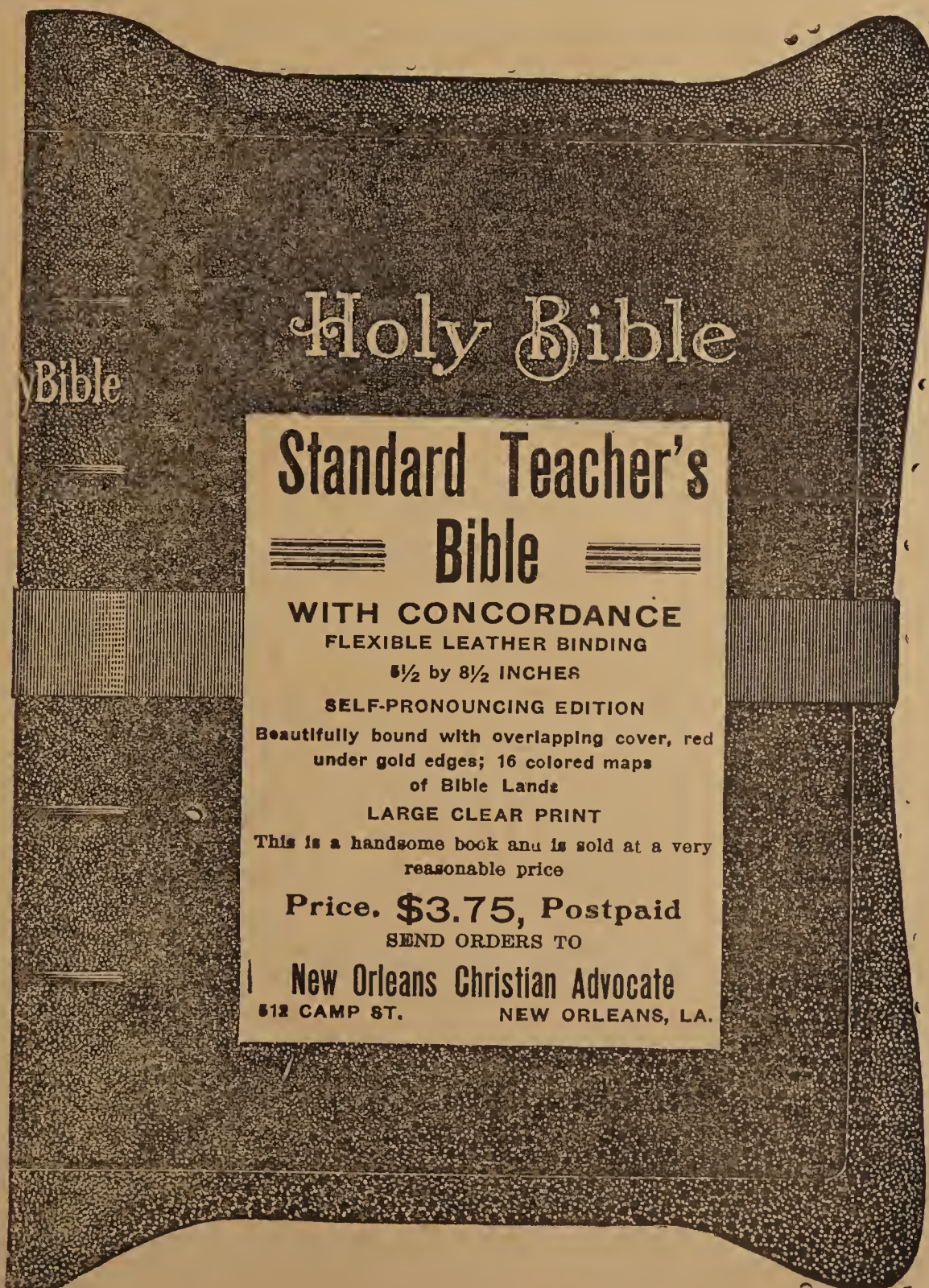
Chester, at South Union, July 24.
High Point, at —, July 31, a. m.
Crawford, at —, July 31, p. m.
District Conference at Brooksville, June 1-2.

The delegates to the District Conference are to be elected by the respective church Conferences. Each church is entitled to one delegate and one additional for each hundred members or fraction of two-thirds thereof, above the first hundred. Let the pastors see that these delegates and alternates are duly elected according to law, and their names forwarded to the Presiding Elder and also to Rev. J. E. Lawhorn, pastor-host.

V. C. CURTIS, P. E.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Minden Dist.—Third Round

Haughton, at Bethel, June 26, a. m.; Q. C., 2:30 p. m.
 Springhill, June 26, p. m.
 Minden, July 3.
 Standard, at Olla, July 10, a. m.; Q. C., 3 p. m.
 Rochelle, at Rochelle, July 10, p. m.
 Sicily Island, at Vadalina, July 17, a. m.; Q. C., 3 p. m.
 Ferriday, July 17, p. m.
 Jonesville, at Jonesville, July 24, a. m.; Q. C., 3 p. m.
 Campti, at Oak Grove, July 31, a. m.; Q. C., 2:30 p. m.
 Coushatta, July 31, p. m.
 Plain Dealing, at Alden Bridge, Aug. 7, a. m.; Q. C., 3 p. m.
 Winnfield, Aug. 14, a. m.; Q. C., 2 p. m.
 W. R. HARVELL, P. E.

Lake Charles Dist.—Third Round

Lake Arthur, at Bell City, June 26.
 Rayne, at Branch, July 3.
 Sulphur, July 10.
 Vinton, July 17.
 Gueydan, at Grand Cheniere, July 24.
 New Iberia, July 31.
 Many, Aug. 7.
 Hornbeck, at Holly Grove, Aug. 14.
 Leesville, Aug. 28.
 Abbeville, Sept. 4.
 Acadia, at Church Point, Sept. 11.
 Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

Monroe Dist.—Third Round

West Monroe (preaching only), June 19 a. m.
 Gilbert, at Gilbert, June 19, a. m.
 Mer Rouge, at Mer Rouge (preaching only), June 26, a. m.
 Delhi, June 26, p. m.
 Lake Providence, July 3, a. m.
 Oak Ridge, at Swartz, July 3, p. m.
 Winnsboro, July 10, a. m.
 Wisner, at Wisner, July 10, p. m.
 Mankham, at Little Creek, July 17, a. m.
 Mer Rouge, at Bon Idee, July 3, p. m.
 Rayville, July 24, a. m.
 West Monroe, July 24, p. m.
 Bonita, at Jones, July 31, a. m.
 Monroe, Gordon Ave., July 31, p. m.
 Waterproof, at Wesley, Aug. 7, a. m.
 Newellton, Aug. 7, p. m.
 Tallulah, Aug. 14, a. m.
 Bastrop, Aug. 14, p. m.
 Oak Grove and Pioneer charges, at Locust Grove, Aug. 21, a. m.
 Fairbanks and Sterlington, at Sterlington, Aug. 21, p. m.
 Columbia, Aug. 31, p. m.
 Monroe, First Church, Sept. 1, p. m.
 W. L. DUREN, P. E.

New Orleans Dist.—Third Round

Epworth, June 5, p. m.; June 29, p. m.
 Morgan City, at Patterson, June 12, p. m.
 Feliccity, June 19, a. m.; Aug. 24, p. m.
 Parker Memorial, June 19, p. m.; June 8, p. m.
 Chalmette and Gentilly, at —, June 21.
 Houma and French Mission, at Labadieville, June 26.
 Donaldsonville, at White Castle, July 3 a. m.
 Second Church, July 3, p. m.
 St. Martinville, at Lydia, July 10, a. m.
 Franklin, July 10, p. m.
 Covington, at Fitzgerald, July 17, a. m.
 Slidell, July 17, p. m.
 Carrollton Ave., July 24, a. m.; July 20, p. m.
 Algiers, July 24, p. m.; July 6, p. m.
 Rayne Memorial, Aug. 21, a. m.; July 5, p. m.
 Louisiana Ave., Aug. 21, p. m.; July 13, p. m.
 First Church, Aug. 28, a. m.; June 15, p. m.
 McDonoghville, Aug. 28, p. m.; June 6, p. m.
 W. L. DOSS, JR., P. E.

Ruston Dist.—Third Round

Farmerville, at Farmerville, June 23, following prayer service.
 Arcadia, at Arcadia, June 26, 11 a. m.; Q. C., 2:30 p. m.
 Homer, June 26, following night service.
 Simsboro, at Salem, July 3, 11 a. m.; Q. C., 2:00 p. m.
 Ruston, July 3, p. m.; Q. C., July 4, p. m.
 Marion, at Downsville, July 10, 11 a. m.; Q. C., 2:00 p. m.
 Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a. m.; Q. C., after dinner.
 Leadership Training Institute, at Clay, Sat., June 18, 10-12 a. m.
 Leadership Training Week, June 19-24
 Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Magnolia, June 26, 11 a. m. and 2:30 p. m.
 McComb, Pearl River Avenue, June 26, 7:45 p. m.; Aug. 25, 7:45 p. m.
 Crystal Springs, July 3, 11 a. m.; July 18, 7:45 p. m.
 Georgetown, at Thompson's Chapel, July 3, 3 p. m.
 Meadville, at Quentin, July 10, 11 a. m. and 2:30 p. m.
 Bogue Chitto, at Johnson's Station, July 17, 11 a. m. and 2:30 p. m.
 McComb, Centenary, July 19, 7:45 p. m.
 Brookhaven, July 22, 7:45 p. m.
 Monticello, at Sartinsville, July 30, 3 p. m.
 McComb, LaBranch Street, Aug. 26, 7:45 p. m.
 Scotland, at Galatia, Aug. 6, 11 a. m. and 2:30 p. m.; Aug. 7, 7:30 p. m.
 Barlow, at Lebanon, Aug. 7, 11 a. m. and 2:30 p. m.
 Tylertown, at Knoxo, Aug. 28, 11 a. m. and 2:30 p. m.
 Foxworth, at Kokomo, Aug. 28, 3:30 p. m. and 7:30 p. m.
 Osyka, at Holmesville, Aug. 31, 11 a. m. and 2 p. m.
 Bayou Pierre and Gallman to be announced later.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Third Round

Williamsburg, at Good Hope, June 26, 11 a. m.; 2 p. m.
 Collins, at Eminence, July 3, 11 a. m.; 2 p. m.
 Hattiesburg Dist.—Third Round
 Sumrall, at Sumrall, July 10, 11 a. m.; Aug. 17, 7:30 p. m.
 New Augusta, at Beaumont, July 17, 11 a. m.; 2 p. m.
 Silver Creek, at Silver Creek, July 20, 11 a. m.; 2 p. m.
 Magee, at Rials Creek, July 24, 11 a. m.; 2 p. m.
 Mt. Olive, July 24, 7:30 p. m.
 Hattiesburg, Main Street, July 25, 7:30 p. m.
 Ellisville, at Hinton, July 31, 11 a. m.; 2 p. m.
 Eucutta, at Boyles Chapel, Aug. 3, 11 a. m.; 2 p. m.
 Heideleurg, at Philadelphia, Aug. 7, 11 a. m.; 2 p. m.
 Hattisburg, Broad Street, Aug. 8, 7:30 p. m.
 Bonhomie, at Bonhomie, Aug. 10, 7:30 p. m.
 Leakesville, at Clark's Chapel, Aug. 14, 11 a. m.; 2 p. m.
 Lucedale, at Lucedale, Aug. 14, 7:30 p. m.
 Petal, at Petal, Aug. 15, 7:30 p. m.
 Purvis, at Purvis, Aug. 21, 11 a. m.; 2 p. m.
 W. A. HAYS, P. E.

Jackson Dist.—Third Round

Mendenhall and D'Lo, at Bethany, Ju-

ly 3, 11 a. m. and 2 p. m.
 Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.
 Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.
 Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.
 Vaughan, at Union, July 17, 11 a. m. and 2 p. m.
 Canton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.
 Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.
 Jackson, at Glendale, July 24, 8 p. m.; July 25, 8 p. m.
 Camden and Sharon, at Camder, July 27, 11 a. m. and 2 p. m.
 Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.
 Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.
 Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.
 Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.
 Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.
 Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.
 Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.
 Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.
 Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.
 Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.
 J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Lauderdale, at E. Mills, June 26, 11 a. m.
 Central, June 26, 7:30 p. m.
 Daleville, at Linwood, July 3, 11 a. m.
 DeSoto, at Hopewell, July 10, 11 a. m.
 Shubuta, at Andrew Chapel, July 17, 11 a. m.
 Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.
 Scooba, at Long Branch, July 31, 11 a. m.
 Pachuta, at Salem, Aug. 7, 11 a. m.
 Enterprise, at Stonewall, Aug. 7, 7:30 p. m.
 Cleveland, at Mellen, Aug. 13, 11 a. m.
 DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.
 Poplar Springs, Aug. 14, 7:30 p. m.
 Porterville, at —, Aug. 21, 11 a. m.
 East End, Aug. 21, 7:30 p. m.
 Seventh Ave., Aug. 28, 11 a. m.
 Vimville, at Bonita, Aug. 28, 3:30 p. m.
 T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Chunky, at Collinsville, June 24, 11 a. m.; 1:30 p. m.
 Union, at Mt. Zion, June 26, 11 a. m.
 Union, Q. C., Thurs., Aug. 25, 11 a. m.; 1:30 p. m.
 Walnut Grove, at Sebastopol, June 26, 3 p. m.; 7:30 p. m.
 Harpersville, at Cantrell, June 30, 11 a. m.; 1:30 p. m.
 Bay Springs, at Stringer, July 3, 11 a. m.; 2:30 p. m.
 Forest, July 17, 11 a. m.; 7:30 p. m.
 Homewood, at Gasque, July 17, 3 p. m.
 Philadelphia Station, July 31, 11 a. m.
 Philadelphia Ct., at Coy, July 31, 3 p. m.
 Burnside, at Stallo, Aug. 1, 11 a. m.
 C-rthage Ct., at Thomaston, Aug. 3, 11 a. m.
 Carthage Station, Aug. 3, 7:30 p. m.
 Shiloh, Aug. 7, 11 a. m.
 Trenton, at Pinegrove, Aug. 7, 3 p. m.
 Lake, Aug. 21, 11 a. m.
 Newton, Aug. 24, 7:30 p. m.
 Decatur, Aug. 28, 11 a. m.
 Laurel and Kingston, at Antioch, Sept. 4, 11 a. m.
 Laurel, at West, Sept. 4, 7:30 p. m.
 Laurel, First Church, Sept. 5, 7:30 p. m.
 Raleigh, at Burns, Sept. 11, 11 a. m. and 1:30 p. m.
 Let the pastors see that questions 12-17 are earnestly answered.

W. M. SULLIVAN, P. E.

Seashore Dist.—Third Round

Biloxi, Wesley Memorial, at Epworth, June 26, 10 a. m.
 Escatawpa, at Big Point, July 3, 11 a. m.

Poplarville, July 10, 11 a. m.
 Gulfport, First Church, July 10, 7:30 p. m.
 Vancleave, at Red Hill, July 17, 11 a. m.
 Ocean Springs, July 17, 7:30 p. m.
 Carriere, at Byrd's Chapel, July 24, 11 a. m.
 Picayune, July 24, 7:30 p. m.
 Kreole, at Pecan, July 29, 7:30 p. m.
 Americus, at Hurley, July 31, 11 a. m.
 Moss Point, July 31, 7:30 p. m.
 Coalville, at Bethel, August 7, 11 a. m.
 Brooklyn and Bond, at Maxie, August 14, 10 a. m.
 Wiggins, at Wiggins, August 14, 7:30 p. m.
 Lumberton, August 21, 11 a. m.
 Columbia and Mission, August 21, 7:30 p. m.
 Mentorom, at Antioch, August 28, 11 a. m.
 Bay St. Louis, August 28, 7:30 p. m.
 OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Centerville, June 26, 11 a. m.; preaching.
 Fayette, June 12, 7:45 p. m.; preaching; July 24, 7:45 p. m., preaching and Q. C.
 Port Gibson, June 19, 11 a. m.; 2:30 p. m.
 Gloster, at Mt. Vernon, June 26, 3 p. m.; preaching, Gloster, 7:45 p. m.
 Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.
 Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.
 Utica, at Cayuga, 11 a. m., 2 p. m., July 17.
 Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.
 Oak Ridge, at Porter's Chapel, July 31, 3 p. m.
 Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.
 Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.
 Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.
 Silver City, Q. C., at Lamkin, Aug. 7, 4 p. m.; preaching, Silver City 8 p. m.
 Natchez, 11 a. m.; 2:30 p. m., Aug. 14.
 Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m.
 H. G. HAWKINS, P. E.

NORTH MISS. CONFERENCE

Greenville Dist.—Third Round

Clarksdale, prayer service and Q. C., June 22, p. m.; preaching, July 24, a. m.
 Friars Point and Lyon, at Lyon, June 26, a. m.; Q. C., p. m.
 Coahoma and Jonestown, at Coahoma, June 26, p. m.; Q. C., after service.
 Shelby, prayer service and Q. C., June 29, p. m.; preaching, July 31, p. m.
 Lake Cormorant Ct., at Walls, July 3, a. m.; Q. C., p. m.
 Dubbs and Evansville, at Dubbs, July 3, p. m.; Q. C., after service.
 Duncan and Alligator, at Duncan, prayer service and Q. C., July 6, p. m.; preaching, Aug. 7, a. m.
 Arcola and Murphy, at Locks, July 10, a. m.; Q. C., p. m.
 Greenville, July 10, p. m.; Q. C., after service.
 Lula and Dundee, at Lula, prayer service and Q. C., July 13, p. m.; preaching, Aug. 7, p. m.
 Merigold and Sherard, at Shipman's Chapel, July 17, a. m.; Q. C., p. m.
 Tunica, prayer service and Q. C., July 20, p. m.; preaching, July 24, p. m.
 Gunnison and Hillhouse, at Hillhouse, July 31, a. m.; Q. C., p. m.
 E. NASH BROYLES, P. E.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 30, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

THE BONUS ARMY in Washington, D. C., seems to be following the old-time war tactics. Without permission they are reported to have moved into quarters owned by other people, and that they are laughing at the protest of police and citizens. That is the old war spirit. These boys are rapidly cutting away the meaning of patriotism. Any man who would raid the U. S. Treasury by way of a lobby or any other method demanding pay for his patriotism has no patriotism that is worth paying for.

Here is a task for the American Legion. And it does not seem to be doing much about it.

Already Uncle Sam is doing more for his veterans than all the other countries combined. The other nations mobilized 34,000,000 men during the war, and we mobilized 4,355,00.

* * *

POLA NEGRI is not exactly my type of preacher, but she passed through our town recently, and, while here, said something that you might put in a sermon. Poor broken girl. She has been married twice and divorced twice. In addition to this she has had two lovers to die. In thirty-two years she has won wealth and fame on the stage and screen. But it was not of these that she spoke.

"The depression is the best thing that ever happened to the United States. I believe it was sent direct by God. We needed a punishment like that if America was to save her soul. America will come out of this greater and more powerful than ever, but more than that, an adult nation; not a nation of excitable children drunk on sudden wealth won without work."

Then she tells of the effect of our sudden wealth upon us. It was like the Western miner who discovered gold and ordered a hundred dollars' worth of ham and eggs at the first resaurant he came to; like the Texas farmer who struck oil and bought a whole stalk of bananas, tried to eat them, and died; and like the Negro whose little farm spouted oil down in Louisiana and he went straightway and bought each of his five daughters a grand piano, parked them in the yard outside the cabin covering them with tarpaulins. But she says we will recover our souls. God grant it.

* * *

"THIS CLIMATE REQUIRES IT," was the statement made by the "high-powered" salesman of the American Legion in New Orleans, who had taken a pastor by the ear with his telephone to secure his support of a project by which the American Legion might send its band to the Chicago Democratic Convention to advertise New Orleans, "The Most Interesting City in America."

The pastor, notwithstanding the bar-

rage of telephone salesmanship, was not crumbling to the proposition. He asked some "fool questions" and made some remarks. "I'm afraid you boys intend to advertise something besides New Orleans. When you get up there you will be howling for beer which is a new word for whiskey. And I would feel just a little bad over the matter. A Methodist preacher sending a band to Chicago to bawl for beer is just a bit out of his role, don't you think?"

"O yes, we want beer. You know this climate requires it."

Well, we have heard that Mr. Rockefeller has moistened up considerably, but we were not prepared to hear that the weatherman had deserted us. We are now pre-

War lying in hospitals the long years through with no hope of returning to normal life. Then he sagely remarks, "There is only one sure way of stopping war. That is to see that every 'statesman' has the same chance to reflect after it's over that these boys making the 'poppies' have had." Here is something to think about. We know no more about how to reflect, which means intelligently and soberly to look back upon our past doings and find what fools we have been, than this generation knows about a reticule. And moreover wouldn't we miss our "statesmen" if we had them all locked up in our hospitals with what's left of our army and navy keeping guard over them? Prosperity would return with a dash that would take our breath away.

* * *

MR. MAXWELL DROKE, an Indianapolis author, declares that the United States is on the eve of a "spiritual renaissance" which will result in the development of new ideas and new ideals.

We certainly do not need very much any thing that comes short of this requirement. And we'd like to add that the church certainly should lead the way in this enterprise. Just what has the church to say to our present situation? Is it saying it?

* * *

LEE AND GRANT again sit down together. This time it is in Richmond. Furthermore the two gentlemen are the grandsons of those illustrious sons of our country.

It was the occasion of the Confederate Reunion and the dedication of Frazier's farm as a park, a gift from Richmond citizens to the state. The names of Lee and Grant had been mentioned along with some names made memorable by what occurred at this place. The "rebel yell" greeted each name. When quiet was restored, Major Lytle Brown, chief of United States army engineers, turning first to Dr. Bolling Lee, grandson of General Robert E. Lee; and then to Colonel Ulysses S. Grant, III, son of General Ulysses S. Grant, seated side by side on the platform; said, "It matters not on which side our fathers fought on these fields. We know that none of them would have marched here to throw into the balance his comort, his fortune, his happiness and his life without a conviction in his soul of the righteousness of his cause, and in his heart the courage to support such conviction."

May we remark that convictions and courage are just as greatly needed today?

We would like to see the thinning lines of the Blue and Gray get together for one reunion before "taps" sounds. But we feel that we must insist that we be permitted to carry the Stars and Bars in the parade.

(Continued on Page Eight)

"THE WAKING WORLD"

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous pow'r that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
The world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The people hunger for Thee, Lord,
The isles are waiting for Thy word.

O Church of God, awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity.

O Christ, we come! our all we bring
To serve Thy world and Thee, our King.

—Frank Mason North.

pared to believe what the dear old woman said about the weather. "As long as we let the Lord look after the weather we could tell something about what we were going to have; but since we have turned it over to these 'weather bureaus' we never know what to expect."

Since the American Legion has taken things over we just don't know quite what to expect.

* * *

WILL ROGERS bewails the fact that war has degenerated from the price of a Liberty Bond to a "poppy," all within fifteen years. He then speaks of the thousands of poor fellows, victims of the World

THE GENIUS OF METHODISM

FRATERNAL ADDRESS DELIVERED TO THE GENERAL CONFERENCE, METHODIST EPISCOPAL ZION CHURCH, PITTSBURG, PENNSYLVANIA, MAY, 1932, BY REV. J. L. DECELL, D.D.

Mr. Chairman, Bishops and Members of the African Methodist Episcopal Zion General Conference—In recognition of the long and cordial fraternal relations between our Methodisms and reciprocating your courtesy in assigning Rev. W. J. Byers, D.D., as fraternal messenger to our last General Conference which was held at Dallas, Texas, May, 1930, the College of Bishops of the Methodist Episcopal Church, South, appointed me as fraternal messenger to your General Conference. I deem it an honor to bring you the assurances of interest and best wishes of the bishops and members of our church. I greet you of the General Conference and visitors as co-workers in Christ Jesus our Lord. I am here from the Church of Asbury, Andrew, Capers, Kavanaugh, Hargrove, Galloway and Lambuth, who were, as all our bishops have been and now are, friends to your race.

We regretted that Dr. Byers did not reach the seat of our General Conference to deliver his fraternal message. Being unavoidably detained, he favored us with a written address which the secretary read to the delight and profit of the General Conference. In response to his message, and in view of the responsibility and opportunity which are mine this evening, I have chosen to address you on "The Genius of Methodism."

Lord McCauley said John Wesley "had a genius for government not inferior to Richelieu"; and Buckle called him "the first of ecclesiastical statesmen"; but Matthew Arnold more fittingly described him by saying, "he had a genius for godliness." Mr. Wesley had the purifying hope and as he was possessed of a remarkable aptitude for godliness, so the essential principles of Methodism have been personal holiness and social righteousness. Methodism is not a mere organic structure welded together by the genius of ecclesiastical statesmanship, but it is a spiritual organism living in individual hearts and functioning through human society, faith, and through them to carry Christ to a lost world.

We congratulate you of the African Methodist Episcopal Zion Church upon the share you have had in giving the genius of Methodism continued and enlarged expression. We have lived to see glorious things happen since John Wesley won the first African convert to Methodism in London in 1758. This woman in the Gilbert household was the first fruit of a great harvest. The flame kindled and leapt across the Atlantic and in the great revival of the New Republic, in 1796-97, many of your people were converted, and it was in the glow of this revival that James Varick led in erecting Zion, the first negro Methodist church in America. For well over a hundred years you have been toiling onward. Being the first Independent Negro Methodist Church you stand today among five million colored people who belong to independent church organizations. So many, evidence the power of the gospel of the blessed Son of God and attest initiative and ability in developing and managing great and growing institutions. We of the Methodist Episcopal Church, South, rejoice that your Zion has 2,466 churches and 456,813 members. Your evangelistic ministry, schools and colleges, home and foreign missionary enterprises, Sunday school and Christian Endeavor Societies convince us that a goodly Providence has guided you and given you a responsible place among the ever-advancing hosts of Methodism. And, our Methodism, with its 15 bishops, 7,500 itinerant ministers, 16,500 churches, and 2,656,885 members, is quick to ap-

preciate your success and to value your cooperation in extending the Kingdom of God within its territory and throughout the world.

The genius of Methodism is godliness. In numerous ways this is expressed and promoted, though I shall emphasize but three:

Christian Education

This Republic makes a noble investment of approximately two and one-quarter billion dollars per year in education. As Methodists and citizens, of course, we are interested in public education. The kind of ideals set before the more than thirty million school children of this country is of concern to us. We assure you that the good citizens of the South are becoming more and more desirous that the 3,105,000 colored children within our parallels shall have improved school facilities and more adequate educational opportunities.

It is indeed fortunate for the Church and the Republic that the Church has not withdrawn from the field of education. For genuine Christian education is an important means by which the Church is to promote and convert spiritual gains and aid in the solution of the pressing problems of our day.

We of the Methodist Episcopal Church, South, have made a bold stroke in consolidating three boards—the General Boards of Education, Sunday School, and Epworth Leagues, into one General Board of Christian Education. Thereby, we wish to emphasize that the processes and objectives of Christian Education from the home and the nursery department in the Sunday school on up through the College and University are one. In this, through spiritually conceived and intelligently prepared literature and by example and precept, we purpose to demonstrate that the great truths of Revelation found in God's Holy Word are applicable to our day; and, moreover, that the experience acquired by accepting Christ and living "the way of life" set forth in the Holy Scriptures, will prove adequate to meet the needs of growing life and the issues of a changing world. We have never neglected our children and youth, and are finding great promise in our forward movement in adult christian education.

The great issues of our time, such as: materialism, temperance and prohibition, equitable distribution of the products of toil, race relations, and world-peace, must be interpreted from the Christian viewpoint. Methodism dares to face the truth anywhere and everywhere unafraid! It is the province of Christian education to analyze the content of these issues, co-ordinate the facts and release affirmations baptized with the Spirit of Christ and let them go forth sharper than a two-edged sword to cut, to kill and to make alive again. This, together with a firm avowal to the verity and sufficiency of the Holy Scriptures, loyalty to the cardinal doctrines of Christianity, and an emphasis upon personal experience in Christ, your fellow Methodists of the Southland and West are endeavoring to do. We are doing so through the home, pulpit, Sunday school class, Woman's Missionary Society, colleges, fifteen weekly Christian Advocates, an unexcelled body of Sunday school literature, and good books from our Publishing House. As a people hear and read so they reap; and as they are taught so their destinies are wrought. Not only through Christian education would we promote godliness among men, but through the practice of

Church Comity and Co-operation

The Methodism of the Methodist Episcopal Church, South, is not provincial. Her missions are over the earth, one of the latest and most prosperous is that one in the heart of Africa which was founded by the illustrious Walter Russell Lambuth and John Wesley Gilbert, a Christian scholar and good minister of Jesus Christ. Our Church has nothing but goodwill for all mankind. She has believed and rejoiced in the universals of Methodist doctrine, and has been happy to observe that the universals of Methodism have overflowed into the thinking of other denominations, and have been assimilated by not a few. Down with us we yet sing:

"Thy undistinguishing regard
Was cast on Adam's fallen race
For all, thou hast in Christ prepared
Sufficient, Sovereign grace."

We are not an exclusive Church but we are a Methodist Church. With heart and hand we co-operate with other denominations and even in extra-church activity. But since eleven of the major denominations have about eighty-seven per cent of the church members, we do not get unduly distributed when the pronouncement is made that there are over two hundred denominations in the United States, for we see no harm in loyalty to one's own church.

In his last letter to the American Methodists, written on February 1, 1791, John Wesley said: "Declare to all men that the Methodists are one people in all the world and it is their full determination to continue so." He was a member of the Church of England, but he gave expression to the spiritual unity and oneness of purpose of the people called Methodists. In this spirit, so admirably expressed by our common spiritual father, the Methodist Episcopal Church, South, will continue to co-operate with you and others in evangelizing the masses, to oppose the repeal of the Eighteenth Amendment, to promote better racial understanding, to secure justice before the law for all men and banish forever the iniquitous practice of lynching, and to support, according to reason, the righteous forces that would outlaw war and make the Prince of Peace the Lord of all the earth, which beneficent result will be most surely advanced through aggressive missionary activity.

About four-fifths of your race yet live within the territory of our Church, and with the responsibilities facing the citizens of every section of this Republic neither of us should allow any sort of agitation to diminish the confidence we have in the purposes of the right thinking members of each race. As you know, we co-operate with your race through our General Board of Missions, Bethlehem Houses, pastors' schools, and appropriate \$60,000 per year for co-operative work, and our people work in friendship clubs, give assistance in boy scouts and girls' activities. And the other churches and organizations extend similar aid.

The sons of Africa and the sons of Europe have been in the crucible of experimentation of race adjustment too long for its progress to be hindered or estopped. While results have not been all that could be desired, yet we must remember that these accomplishments have surpassed any similar experiment anywhere else in the world. Racial integrity, mutual respect, universal justice and the recognition of the sacredness of personality will, please God, carry us forward in the

solution of one of the world's most acute problems. You will not forget that John Stewart, of your race, was converted at an undivided Methodist altar in a camp meeting in Ohio; and we will not forget that it was out of his success came the organization of the American Methodist Missionary Society in 1819. We will not forget that "Black Harry" traveled with and cared for Francis Asbury and often preached to white and black with power sent down from heaven; and you will not forget that it was through Asbury, Embury, Coke and others that heaven came down to greet your forefathers. We can never forget that Henry Evans, a colored Methodist preacher, founded Methodism in the now proud old city of Fayetteville, N. C.; and you will always remember that it was William Capers, founder of the Missions to the slaves, who served with him, respected him, administered him the communion and when his soul went home to God, he preached his funeral and committed his tired body to the grave. It is in the impassioned spirit of our fathers that we would continue to give expression of the genius of Methodism for godliness by sustaining Christian education, promoting church comity, and through emphasizing,

Personal Experience and the Evangelizing Gospel

Methodism is the timeless truth of the eternal Christ incarnated in and translated through the warm heart of personal experience. The experience which came to John Wesley in Aldersgate Street, London, on May 24, 1738, opened up a new day in the kingdom of God and marked an epoch in the history of the world. Out of it issued the revival of personal religion under the Wesleys, and from that revival according to Dr. J. H. Jowett came "the anti-slavery movement" under Wiberforce; "Prison Reform," Howard; "Sunday School," Raikes; and "the foreign missionary movement" under Carey. These came through redeemed persons and not through huge regulatory systems. What we most need in our day is a revival of personal religion, and it will come through personal witness and the earnest proclamation of the evangelizing gospel. The momentous issues of our day will not be settled by fiat of arbitrary statutes or well written pacts, or debating theories of impersonal principles. Perhaps, we of this generation have been overawed by the sweep and effectiveness of universal law. Machines have been built within register one-thousandth part of a miligram and which weigh the tiniest hair of an infant's head; a seismograph which records the smallest shudder in the heart of the earth, while physicists and astronomers have bewildered us with the range and accuracy of their calculation. By the aid of telescopes and films our universe has been extended by two quintillions of miles over former computations, and everywhere the precision of law obtains. A general understanding, at least, of these facts being brought into the mind, some have come to trust in law and depend upon immense combines for administration and system of regulation. Universal law is the expression of an infinite and personal God. "The heavens declare the glory of God and the firmament showeth his handiwork." No law, in nature or society is benevolently effective until it is vitalized with purified personality. To build godlike persons who support moral and spiritual law has ever been the pass on Methodism and universal atonement available for all men has been the genius of her evangelizing message. We pray and labor for the great reforms of human society, but we would not desire Methodism to primarily become a major temperance society, an economic reform league, or just a perfect piece of ecclesiastical machinery; for we know too well from our history and experience that service to man and ethical social environment are not the foundations of Christianity but they are the results of men being saved by the power of God, and that somehow as God the Father was revealed in the Son, God the Spirit must be revealed in men

if the world is to be redeemed. We are not set to primarily reorganize human society, but to revitalize the souls of men with the Holy Ghost sent down from heaven. With this widely accomplished the society of the redeemed will purify environment, change the atmosphere and electrify it with a divine compulsion that will drive the monarchs of crime off the field of action and banish gigantic evils from the walks of men. It is not so much through regulation as regeneration that society is to be cleansed. Power for cleansing is in the precious blood of Christ. Hear the voice of John Wesley from his dying bed: "There is no way into the holiest but by the blood of Jesus." Across the years his voice is clear, and we would answer yes:

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Methodism is a universal hope! Hope for all men and for all eternity. She proclaims with assurance the invitation of the pleading Christ: "Come unto me all ye" and "Whosoever will let him come." Her church bells like peals of heaven have been calling all men to come. The first bell of an American Methodist chapel was at Perry Hall, near Baltimore. Henry Dorsey Gough heard his slaves praying, he became convicted for sin and later heard Mr. Asbury preach and found God precious to his soul. He built that chapel and the sound of that bell called white and black to the gospel feast and many fed upon that Bread that came down from heaven and never hungered again. With the sound of that bell ringing in our hearts we would ever sing:

"O that the world might taste and see
The riches of his grace
The arms of love that compass me
Would all mankind embrace."

The ever Living One, the ascended and reigning Christ who spoke through the words of the dying saint in old England, and called through the musical tones of that bell in the new world, speaks through His Christ today. Let the Methodism of our day with the Witness of the Spirit go forth with the Rock of Ages for her foundation, the empty tomb for her dome; and the Sun of Righteousness shining within and she will be constructive in her ecclesiastical statesmanship and aggressive in her ethical emphasis, but above all she will, through redeemed lives, make effective her genius in "spreading Scriptural holiness over the land." To this end we of the Methodist Episcopal Church, South, would join you and all others in Christ for renewed consecration to the greater glory of God.

A SPIRITUAL REVIVAL

A spiritual revival is a necessary condition of a genuine economic recovery, Roger Babson, President of the Babson Statistical Organization, told the representatives of a score of denominations assembled today in a conference on evangelism, under the auspices of the Federal Council of the Churches of Christ in America. Mr. Babson declared that "the need of the hour" is "more self-control, more unselfishness, more faith and more courage," and described these as "spiritual qualities which cannot be secured from bankers or stores, but only from vital religion."

Mr. Babson further held that, if ministers are disappointed because church attendance is not larger, they should scrutinize their own preaching, cease discussing abstract problems and give concrete help to people who are face to face with pressing needs.

Mr. Babson's address was in part as follows:

"For churches to close this summer is like

hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith and more courage.

"Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

"For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks, later it was one-tenth of one's income; today it may be giving up a game of golf or turning off the radio on a Sunday morning.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four causes: (1) to sermons which are uninteresting, unintelligent and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) to a lack of spiritual influence in the home and school and the bad example as to 'church going' set by certain influential people in the community; (4) to the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled."—The Federal Council.

A PAGAN TEACHER OF MORALITY

By Wm. G. Phelps,
Professor of Latin and Greek, Centenary College

Juvenal, a prominent writer of Roman satire, flourished over the first century end of our era. It is doubtful whether he had learned much concerning the tenets of the Christian faith, but his Creator had in some way put into his mind and heart a very wholesome philosophy of life. We can only regret that this earnest preacher of righteousness did not complete his message by adding the hope and inspiration of the gospel of the Galilean.

The teachings of Juvenal are sadly needed today. The faults and crimes of his contemporaries in the centuries ago are still rampant. The poet holds up to criticism and scorn the fathers, who for greed of gain, set a bad example to their

sons. Every man who is blessed with children ought to read, in the original or in translation, the fourteenth Satire of Juvenal. Here he stresses with terrible earnestness the importance of handing on to one's children the heritage of an honest, righteous life. This good example needs to be given early, for if the child has passed his seventh year under unwholesome and evil influences, a thousand bearded teachers stationed on either side of him will not avail to change his ways.

The father is the protector of the home. "Let nothing low in word or sight enter that house where there is a father. The greatest reverence is due the child. If you ever contemplate doing any shameful deed, do not forget the youthful years of your boy, but let him stand in the way of your wrong-doing, for he will be like you not only in physical features, but in character as well."

Very graphically the poet pictures a home being prepared for guests. Every speck of dirt, every spider's web must be removed from floor and pillar. The silver and bronzes must be thoroughly polished. Not to have everything spic and span against the arrival of the expected guests would be an unpardonable sin and disgrace. And yet, says Juvenal, we leave all sorts of moral filth about the home for our children to see.

If you tell your son it is foolish to relive the burden of a neighbor's poverty, you are teaching him to rob and cheat, for you have shown him that you love money as much as the Decii loved their country and voluntarily sacrificed their lives for it. Money is not worth the price frequently paid for it; and when you get it, it is a burden to keep it. Diogenes in his tub did not fear his dwelling would burn. If it were destroyed he could get another next day. The poet approves the life of simple self-content as the happiest lot. The man who is covetous of more than enough is led to crime, for that is the swiftest way to possession.

How significant for our generation is this voice from out the centuries. This is a day when all too frequently a public trust means an opportunity to enrich one's self at the public expense. The poet does not mean that wealth is an evil in itself when honestly earned, but acquired at the expense of the soul's integrity, it is not worth the price.

This is the splendid message of a pagan preacher of morality to whom we would do well to listen in our day and generation.

Shreveport, La.

GOVERNMENT BY NEWSPAPERS

By the Editor

We have made much, especially in our Fourth of July speeches and on other patriotic occasions, of Lincoln's unforgettable statement about the "government of the people, for the people and by the people." But as a matter of fact we have very little of that commodity after all. A comparatively small per cent vote. Many show little interest in government. But we may as well admit that we have as good a government as we deserve, for we can have better as soon as we seriously and intelligently undertake it.

We have varying shades of government in this country that we call a democracy, thinking that there is some charm in a name. Some, however, in recent years, have remarked that what this country needs is a Mussolini, a dictatorship. But the latest and most pronounced and aggressive type of government developed in our fair land is government by the newspapers.

Now, of course, we are for "freedom of speech" and other constitutional rights closely allied thereto which may be easily translated into constitutional obligations. As a matter of fact we take it a little more seriously than courts and government officials seem at times disposed to do. We feel that a free expression of opinions tends to exhaust sentiment that might prove disastrous when forced

to some other mode of expression. It is a safety valve. Police protection down at the park for the soap-box vilifier of the present government provided by that government is not a bad arrangement. One of the most dependable signs of our weakness is the unwillingness to hear our faults paraded or to be accused of things that are not so.

But what we started to remark upon was the government by the newspaper. That form of government has just arisen in recent years. Improved means of communication accompanied by the advancement of the daily paper has helped to bring this about. We have a kind of peculiar regard for the printed page. "What is written is written," and, therefore, is so. Our education has not reached beyond the ability to read. We were taught to read but not to think and to discriminate. Thus we were caught off our guard when this new order arrived.

This government by newspaper has been more convincingly demonstrated in the matter of Prohibition than in any one thing of recent years. We have discovered that a very large per cent of our national dailies are wet in their sentiments. This does not necessarily disqualify them for presenting the facts, but this is an issue in which those of the wet camp have been notorious for their distortion of facts. They have relied habitually upon falsehood and half truth.

But even if we should grant that the newspaper presents the facts, making this liberal concession for argument sake, we must call attention to two methods employed by newspaper government. The space given to matter is of great importance. Not only is the amount of space important, but where it is located in the paper. We are all familiar with the habit of tucking away in an insignificant place matter that related to the success of the enforcement of the Prohibition law. Then the headlines must be given due consideration. Frequently a reading of the article tends to dissolve the dynamite of the headline. Some people do not have time to read more than the headlines.

Newspaper government will probably be succeeded by radio government. As a matter of fact, it is treading painfully upon the heels of the newspaper already.

WHERE ARE WE DRIFTING?

By A. Johnston

Dear Editor:

The fact that in the race for President four years ago when numbers of good people in Mississippi refused to follow their leaders in the Democratic party and voted for Hoover, and have since been politically ostracized seems to be having its effect on our leaders. Now, I think the politicians of Mississippi, having seen numbers of good men defeated for office merely because they could not support any man who was opposed to Prohibition, are now full-fledged anti-prohibitionists.

The action of the Democratic Convention recently assembled in Jackson causes me to say this.

It has been customary for our Convention, since the Eighteenth Amendment was incorporated in the Constitution of the United States, to pass a resolution endorsing prohibition and pledging our delegates to the National Convention to use their influence to either have a prohibition plank in the Democrat platform or one opposing repeal or modification of the Eighteenth Amendment.

Now what have we seen in our late Convention? A resolution was offered endorsing prohibition, and was overwhelmingly voted down.

This in Mississippi. The State that was practically dry by local option election in every county in the state except six. Mississippi the state that passed a state-wide law forbidding the manufacture or sale of liquor in 1908. Mississippi, the first

state in the union to ratify the Eighteenth Amendment to the Constitution of the United States.

This, Mr. Editor, is awful, and I don't know where we are drifting.

MISSIONS BUILDS MARKETS

By Rev. H. N. Brown;

Missionary Secretary Louisiana Conference

In the two previous papers I have maintained that the Missionary cause is a builder of morale in the church, and in the business world. In this I am claiming that the Missionary work of the church builds morale permanently by creating markets for the industries of civilization. The industrial world feeds on the green pastures of world markets. Give us adequate markets tomorrow, and in thirty days we will have forgotten the present financial depression. We are not suffering from a lack of goods. God has been good to us and nature has gone on yielding her increase. But our present need, and our unspeakable danger is due to a lack of adequate markets. We are in danger because the nations wrangling for markets will probably bring on war again. The thing the world needs to learn is that the Christianizing forces build markets.

A missionary in a backward land hired a native woman to assist his wife in the housework. But she was stupid, slovenly and lacked interest. But one Monday morning she came to her work with a new spirit and she was clean and neatly dressed. She had a new expression of interest on her face. She asked to be taught to read. The missionary woman asked what caused the change. She said "I became a Christian yesterday, and I want to know how to live like the Christians live." Multiply that case by a billion and observe the effect on the markets of the world.

On the outbreak of the war between the States Great Britain was inclined to favor and assist the South. Abraham Lincoln sent Henry Ward Beecher to England to head off that tendency. He spoke in the chief industrial and political centres of the British Isles. He was heckled, booed and hissed, but he delivered his message. His speech has become a classic in American oratory. Stripped of its rhetorical flourish this was his message. "The Negro while he is a slave is a savage. He consumes little, and that little is produced on the farm where he works. Set the negro free, educate and evangelize him and he will want another suit of clothes and you Englishmen will produce the cloth that goes into that new suit. Cultivate him and he will want a better home with better furnishings and you will manufacture the furnishings. He will want books, musical instruments, vehicles, etc. and all this will stimulate him as a market for English goods." With that speech he won his case. Now we here in the South were never enthusiastic about the way that war turned out but we all know that Mr. Beecher's arguments were basically sound.

In China, India, Africa and the Near East among the Mohammedan lands there are a billion two hundred millions of souls. At least a billion of them are living on the borderland of economic destitution. They wear the scantiest clothing, they eat the minimum of food, they live in mud huts with straw thatched roofs. But like the antebellum slave they are coming into their day of high rate productiveness because of intelligent scientific supervision. But if they continue to live on their present level while they produce under skilled western supervision, they will knock out the western working man with their competition for existing markets. And we will not be able to build tariff walls high enough to save our working man from falling to the low level of living under which his competitor is forced to exist. But Christianize him, civilize him, educate him, cultivate him, set him free to demand and obtain

what his culture demands, and he will move out of his straw-thatched mud hut and build himself a better home, furnish it with decent comforts and luxuries, musical instruments, radios, books, telephones, and all the comforts of western civilizations. And when that comes to pass every spindle, every wheel, every loom, every foundry and shop and furnace will hum with a new life supplying this enlarged market with its wares.

Our trouble is not overproduction, our trouble is underconsumption. Our bumper cotton crop last year will supply only four pounds and a fourth of clothing to the people of the world. But with half the world content with a loin cloth or a lous shirt the markets are glutted.

Canada is our best customer. She buys more of our goods than any other political subdivision of the world. She has less than ten million inhabitants, but they are civilized and Christianized. It cost us not one penny to guard their border against invasion of our land. Mexico is among our poorest customers, she has almost twice Canada's population, but she is backward, unevangelized, and content to live far below our standards. But an endless item of national expense is the guarding of the Mexican border. Some years ago a bandit dashed across our border from Mexico and drove away some of our cattle. We sent the boys after him post haste. They stayed two months. They did not bring back the bandit and they failed to find the cows, but they brought back a bill for a hundred and ten million dollars. And they left a lasting grudge against us that will be an argument for a century to come for greater armaments. Spend that much money on Mexico in a missionary enterprise, and lift them to our level as Canada is. And we will have twice the market we have in Canada and no ill feeling and no expense.

If I were a labor leader as I am a labor sympathiser, I would advise my fellow laborers to stand by their churches in their missionary enterprise. It would make markets for their produce and avoid lowering the level of living. If I were an industrial leader I would put a big slice of my earnings in the missionary budget, and exhort my associates to do so. It would be bread cast upon the waters that would return after many days. But the church is not primarily a manufacturer nor a laborer. We are ambassadors of Christ, endeavoring to build a new world wherein righteousness will dwell. And in our Gospel we have a formula for building that new world, and we have been commissioned to carry it into all the world, to every creature. And the world is waiting for us to lead the way in building this new world. And it will be a better world for labor, a better world for capital a better world for humanity a world wherein the Kingdom of God will have come, and the will of God shall be done.

PROHIBITION AND THE REPUBLICAN PLATFORM

Bishop James Caunon, Jr., Chairman of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, issued the following statement on the action of the Republican Convention on prohibition:

"The Republican convention plank on the Eighteenth Amendment substantially declares:

"1. It pledges the party to the enforcement of the law and opposes nullification.

"2. Referendums without constitutional sanction are void.

"3. Prohibition is not a partisan political question, and no public official, which includes President, Vice-President, Senators and Congressmen, nor any member of the Republican party, are bound by the convention action on this question.

"4. The convention does not favor submission of the question of retention or repeal of the Eighteenth Amendment without a substitute the substance of which substitute is presented in the plank adopted by the Convention.

"5. The convention declares that Congress should submit this substitute as an amendment to be acted upon by state conventions. This action would give the people an opportunity to decide whether they will retain the Eighteenth Amendment unchanged or will adopt an amendment which will permit the several States to legalize the sales of intoxicants as their citizens may determine, such legislation to be subject to the power of the federal government to protect those states where prohibition exists and to safeguard the citizens everywhere from the return of the saloon and its attendant evils.

"There are two outstanding facts. First, the convention does not pledge any nominees of the party including President, Vice President, Senators and Congressmen to follow any specific course. It does advise that a certain definite action be taken by Congress, which will submit to the people the question of the retention of the Eighteenth Amendment or the adoption of a proposed substitute. It does not declare any preference as between the Eighteenth Amendment and the substitute proposed, but leaves that to be determined by the people.

"The second and most important fact is that automatically the issue is thrown into the Senatorial and Congressional elections and becomes: 'Shall the Eighteenth Amendment be retained unchanged, as the best solution so far proposed of dealing with the traffic in intoxicants, or shall Congress submit an amendment to the States, providing for the Repeal of the Eighteenth Amendment, or for the modification, as proposed in the indefinite general terms in the Republican platform?' The Congress elected by the people on that issue must determine: First, whether any amendment shall be submitted to the States; second, if any amendment be submitted, Congress must accomplish the apparently impossible feat of determining the wording of a resolution which will, on the one hand give to the several States the right to legalize the sale of intoxicants, and will on the other hand reserve to the Federal Government the power to protect the dry States and to safeguard citizens everywhere from the saloon and its evils. Can any individual or group be found competent to frame such a resolution?"

Bishop Cannon said he would reserve any further comment until after the action of the Democratic convention.

LOUISIANA CONFERENCE GROUP MEETINGS FOR BENEVOLENCES

On Thursday, June 23rd., the presiding elders of the Louisiana Conference met in Shreveport, La., at the call of Bishop H. M. Dobbs. Among other matters brought before the meeting by the Bishop was the great importance of the collection in full of all Benevolent claims. After some discussion of the matter it was decided to call a series of group meetings of the preachers of the Conference for the consideration of this vitally important matter. Laymen are invited, but it is expected that every preacher serving a charge in the Louisiana Conference will attend the meeting nearest to him. The places and dates are as follows:

First Methodist Church, Baton Rouge, July 12th.

First Methodist Church, Alexandria, July 14th.

Trinity Methodist Church, Ruston, July 15th.

All the meetings are to begin at 10 a. m. and are planned to adjourn not later than 12:30 p. m. Bishop Dobbs and all presiding elders will be present at each meeting. The Bishop will make the principal address. It is planned that there be other addresses and also round table discussion. The Bishop and his cabinet believed the seriousness of the situation to be great enough to justify these meetings and it is expected that every preacher in the Conference attend one of the meetings.

W. L. DOSS, JR.,
Secretary of the Cabinet

THE GREAT TRANSFORMATION

If there could take place in your life and mine something of that marvelous renewal unto beauty and grace and loveliness that has taken place in the world of nature about us during the past few weeks, what a wonderful thing that would be! If we should discover that miracle of the springtime were only a type, the glorious reality of which might happen even to you and to me—what a discovery that would be! If by some strange grace such as has come upon the world about us, we should begin to live after a fresh, new, vital fashion, just as the hillsides and the trees and the flowers and the homely little bushes by the roadside have begun to live, wouldn't that be a grace indeed?

And yet, isn't that the very thing that may happen, and isn't that miracle of the springtime just that—a poor, weak type of the glorious thing that may come to you and me. We have been reading again John Masfield's wonderful story. "The Everlasting Mercy," where Saul Kane, the drunken prize-fighter, at the kind and earnest word of the Quaker girl felt something break within his brain and knew that Christ had given him birth. And walking along in the dimness of the early, early morning how the freshness of the world and the newness of that life of God within the soul fills him with a gladness that words could not express:

O glory of the lighted mind,
How dead I'd been, how dumb, how blind.
The Station brook, to my new eyes,
Was babbling out of Paradise,
The waters rushing from the rain
Were singing: Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt.
The narrow station-wall's brick ledge,
The wild hop withering in the hedge,
The lights in Huutsman's upper story
Were parts of an eternal glory,
Were God's eternal garden flowers.
I stood in bliss at this for hours.

And the thing that happened to Saul Kane may happen to you and to me. And of all the wonderful things that may happen to men that is the most wonderful.—The New Outlook.

ABERDEEN DISTRICT PREACHERS MEETING

The preachers met at Houston on June 9th. Dr. W. P. Buhrman presided over the meeting. A splendid program was given on the best method of conducting revivals. Rev. A. Y. Brown of Calhoun city preached a very inspiring sermon.

Although a program was prepared for the July meeting, it seems best to the officers of the Association not to have the July and August meetings because most of the pastors will be in the active revival seasons. The same program which was prepared for July will be held Sept. 8th.

W. R. Lott, Chairman.

One of the first of a state-wide group of endowment sororities for Whitworth College, Brookhaven, was organized at Jackson, Miss., recently, with Mrs. G. C. Swearingen elected president. Other officers include Mrs. R. M. Taylor, recording secretary, and Mrs. Rhoda Enochs, treasurer. In celebration next year of the diamond anniversary of Whitworth College, member of the Millsaps System of colleges operated by the Methodist Church in Mississippi, a campaign for an endowment has been started by the alumnae and friends of the college, and the organization of endowment sororities will be extended throughout the state during the summer and fall.

THE BOARD OF MISSIONS AND PROHIBITION

The Board of Temperance and Social Service of the Methodist Episcopal Church South, following instructions of the General Conference of 1930, to carry out its declared policy concerning the liquor traffic, hereby transmits to you a copy of a statement adopted by the General Board of Missions of that Church in session at Nashville, Tennessee, on May 4, 1932. The Board of Missions is composed of all the Bishops and of men and women from every section of the Church, and is the most representative body of the Church next to the General Conference. The resolutions follow:

Resolutions of Mission Board

"The purpose in the establishment of this Board of Missions is to aid in the bringing in of the Kingdom of God on earth. One of the greatest evils opposing the accomplishment of this purpose in our own and in other lands is the traffic in intoxicating liquor. By the adoption of the Eighteenth Amendment that traffic has been justly branded as criminal, as the enemy of the Home, the School, the Church—indeed, of the entire Social Order. The present day Whiskey Rebellion is based principally upon the appetite or covetousness of the rebels and not in any change in the awful results inherent in the traffic itself. The conflict between the Church of Christ and this traffic is inevitable and irrepressible. There is no discharge in this war, no surrender, no retreat. No compromise is possible. Therefore be it

"Resolved: 1. We emphasize both the duty of strict observance and of ever increasing efficiency in enforcement of the prohibition law. 2. We declare our uncompromising opposition to any effort to remove the brand of the criminal from the liquor traffic whether in the entire nation, or even in one state. We emphasize that this question is to be settled not by the clamor of wet newspapers, of organizations opposed to prohibition, not even when these organizations are composed of high society women, but that this question must be settled by the people themselves in the election of Senators, Congressmen, and members of State Legislatures. In the strenuous efforts now being made to modify the prohibition law, even to the extent of repealing the Eighteenth Amendment, we urge our pastors, teachers, and people to stand for the election of Senators, Congressmen and members of State Legislatures who believe that Prohibition ought to be the law, and who being elected on that platform, will positively oppose, therefore, any effort to repeal or submit again the Eighteenth Amendment. The fight on this question should be carried aggressively into the coming Senatorial and Congressional elections, just as in the years before the submission of the Eighteenth Amendment by Congress in 1917. In this coming conflict the awful facts concerning the liquor traffic as it existed in the so-called 'good old days' before prohibition must once again be brought forcibly to the attention of our people, and all the moral forces of the country must meet their responsibility in this rebellious renewal of the struggle with beverage alcohol, the age-long enemy of the human race."

As the permanent active agent and representative of the Church in making effective its oft declared policy on the prohibition of the liquor traffic, this Board as stated in the above resolution will enter "aggressively into the coming Senatorial and Congressional elections" and will positively support all candidates who favor the maintenance of the Eighteenth Amendment and will as earnestly oppose candidates who favor "any effort to repeal or submit again the said amendment."

In view of the effort which is being made by the opponents of prohibition to secure a declara-

tion by the Democratic and Republican National Conventions in favor of the submission or repeal of the Eighteenth Amendment, thus securing an unfair advantage by bringing undue and unprecedented pressure to bear upon Congressmen and Senators who should represent the views of their own districts and states on the prohibition question, our Board enters its vigorous protest against any such action by said Conventions and furthermore insists that the extreme limit to which said Conventions could go without infringement upon the rights of the people of the several States and Congressional Districts, would be the adoption of a declaration substantially as follows:

The Extreme Limit

"Fully cognizant of the discussion throughout the country, concerning Prohibition, and recognizing the demands which have been made before the Committee on Resolutions for action of varying kinds, this Convention would emphasize: 1. It is an outstanding fact that in the years of discussion prior to its adoption the Eighteenth Amendment was not considered nor was it finally determined as a partisan political issue, nor was any plank adopted by any national Democratic or Republican Convention favoring or opposing the submission of this Amendment by Congress. So today this Convention declares that any question pertaining to the modification or the repeal of the Eighteenth Amendment should likewise be considered and determined by the people themselves entirely free from the pressure of any political party platform, favoring or opposing such submission; 2. The demand in some quarters for a popular referendum on this question is futile, at present. There is no provision in the Federal Constitution for a popular referendum on any question. It would first be necessary to amend the Constitution in the regular way in order to provide for a popular referendum; 3. This Convention would furthermore emphasize that whenever the people themselves desire to amend or to repeal the Eighteenth Amendment or to amend the Constitution to provide for a popular referendum, the people can exercise their right so to do exactly as they did in writing the Eighteenth Amendment into the Constitution; namely, by electing Senators, Congressmen, and members of State Legislatures or Conventions favorable to such modification or repeal; 4. This Convention pledges the party and its nominees to the vigorous efficient enforcement of the Eighteenth Amendment, as an integral part of the Constitution of the United States."

By adopting such statements, the Conventions would leave the people free to decide what pledges they would require on the prohibition question from candidates before electing their Congressmen, Senators, and members of State Legislatures, and such officials when elected would be entirely free to carry out the expressed wishes of their constituents, with any reference to action taken by the national party conventions. However, should either or both conventions take unfair and unprecedented action on the prohibition question, not only should we insist that the people ignore such action and elect their Congressmen and Senators, as in the past, to represent their views on this great social moral question, but the friends of the Eighteenth Amendment would doubtless confer as to what course to pursue for the best interests of the prohibition cause.

Respectfully,

BOARD OF TEMPERANCE AND SOCIAL SERVICE, METHODIST EPISCOPAL CHURCH SOUTH.

JAMES CANNON, JR., Chairman.
EUGENE L. CRAWFORD, Gen. Sec.

Over two thousand bills have just been sent out to subscribers whose subscriptions are past due. If you are one of this number, won't you send us your remittance by return mail? Thank you.

SUCCESSFUL MEETING CLOSES AT WOODVILLE METHODIST CHURCH

Before an audience which filled the seating capacity of the Woodville Methodist Church, the twelve-day protracted meeting under the preaching of Dr. Theodore Copeland, of Dallas, a prominent evangelist of the Methodist church, and a man of nation-wide prominence, was brought to a successful close on Thursday evening. Congregations representing every denomination have attended the meeting at almost every service and seemed to enjoy the spiritual messages which were brought to them by this minister. Dr. Copeland, whose services were secured for this revival by the local pastor, Rev. M. M. Black, is a man of striking and pleasing personality, one who carries the love of God and his fellow man in his heart in such a way as to greatly impress his hearers with his spirituality and consecration. No harsh words of condemnation came from his lips, but instead he always expressed a beautiful spirit of love and of fellowship.

His true spirit of Christian unity found a ready response from the people of this community, where such a feeling has been in evidence so long, so the co-operation which he received from the ministers and members of other congregations was most gratifying to him and to the Methodist people.

This meeting has proved a spiritual treat for our people. We can say without any hesitation that never before has a stranger come into our midst and left, taking with him a greater degree of love and affection than this godly man has done, who, we sincerely trust, will return to us ere long and again bring to us his beautiful messages of love as exemplified by his Lord and Master.—Woodville Republican.

POETICAL THOUGHTS

By Mrs. George S. Brown

In as much as ye have done it unto one of the least of these, ye have done it unto me—Matt. 25:40.

The Burden

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng
me yet.

Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never opened been!"
And the Thorn-Crowned and Patient One replied,
"They thronged Me too, I too, have seen."
"But, Lord, thy other children go at will."
I said, protesting still.

"They go unheeding, But these sick and sad,
These blind and orphan, yea and those that sin,
Drag at my heart for them I serve and groan."
"Why is it? Let me rest. Lord, I have tried."

He turned and looked at me.

"But I have died."

"But Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!

They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed
They are not mine!"

He turned and looked at them—the look of One
Divine;

He turned and looked at me. "But they are Mine!"

Lucy Rider Meyer.

How we do cry out against being our brother's keeper! We want to shirk responsibility. We feel that if we do not know about things we are not culpable if we fail to give assistance. The priest and the Levite passed on the other side of the man who was wounded by robbers. They did not know him. He was not of their class, so why should

they trouble about him? Not so with the good Samaritan who thought not of class, nationality or distinction. He saw a fellowman in need and he proved himself a friend and neighbor.

Haven't you heard women say "I never go near the hospitals or jails or Institutions. I just can't. They affect my nerves and break me up for my sympathy is so stirred." Suppose we all felt that way. Suppose we all steered clear of every thing disagreeable? The poor, the afflicted, the needy are here with us and we can not forget for our Savior did not forget. He went among the blind, the lame, the demented, the lepers, to help and to heal. To earn our crown we must carry our cross. No flowery beds of ease for Christ's followers. We cannot close our eyes, stop our ears and run away.

We see sin sick souls all about us and we call on our ministers, our missionaries and our workers the whole burden of bringing them into the fold when it is just as much our duty as theirs. O, yes, it is hard, it requires time that could be so pleasantly spent, it means sacrifice and travail of soul, but Christ shed His blood for them. We cry out "They are not mine. Why must I be responsible?" They are Christ's and He needs us as His Helpers.

How many times must Moses have rebelled at the hard-heartedness, the rebellion of the sin of the Israelites who, after all of God's wonderful interventions and mercies, would condemn their great leader and turn again to their idols! He must have been tempted many times to let them go their own lustful way but God had made him their champion and he bravely shouldered their burden. They were God's chosen people and he, their leader.

When the day comes that we shall all be judged for what we have done, we shall also give an account of what we have not done. We can not be excused because we did not know, for we will fully remain in ignorance. We have no right to dodge the issue, to shirk. We are all His people, the sheep of His pasture and if one go astray, like the Master, we must seek and save the lost. Our daily prayer should be to realize our responsibilities and as we pray "Thy kingdom come" let it not be mere words, but let us each have a part in building up that kingdom.

The Home Circle

NATURE AND RELIGION

Where shall we get religion? Beneath the open sky,
The sphere of crystal silence surcharged with deity.
The winds blow from a thousand ways and waft their balms abroad,
The winds blow toward a million goal—but all winds blow from God.
The stars the old Chaldeans saw still weave their maze on high
And write a thousand thousand years their bible in the sky.
The midnight earth sends incense up, sweet with the breath of prayer—
Go out beneath the naked night and get religion there.

Where shall we get religion? Beneath the blooming tree,
Beside the hill-encircled brooks that loiter to the sea;
Beside all twilight waters, beneath the noonday shades,
Beneath the dark cathedral pines, and through the tangled glades;
Wherever the old urge of life provokes the dumb, dead sod
To tell its thought in violets; the soul takes hold on God.

Go smell the growing clover, and scent the blooming pear,
Go forth to seek religion—and find it anywhere.
Sam Walter Foss.

HIPPITY HOPTOAD SOLVES A MYSTERY

By Eva L. Hughes

Hippity Hoptoad hurried down the garden walk and stopped in front of the bird-bath where Bob White was preening himself.

for breakfast. I thought I never would get "Goodness!" he croaked, "I hope I'm not too late for breakfast. I thought I never would get through."

"Get through what?" queried Bob White. "Don't talk in riddles."

"Why, looking at Mr. Meadow's display of new furniture," Hippity answered, "He had a number of toadstools out this morning, the latest styles in all shapes and sizes, and of course I had to stop and try each one."

Bob White twittered merrily. "I suppose you tried the Father Hoptoad's and the Mother Hoptoad's, then sat on the Baby Hoptoad's until you broke it down," he said with a twinkle in his eye. Then they both chuckled and Hippity started off to find some breakfast.

"Going to help solve the mystery?" Bob White called after him.

"What mystery?" Hippity asked, turning around and coming back. "What do you mean, Bob White?"

"Why, the mystery that hangs over the garden," Bob White answered.

"Stuff and nonsense!.... Hippity retorted. "I have lived near this garden all my life and I never heard of such a thing. I believe you are joking with me, Bob White." And he stared regretfully after a fly that he had allowed to get away from him.

"Well, if that's the way you feel about it," answered Bob, with a flirt of his tail, "I'll let you find out for yourself." And away he flew to the top of the cherry-tree.

"A mystery in the garden!" murmured Hippity to himself as he hopped a bit, then stopped to think it over. "Well, well, well! I'll have to investigate."

Mrs. Lily had just been washed by the dew and was glistening in the sunlight when Hippity came along, and she nodded her beautiful head in greeting.

"Yes, it is a wonderful day," she replied in answer to his good-morning, "and we should all be very happy if it were not for this mystery that hangs over us." Then she looked sorrowfully away.

"Now just what mystery is it?" asked Hippity, moving closer. "I might be able to do something if I knew."

"I prefer not to talk about it," murmured the Lily. "Perhaps the Rose will tell you."

So Hippity hopped over to the Rose.

"Good-morning, Queen of the Garden!" he creid, as he reached Mrs. Climber, "and how is everything today?"

The soft pink overspread her face as she looked down from her lattice and graciously acknowledged his compliment. "Everything would be lovely and we should all be very happy if it were not for the mystery that hangs over the garden," she faltered.

There it was again—mystery, mystery. It was becoming quite a hateful word to Hippity, and he was determined to get to the bottom of things.

"That's mostly all I've heard this morning," he croaked, coming closer to the Rose, "and though I have lived near this garden all my life, nobody will tell me a word about it! I wish I knew what you mean." And his tone was really a trifle cross.

"If you don't know, I'd rather not discuss it," sighed the Rose as she stepped a tiny bit higher

on her trellis. "Perhaps the Sweet Williams will explain things."

So Hippity hopped over to where the Sweet Williams had their heads huddled together, and he asked them about it. But they sent him to the Larkspur, and the Larkspur said he'd better ask the Marigolds, and the Marigolds answered that maybe the Foxgloves would enlighten him, and he kept on going from one to another until he was completely worn out.

Finally he reached the Pansy. She smiled all over her winsome velvet face when she saw him coming. "Why, Hippity Hoptoad, what makes you look so sorrowful this morning?" she asked, peering into his eyes. "I miss your smile, little friend."

"Everything is at sixes and sevens today," he answered, "and the world is upside down."

Then he crept closer and told her all that had happened since Bob White first hinted at the secret. "And I cannot understand it," he finished. "I have lived near this garden all my life, and nothing has ever been kept from me before."

"Your have a right to know," said Mrs. Pansy, "and I will tell you. It is this way. Every afternoon, just as the bees grow drowsy and the beautiful stillness creeps over the garden, Patsy Primrose curls up and goes to sleep. The other flowers wonder why she doesn't stay awake and do her share in making the garden look beautiful. Some of them declare that they simply nod on their stems; but all of them call the Primrose lazy because she sleeps so much more than they do."

Hippity nodded thoughtfully as he snatched at a fly. "And yet," he said, "she is awake bright and early in the morning."

"But that is not all" the Pansy continued. "Every one loves the Primrose with her dear bright face, but," and she leaned closer so that her purple head tickled his nose, "what is it that she clutches in her little golden fingers and holds so tightly all night? She can't be doing anything very wrong, for her face glows more golden bright each morning. Now what can it be?"

"I'm going to find out," said Hippity.

Down the garden path he hopped to where the Primrose glowed like mellow gold in the sun, then he crept under a near-by hedge and watched. It was long past breakfast time, but still he sat there.

Lunch time came and he was tempted to slip out for a few nibbles of fly, but he didn't. "I shall not stir from this spot," he resolved, "until the mystery is cleared and every body is happy again." And he was beginning to feel very hungry indeed by the time the bees started to hum drowsily and the beautiful stillness settled over the garden.

With all his might he watched the Primrose as the breezes fanned her little face and she glowed and dimpled in the sunlight. And he was beginning to think he never would discover anything, when all at once he noticed that her petals began to close ever so slowly, little by little, until she appeared to be fast asleep. And when he stepped closer, he saw that she was, indeed, holding something very, very tightly and very, very tenderly in her wee golden fingers.

Well! Hippity Hoptoad's eyes bulged out more than they ever did in his life before. He took a long breath, then he leaped up the garden path and sprang past the sun-dial. Over to the flowers he hopped, and his face was beaming.

"Hear ye, hear ye!" he sang out in a glad voice. "The mystery is solved."

"How do you know?" asked one flower after another, leaning eagerly forward.

"Because I saw it," answered Hippity.

"Then tell us quickly," the breathed.

Hippity Hoptoad jumped up on a big stone in the Rock Garden, and the breezes sang and the crickets chirped tremendously as he announced happily: "She folds a tiny sunbeam in and keeps it there all night!"

Then he leaped down and went in search of his supper, for he was very, very hungry.—Zion's Herald.

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TERMS:

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Editorial

LEE AND GRANT

(Continued from Page One.)

We are not going to try to take Washington. We have about all we need of it. Surely those old Yankee boys are not still afraid of those limping followers of Lee armed with nothing more than their beloved flag.

PEOPLE AND THINGS

Rev. E. L. Cargill, Shreveport, says he is keeping the Advocate before his people.

A cheering letter comes from Rev. W. J. Wood, Belmont Circuit, Miss. He promises some more subscriptions.

Rev. H. E. Carter sends in some subscriptions and says he will keep up the effort. This comes from Blue Mountain, Miss.

Rev. P. H. Howse, one of our superannuates, is reported in serious condition at a sanitarium at Jackson, Miss. Let us pray for him.

Rev. Chas. W. Wesley, Shubuta, Miss., is still working for the Advocate. His letters have a pointed, businesslike note to them.

Rev. A. L. Davenport, Tyro, Miss., has finished his course of study for his diploma in Leadership Training work.

Rev. R. P. Neblett, our pastor at Batesville, Miss., had three sons enrolled at Millsaps College this last session.

Rev. R. T. Ware, Winnfield, La., who has a reputation for looking after the affairs of his church, has sent in a good list of renewals. Thank you, Bro. Ware.

Rev. C. T. Floyd, pastor at Amory, Miss., began a revival meeting in his church June 12. Mr. Ballard, of Tupelo, is leading the singing and the pastor is doing the preaching.

Miss Edna Lowe, a loyal reader of New Orleans, missed her paper last week and made a special call to the office for a copy, saying she did not wish to miss even one number.

"We are working hard with some results," writes Rev. B. D. Watson, Slidell, La. Keep after it, Watson. Work won't hurt us, and we may expect some more results, too.

Four men were granted license as local preachers at the Aberdeen district conference at Okolona, Miss.: J. A. Hall, Nettleton, Miss.; Lex Elliott, Smithville, Miss.; Vaughan Floyd, of Pontotoc, and R. E. Ward, of Vardaman, Miss.

The Wesley Foundation Commission for M. S. C. W., Columbus, Miss., has employed Miss Grace Moore as student secretary for another year. Miss Moore has had similar work at a Florida institution.

Miss Dalton Crichlow, daughter of Dr. and Mrs. R. S. Crichlow, members of Carrollton Avenue, was graduated this year from Sophie Wright High School, New Orleans. Miss Crichlow made an enviable record in high school.

Judge Thos. E. Pegram of Ripley spoke at First Church, Corinth, on Laymen's Day, and he brought a most wholesome message indeed. A large congregation heard this distinguished lawyer and judge with delight and profit.

Rev. M. H. McCormick, Bentonla charge, Miss., steps to the "mike" to say, "You are giving us a splendid paper, and I especially enjoy your straightforward, clear-cut editorials." Thank you, Brother Mack.

Rev. George Tucker, general evangelist, will hold a meeting at West Point, Miss., in July. He has his own tent and equipment and will work towards securing the co-operation of all the churches of the town.

Rev. N. J. Golding and family have spent the month of June at Seashore Camp Ground, Biloxi. The church at Holly Springs, where Brother Golding is pastor, gave him that month for his vacation.

The Missionary Society of the Epworth Church, Biloxi, Miss., observed Guest Day with a program on June 13. The program was most interesting. Special guest of the occasion was Mrs. Johnson, of Bay St. Louis, district secretary.

It is encouraging to know that Rev. W. R. Lott, our pastor at Aberdeen, Miss., and contributing editor, is off to school again. He writes that he is at least thinking of going to the Pastors' School at Seashore. Well, whether he gets there or not his intentions were good.

Are you reading any books these days? Keep your eyes on the political conventions. Watch those platforms. Then watch the boys who are chosen to carry the ball in this game. And don't forget that you are in the game. What will you do with your vote?

Union services begin in Corinth next Sunday night with the Methodist, Baptist and Presbyterians participating. Rev. E. S. Lewis will preach at the first service. These three churches work together most harmoniously and the joint services are most helpful.

Rev. E. S. Lewis, pastor at First Church, Corinth, preached the Commencement sermon for the Corinth High School where sixty-two fine young people were graduated. This is the largest class ever to be graduated from this school. Many of these came from the Methodist homes of the city.

Rev. H. L. Norton, pastor at Collins, Miss., has warned Brother W. T. Griffin in for a meeting at Bethel, second Sunday in July. Brother Norton recently attended commencement at L. S. U., at which time the M. A. degree was conferred upon two of his sons.

Rev. Fred Peeples of the Jackson District, Memphis Conference, will assist Rev. E. S. Lewis of Corinth in a revival meeting in First church the latter part of September. Dr. Peeples is one of our strongest preachers and the congregation is looking forward to this meeting with keen appreciation.

Rev. W. N. Duncan, presiding elder on the Greenwood district, is well known among his people for his splendidly developed sermons. His messages are all finished products of logically

arranged material. He preaches mostly on the great gospel themes; no trivial "catchy" subjects appear in his pulpit deliverances.

Rev. J. R. Murff, pastor at Arcola, Miss., has been spending some weeks for rest and recuperation with his people at Gattman, Miss.

News comes to us of the excellent work Rev. A. J. Henry is doing on the Winona circuit. Splendid congregations are hearing his sermons and all the interests of the church are being looked after. He has two splendid daughters who are much help to him in his work as they have had training in Christian work at Grenada College.

Nearly 100 were enrolled in the Vacation Bible School in the "Friendly Church" at Gulfport, where Dr. J. L. Neill preaches. Three departments were represented. "The Assistant Pastor," official organ of this church, carried much information of interest to the young people in the June 19 issue.

"After a lifetime—fifty-six years—of the Advocate in my home, I am still glad to have it, although it has not been so easy to get the price for it. It seems the paper has never been so good as now. I enjoy every bit of it." Mrs. W. R. Rawls, of Silver Creek, Miss., writes that way as she renews her subscription.

"We have just closed a splendid revival at Fulton, assisted by Rev. A. P. Stephens, conference evangelist. Brother Stephens did some very fine work. He killed 'blue Monday' for us. The church was filled for the Monday morning service. The church was revived and twelve joined on profession of faith and two by letter." This from Rev. W. L. Atkins, Fulton, Miss.

Both the Standard Training School and the Young People's Assembly at Grenada College this June were in many respects the best ever held at the College. Two hundred young people attended the assembly.

The other night at prayer-meeting we tried to answer the question, "What Makes Religion Real to You?" One man, a river pilot, who is thrown among many of the roughest sort from all shores, said the thing that brought it to the point of reality with him was that he had been able to live so that all those men respect him and believe that his life is different.

Rev. W. L. Robinson, pastor at Lake Cormorant, Miss., sent in some subscriptions and with them a letter that he said was not for publication. It was good enough to publish, though. We have a good notion to publish what he said about the paper, anyhow. Let me at least whisper this: he hinted that what was being said about the "wets" needed to be said—and more of it.

"To any of the brethren contemplating a choir director and soloist for their approaching evangelistic campaigns, may communicate with Rev. Mathis Armstrong, 1809 Carrollton Ave., Greenwood, Miss., who is a 1932 graduate of Millsaps College and has had a number of years' experience in choir and solo work." Thus writes Rev. Charles E. Downer, Jackson, Miss., his pastor for two years.

Rev. Albert Grisham is making full proof of his ministry now that he is out of school and giving his full time to his charge, the Sardis circuit. Brother Grisham is a graduate of Duke University and is a splendid teacher in leadership training work. His wife, formerly Miss York, daughter of Rev. J. W. York, is valuable help to him as she herself is a trained Christian leader, receiving her training at Grenada College.

Miss Martha Duberry, now with the editorial department of the General Board of Christian Education, recently taught at the Conference Standard Leadership School at Grenada College, where she took her first training. Since leaving college she has been local church director of religious education at Tupelo, Miss., and secretary of children's work in one of the South Carolina Conferences.

A fine class of from thirty to forty studied Dr. Rowe's "The Meaning of Methodism" recently in First Church, Corinth, and eighteen of them took the examination. It was a week of great profit and pleasure. The pastor was the leader but he was ably assisted by a number of the class members. This non-standard training class work can be done in any church at a minimum of expense.

When Rev. Olin Ray of Virginia was buried at the old church near Chalybeate, Mississippi, recently there were eight pastors present not including his preacher brother. All these pastors took some part in the funeral service. Olin was the son of Frank Ray who has been the stay and support of the old church for many a day. He lingers in the twilight of the better world but will shortly go to join those on the other side.

We are strong for preachers, but the visit of a layman or two every now and then provides satisfying variety. Mr. and Mrs. W. A. Givens, 2324 Southern Avenue, Shreveport, were in town the other day, and they came right up to the office, renewed their subscription, and said something generous and kind about Dr. Davies' "Safety Signals" and the editorials. Come again, Friends.

"I enjoy reading the Advocate more and more. I don't think it can get much better," writes Mrs. L. Jessie Abel, Route 2, Vicksburg, Miss. Now, that is enough to cause an editor to "swell with pride"; but just as the strain is becoming a little uncomfortable along comes the information that a certain pastor does not read it at all. Down goes that "right front." But we carry an "extra." We shall be able to get into the next town.

Rev. W. W. Woollard our pastor at Ripley, Miss., whose name appears on the roster of his Conference as having more years of experience than any of his active brethren is yet one of the most forward looking men in the whole church. He proves that a man can grow with his generation. No backward look for Brother Woollard; he is always saying: "There are better things ahead men; come on lets go to them."

"We are advancing slowly, but with a steady tread," writes Rev. Chas. E. Downer, of the Terry charge. And a part of this advancement is the cause of the Advocate. The emphasis is on that word "advancing." Brother Downer may not be breaking the speed limit, but there are two other things also of which he is not guilty. He is not standing still and he is not backing up. Keep your momentum, Brother Downer, and let's pull on up the hill.

A man up here at Angie, La., keeps us from sleeping as comfortably as we might. "I cannot express to you how I regret to give up the Christian Advocate. I feel that it has been a spiritual help to me. Besides it is a clean, newsy paper. And if I were able to pay for it, I would not give it up. I feel it right that I notify you that you may discontinue it," is what he writes. What shall we do about it? Say, what you think about it with \$1.50 and we'll not discontinue it.

Rev. W. T. Griffin, Hattiesburg, Miss., says he received one of those letters from the Advocate and just couldn't keep from answering it. Well, that is what we wanted and in the way that Brother Griffin answered it. He is seeing to it that some of his people, who are unable to take the paper are getting it any way. Well, he is doing that old stunt of killing two birds with one stone. Nay, he is beating that. He is helping three people: the reader, the Advocate and himself. Thank you, Brother Griffin.

Mr A. M. Mayo, superintendent of the Sunday school at Broad Street Church, Lake Charles, writes that the attendance contest in the men's Bible class is growing in interest. He says that the "Reds" (not Russians) will win. We are afraid that he is lending the influence of his position to that side. If I just had a chance I'd tell those "Blues" (not "blue Mondays") to come

from behind and just tear the record of those "reds" into smithereens.

Wo very much regret being out of the office when Dr. Theodore Copeland, general evangelist, passed through our town the other day. He wrote a message on a piece of paper and left it on the desk. God bless him. He says, "All over this country I am hearing such good things about you and your paper. In my rounds I DO NOT FORGET THE ADVOCATE. You are giving us a real paper." Look in another section of the paper for an account of the great meeting Dr. Copeland had at Woodville, Miss.

Another man who is in the paper business (but his is paper bags) writes an interesting letter. With a check he says, "Will you please accept this to send the Advocate to someone who has been taking your paper for a number of years and has had to discontinue his subscriptions on account of lack of money. I hope that my small check will enable someone to continue reading

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Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

your splendid paper." Now, we know that not only will those who become beneficiaries of this check want to meet this man, but others. So we are going to introduce him: Mr. H. T. Newell, President, Jackson Paper Co., Jackson, Miss.

Rev. H. F. Brooks, Starkville, Miss., has a beautiful custom on his communion Sundays of giving the night congregation an invitation to communion without going through the ritual again. Some of the consecrated elements are arranged inconspicuously on the table, the simple invitation is read at the close of the night sermon and the people come to commune. It takes very little time and many people who never come at the morning service are benefited. A good many of the pastors have already profited by Brother Brooks' custom and are now making that offer at night.

Just as we expected. You remember we asked you to send in a check for \$5 to renew subscriptions for those who found themselves financially unable to do so? Well, that copy had no more than reached the desk of Mr. Wm. B. Reilly, President of the Wm. B. Reilly Coffee Co., this city, when a check for \$10, signed by Brother Reilly, started for this office. He said, "I will go you one better and enclose you herewith check for \$10 and will be glad to have you send the paper to

these people mentioned in your letter and others with my compliments." Thank you Bro. Reilly, Let others do likewise.

Dr. W. P. Buhrman, pastor of our church at Tupelo, is holding a meeting, assisted by his son, Rev. A. R. Buhrman, pastor of the Bay Shore Church, Tampa, Fla. The father speaks at the 10 a. m. service and the son at the 7:45 p. m. meeting. A good deal of personal work is being done; special meetings are being held with the young people; and at the close of each evening service the pastor meets the stewards privately for a seven-minute prayer service. An entire day has been named for fasting and prayer. Congregations are splendid, and some real results are expected.

We have just received from Dr. Fitzgerald S. Parker, member of the Joint Hymnal Commission, a copy of the Responsive Readings. The General Conference of the M. E. Church has already adopted them. Our church will act upon them next General Conference. We take delight in saying that these readings go far beyond the readings of our current hymnal. The Commission has done a thing that we have long desired. They have selected the great devotional scriptures from various parts of the Bible, not just the Psalms. More will be said about the hymnal later.

"I went out and got these IN PERSON, and did better than I expected. Was surprised at myself. Will send you some more later with God's help." That sounds just about like him. Didn't you recognize him? It was Rev. J. M. Lewis, Louise, Miss. In his letter was a good healthy list of renewals and new subscriptions. That "in person" method can't be beaten. Very few subscriptions will be received by making an announcement about the Advocate. But when you go and ask them about it, you will be surprised at the number you will get. It will surprise most any preacher. Will you?

Sixty-two degrees of Bachelors of Arts and Bachelors of Science were awarded at the 1932 commencement of Millsaps College in Jackson, Miss., when Rev. J. R. Countiss, D. D., dean of Grenada College, a member of the Millsaps System in Mississippi, delivered the baccalaureate address. Dr. Countiss, who remains head of the Grenada institution under the revised system of Methodist schools in the state, set forth in his address an urgent appeal that the young men and women receiving degrees and diplomas put into practice the "homely virtues" of honesty, hard work, and faith.

Rev. R. H. Clegg, pastor of the Broad Street Methodist Church, Hattiesburg, Miss., taught a course on Prohibition during the Methodist Young Peoples' Assembly, held at Whitworth College, Brookhaven, Miss., June 6-10, 1932. There were twenty-one pupils in the class. During the course a committee of the class was appointed and brought in resolutions pledging support to the cause of Prohibition and the Eighteenth Amendment. This was unanimously adopted by the class; then carried to the business meeting and unanimously adopted by the entire group of young people by a rising vote.

Rev. C. C. Wier, pastor at Franklin, La., wrote a letter that did not seem to move off right smoothly. It seemed that either he wanted to mention several things or could not think of just what he did want to write about. We think that the real situation was that Sister Wier had asked him to go for the groceries and he told her that he had a letter to write. That makes the matter clearer. Anyhow, he did say, "I then decided that I might say a word of congratulation about what a good paper you are giving us." And he enclosed cash for some subscriptions he had sent in. Well, even if he did cheat on Sister Wier a little we appreciate the congratulations. Two of his church bulletins, full of good things, accompanied the letter.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. J. H. FRENCH

Rev. J. H. French, aged 74, passed away at his home in Fourth Street, on Monday night, at 12 o'clock, after an illness of several months during which he was confined to his bed most of the time.

Brother French was born in Jentry county, Missouri, November 20, 1858, and at the age of 16, joined the M. E. Church, South. At the age of 20, while a student at Lafayette College, he was licensed to preach, and later joined the Missouri Conference, serving in the regular Methodist itinerancy for a number of years in that state, being an honored and effective member of that conference. Upon leaving Missouri, Brother French took the rank of a local preacher and has been a highly honored minister in the local ranks ever since. He came to Louisiana in the fall of 1915, and since that time has served as supply preacher and pastor at the following churches: Carson, Oberlin, Evergreen, Zwolle, Pine Grove and Cameron. He served Pine Grove off and on for about twelve years and two years prior to the time his failing health compelled him to resign, he served Cameron regularly. At all of these places he was held in sincere affection and high esteem. During the past six years Brother French has lived in DeRidder and has made many warm friends who loved him for his sterling worth and gentle, kindly manner. The funeral services were held in the Methodist church, Wednesday afternoon at four o'clock, with the pastor, Rev. Howard E. Pfost, officiating, assisted by Rev. E. S. Williams, a lifelong friend of the deceased and formerly a member of the same conference back in Missouri.

MARJORIE FOX

A year has passed since an all-wise Providence saw fit to take from our midst a little bit of heaven which had been with us four years and ten months. She seemed more than a child. Her precious little life radiated a sweetness of rarity and charm. She was as every a good child should be. Reared in a home of Christian culture and refinement, she exemplified the training of a child brought up in "the nurture and admonition of God."

After an illness of nearly six weeks, little Marjorie passed away at Street's Sanatorium in Vicksburg, at 11:45 on Friday night, March 20, 1931. At 3 p. m. on March 22 she was laid away to rest in the family lot in the Clinton Cemetery. Little Marjorie, as she was affectionately known, was the first-born child of Brother and Mrs. John

H. Fox, Jr., of Clinton, Miss. She was survived by her parents, her grandparents, Mr. and Mrs. J. H. Fox, Sr., and a younger brother, John H. Fox, III. "Marjorie is gone. Her life was brief. As a dewdrop it sparkled and was exhaled. Like a sunbeam it came, brightening for a moment a cheerful home, and then suddenly disappeared. But she lived not in vain. She lives in memory as a beautiful dream. She left behind her blessing in every relation of life. She has shown us the way to heaven and happiness. Those tender feet brushing the dew of the morning from the path of life have walked straight through the gates of peace into the celestial city, whose streets are paved with gold, and "where joys immortal flow."

"We laid her down among the daisies, With the fringes of her eyes, Softer than the silver petals, Closed for blissful memories."

A FRIEND.

RESOLUTIONS CONCERNING J. T. LOWTHER

Whereas, in the death of J. T. Lowther the Galloway Memorial Methodist Episcopal Church, South, Jackson, Miss., has sustained an inestimable loss; and,

Whereas, for more than twenty-five years Brother Lowther was an official member of our church, and unselfishly and efficiently served as steward, usher, and secretary-treasurer of the Sunday school and in many other ways proved his devotion to Christ and loyalty to His Church;

Therefore, be it resolved, That we the members of the board of stewards and the second quarterly conference assembled in regular session on this the 6th day of June, 1932, record:

1. Our affectionate appreciation of the Christian character and willing service of our departed brother.

2. That we commend his example of fidelity to Christ, loyalty to his Church, and devotion to his loved ones, to the officials and other members of our church; and pray for the comforting and sustaining Grace of God be the portion of all his loved ones.

3. That a copy of these resolutions be spread upon our minutes, a copy sent to the New Orleans Advocate, and a copy to his family, and copy read in each department of Sunday school.

Signed for the Board of Stewards and Second Quarterly Conference,

A. B. CAMPBELL,
VIRGIE HOWEL,
J. C. CAVETT,
J. L. DECELL.

PROHIBITION

Irrespective of your attitude on Christians in politics, or Christians and prohibition, fairness would suggest that you hear both sides. Much that you read in the daily press is wet propaganda. Here in the office we receive much from the dry forces, the National Prohibition Board of Strategy, and others, which I wish all could read. If you wish some of this information, write to the above-mentioned board at 1138-1140 National Press Building, Washington, D. C. A recent

splendid publication is "Prohibition Facts," a ninety-six-page booklet of "Questions and Answers" on this very popular question. It discusses the lawless liquor traffic, crime and liquor, children and their improved conditions, the effects of alcohol, the farmer and prohibition, labor and prohibition, the depression, legislation, government control, organizations, history, results, other countries, and many other subjects. It is published by the Allied Forces for Prohibition, 986 Fifteenth Avenue, Southeast, Minneapolis, Minn., or 419 Fourth Avenue, New York, N. Y. Price, ten cents each, one dollar per dozen. If you want a splendid sixteen-page pamphlet on "Young People and the Liquor Question," write to Brother R. S. King, Nashville, Tenn. If you want a metal auto plate for your car, write to "Sandy's," Tribune Building, New York, N. Y. It bears the words, "Keep and Enforce Prohibition." The brethren should have the above information; so please lend us your moral influence on the right side of this moral question by giving the above information to your congregation.—Gospel Advocate.

TWITTERINGS OF TIMOTHY TWIG


By Rev. R. H. Bennett, D. D.

The Bumps of a Boy Preacher

My father was one of the earlier Methodist preachers. He used to tell of his first "circuit." It stretched from Columbia on James River to Fredericksburg on the Rappahannock, and covered eight counties. There were twenty-eight preaching places every month. The salary was the magnificent sum of \$60 a year. That's what the Methodist preachers got for preaching "the gospel is free." The people took them at their word. They made the water of life so free, the people didn't even want to pay for the pitcher. They haven't gotten over it yet. He used also to get a big basket of socks, which the sisters knitted for him, the older sisters from benevolent motives and the younger sisters, as he was single, maybe also from benevolent motives.

As a timid young boy preacher of eighteen (they started things early in those days, preaching, matrimony, etc.), he had not learned to lead in singing. At the little country church there was no organ or choir. He said at his first service, "Will some one please raise a tune?" An old sister of privileged personality with the freedom of that day remarked aloud in a high querulous voice, "The preachers we've been havin' generally does their own singing." But howsoever, what'll you have, Come thy Fout or Alas and Did?" That was apparently her repertoire. He said he'd take Alas and Did and so they had Alas and Did.

He prefaced the reading of his scripture lesson with the remark, "Let us hear the words of Solomon the wisest of men." An old man in the "Amen Corner," said audibly, "Humph, in his day." This stirred



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up the boy preacher to reply vigorously, "No, sir, it is written there was none like him before and there should be none like him after him."

Visiting at a primitive country home one day, he found the head of the house in bed. "Sorry to see you're sick." "No, I'm not sick." "Then what's the matter?" "My wife is washing my shirt." "Why not get another shirt?" And the host exclaimed in emphatic tones, "My goodness, brother, would you want a man to have a thousand shirts?" The boy preacher denied such a purpose, but tried to intimate tactfully that he did not think two would be extravagant or would strain the Methodist rule against costly apparel.

When Bishop Doggett was presiding elder, he engaged my father, then editor of the Richmond Christian Advocate, to preach at a camp meeting in Mathews county. Bishop Doggett was a rigid purist in the use of classic English. Anything approaching slang was to him anathema. Before the first service, Dr. Doggett said, "Bennett, there's an old woman here today who has spoiled more of my good sermons than anyone I ever preached to. Just as I get going well and strong she breaks loose and goes to shouting. I'll keep my eye on her, and when I see she's getting warmed up, I'll pull your coattail and you slow down and let her cool off." But my father got interested in his sermon and began to unlimber. The old woman began to pat her foot and flop her elbows. Dr. Doggett pulled the coattail. But the preacher had forgotten the signal, and wrapped up in his discourse he went faster and louder. The old woman began to pat her hands together. Again the tug on the coattail and again the preacher went on with increasing momentum of thought and voice. At last the old woman could stand it no longer. She leaped to her feet and shouted at the top of her voice, "Glory! Glory! Glory!" And Dr. Doggett lapsing from all his fine English could find no words to express his feeling except to say with disgust in an undertone, "Oh, pshaw, the jig's up now!" Lander College, Greenwood, S. C.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

June, 1932

THEME: "The Citizen's Responsibility for Crime."

OBJECTS:

1. List the social forces and agencies in your community that are seeking to save children from swelling criminal ranks, by enlisting their energies in wholesome and fascinating occupations. (Are the teachers genuine big brothers and big sisters to their pupils?)

2. Call on Juvenile Court Judge. Get permission to sit through hearing of cases. If there is no court set aside for juvenile cases, watch cases in magistrate's or police justice court. Follow up children if possible. Get acquainted with prohibition officers.

3. "Guest Month."—Object: New members.

WORLD FRIENDSHIP

Mrs. Roy Roberts

Friendship is not usually thought of in terms of the world. When we say "Friendship" we confine it to closer quarters and think of our neighbor, fellow-citizen, or friend near at hand.

Friendships were at first possible only between people in the same community, owing to mode of travel and the infrequency with which new contacts occurred in their lives. Gradually their scope broadened. As the ox-cart, horse and buggy days vanished, the automobile and airplane brought new worlds, new interests, new friends.

Most of us have read "The Shuttle," that famous story based on international marriage, which awakens us to the fact that each vessel leaving our shores, bound for foreign ports is as a shuttle, weaving the countries closer together, making friends for us in other worlds.

Many, indeed, are the shuttles at work in this day and so fast do they travel, so much do they accomplish until they have made us an interdependent world. The more civilized we are, the more we realize our dependence on other countries. Germany, for instance, was considered the most independent country in the world before the World War. She rated 99 per

cent independent, but due to the lack of phosphate for her fertilizer, her people starved to death during the war. Russia, because of the war, could not drink as much tea as they ordinarily did, and this affected our American farmers' pocket. How? Because Russia could not consume the tea, the tea growers of India raised less. This affected Cornish mines, where the tinfoil was produced. The Indian laborers were not working, naturally they could not buy the usual amount of cotton goods. This cut our farmer's market off and he had no sale for his cotton. So we realize that in this modern world other countries need us and we certainly need them. There is a vast need of world friendships.

Just what is friendship? Webster gives us this definition of a friend. "One attached to another by esteem and affection." This would be the definition of man to man. There is another definition most of us are familiar with, "A friend is one who knows all about you and loves you just the same." A friend of this caliber is one worth having-being. So it is that Christ is a friend to us. He knows our every fault but His love does not falter, does not fail us. The friendships we make should be based on this attitude.

Friendship, then, wherever it may be, whether an intimate friend in your town, state or remote part of the earth—takes cultivation. Constant demands are made to keep these ties of esteem and affection flourishing. Friendship, love, etc., these are like unto vegetation. They require cultivation, pruning, working. If we plant a crop and leave it, we have no harvest. Nothing but weeds. If we would have friends, at home or abroad, we must follow the Lord in this as in everything. He tells us in Proverbs 18:24: "A man that hath friends must shew himself friendly and there is a friend that sticketh closer than a brother." We must show ourselves friendly.

It is impossible to think of world friendship without thinking immediately of our foremost Ambassador of Goodwill, Col. Charles A. Lindbergh. The story of his friendly tours in the interests of his country, the success of them and the good derived is a familiar one. We all thoroughly enjoy telling of them and he is as one set apart, possessing a special niche in every American's heart because he is our very own Lindbergh. He showed himself friendly and he wove the thread of friendship around the world.

In the land of sports we find that the late Sir Thomas Lipton brought England many friends because of his outstanding sportsmanship. Though he never won the cup from us, he always returned to England with more friends, stauncher friends, binding us to them just a little closer.

We must, then, always show our-

selves friendly and in all friendships remember the friend who sticketh closer than a brother. We must introduce this friend to any friends we may make, for we would never cheat a friend and withhold from them the greatest thing in life. But, you say, I'm not a Lindbergh. What can I do toward world friendship? Toward the ultimate peace of the world? For we all know without reasoning it out, that we do not make war on our friends. We love and understand them and if world friendships are common enough, strong enough, there will ultimately be world peace.

One of the little things we can do is interest children in the home in foreign countries. It has been suggested that a child be given a map or Atlas and when they learn of a country let that country be painted a certain color. Each country, town or state they visit is painted a certain color designating a visit. Naturally the more they learn of a country the more interested they are in it. As they grow to men and women they will be well versed in international affairs, ready to cope with international problems they will have to face, and have an understanding of the people, their mod of living, etc.

It is a matter of record that after the Japanese expulsion law was passed, four Japanese students in America contributed the funds necessary to send an American student to Japan, in order that he might have a more thorough understanding of their country and help them in their governmental problems.

On Goodwill Day—May 15—the children of the churches are supposed to pack boxes for children in other countries. The children of our church packed a box for the children in the Philippine Islands. It was called the Friendship Treasure Chest. They had worlds of fun, fixing the scarfs, books and pictures which they sent and it stands to reason that Philippine children also enjoyed the box. A spirit of friendship was created.

A young man in one of our Southern states read in "The Open Road," a boy's magazine, where a Japanese student wished to correspond with an American youth. He wrote the Japanese student and their correspondence has flourished and caused much interest. In the first letter the Japanese youth seemed rather shy, but he enthused at length over his mountain, Mt. Fuji, telling the American youth he was sure he had heard the name "Fuji-Yama," which almost represents Japan, together with Cherry-blossoms and "Bushido." He requested the American to tell of the camping trip which he was expecting to take, as he had "Never experienced one." The American answered and told of the boys' camp in the Ozarks. The Japanese boy answered with a most interesting account of his summer vacation.

"I am going camping, availing myself of this summer vacation which has begun today. For the first week to my holiday I go to "Engaku-ji Temple" at Kama Kura (one of the famous summer resorts of Japan, if not the most) to understand what I am (the Japanese word of this is

"Satoru") in other words to know myself. You cannot see, perhaps, what this is. This is the source of the "Bushido" spirit and the heroic deeds of the Japanese. This is very important for Buddhists. The way is to sit all day long from sunrise to night with no rest except breakfast, lunch and supper. We try hard to think nothing. This is, perhaps, the way Jesus Christ did in the mountain, the name of which I forgot. It is quite difficult to think nothing for a common man like me, and "idle thoughts" always occur in mind. But once this is achieved, we find, as it were, the principle of the world. Our triumph in this time of war is chiefly due to this great spirit, the foundation of the Japanese spirit, just as there is an American spirit in America.

"I like to read, but so far as my knowledge of America is concerned, it is terribly poor. I know only that America is the country of liberty as is shown by the national song, and that she is the country of international justice. This is my all knowledge of America. Is there anything to add to my knowledge of the American spirit?"

Is there anything also that you want me to do in Japan? Anything, will do that I can for a student."

Upon receipt of this letter the American youth became so interested in his new friend that he told his Sunday school teacher about him. The teacher read the foregoing letter to the Sunday school class and suggested that each boy write a note and that they send him the American Creed and American Flag.

Our American Creed, as you doubtless know, is: "I believe in the United States of America as a government of the people, by the people, and for the people; whose just powers are derived from the consent of the governed, a democracy in a republic; a sovereign nation of many sovereign states; a perfect union one and inseparable, established upon these principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

"I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

The first two letters received from the Japanese boy were on a tissue carbon, and while the phrasing was unusually good and the errors astonishing.

(continued on Page 14.)

Try Lydia E. Pinkham's Vegetable Compound



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Touchy... irritable! Everything upsets her. She needs Lydia E. Pinkham's Vegetable Compound to soothe her nerves and build up her health by its tonic action.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

We would like to call attention to the splendid Sunday School Day offering from our St. Marks' Church, New Orleans. They observed Sunday School Day with a splendidly present-program, and their offering was \$25.18. Rev. J. A. Alford is the pastor, and Mr. Mike Mickal is the superintendent.

The Local Church Board of Christian Education has been organized and is now properly functioning in Trinity Methodist Church, Ruston. Officers of the Board are: Prof. H. E. Townsend, Chairman; Miss Alma Burke, Vice-Chairman; and Miss Hazel Tillery, Secretary. The other members are: Dr. I. F. Green, Rev. H. L. Johns, Floyd B. James, Judge E. L. Walker, Miss Leola Rogers, John B. Staples, and M. M. Stall, Jr.

The departmental advisory committees are now being formed. Rev. H. L. Johns is the pastor, and Dr. L. F. Green is the superintendent.

To date 57 Sunday schools have remitted their Sunday School Day offering to the treasurer, Floyd B. James, Box 742, Alexandria, La. It is the hope of the Conference Board of Christian Education that every Sunday school in our Conference will send in an offering.

One of the best planned and most profitable fifth Sunday institutes it has been our privilege to attend was held Sunday, May 29th, for the Pelican Charge, at Pelican. Rev. L. W. Smart, with the superintendents of the four churches on the Charge planned a program which included the discussion of the Children's Division by Mrs. E. C. Wells; the Young Peoples' Division by Mrs. Guy M. Hicks, and the Adult Division by Rev. A. K. McLellan.

The report of one of the first Adult Division District Federations to be organized comes from Rev. H. B. Hines, Adult Superintendent of the Monroe District. The meeting for organization was held at Rayville, Louisiana Sunday afternoon, May 29th, 1932. It was agreed that the District Committee on Local Church organizations encourage the organization of Adult Division and Wesley Classes in the Local Church. Rev. W. H. Giles of Tallulah explained the Adult Division in the Local Church and its relationship to the District Adult Federation. Mr. W. B. Clark, District Lay Leader, and other prominent Local Church workers addressed the group.

We should like to call the attention of our district workers, this also includes workers in the Young People's and Children's Divisions, to the Second Term Leadership School at Bt. Sequoyah, July 28 to August 11. One of

the features of this session of the Leadership School is the study that will be given to the development of a district organization.

If possible, all district workers in the local church work should have a part in the discussion of this group.

Dr. W. Winans Drake, presiding elder, and Rev. H. E. Pfost, district secretary, planned and conducted three very important one-day Christian Education Institutes June 21, 22, and 23, at Leesville, Lake Charles, and Crowley. The devotionals were conducted by Reverends F. J. McCoy, E. C. Gunn, and C. Karlos Smith. Others taking part on the program were Mrs. R. R. Branton, Miss Margorie Haggart, District Secretary of Young People's Work; Dr. W. Winans Drake, Rev. H. E. Pfost, and Rev. A. K. McLellan.

The play, "THE GOOD SHEPHERD" has been used most effectively in observing Sunday School Day. We are urging those schools who have not yet presented this play to do so at a most convenient time when the local church congregation may be reached, with the gripping message that the play carries.

A. K. McLellan.
 June 25, 1932.

MISSISSIPPI CONFERENCE NOTES

The churches in the Mississippi Conference sending in Sunday School Day offerings are as follows:

Brookhaven District

Bethel (Adams charge), \$1.60; McCall, \$1.70. Brandywine, \$4; Lebanon, \$2.70; Rehoboth, \$1.92; Bogue Chitto, \$3; Foxworth, \$3; Mt. Pleasant (Gallman charge), \$3; Magnolia, \$7.50; Meadville, \$4.16; Pleasant Grove (Monticello charge), \$3.21; Centenary, McComb, \$13.47; Osyka, \$1.50; Bethel (Scotland charge), \$5; Summit, \$1.79; Topisaw, \$4.30.

Hattiesburg District

Bonhomie, \$1.50; Main Street, Hattiesburg, \$19.49; Broad Street, Hattiesburg, \$5.68; Philadelphia, \$2.50; Lucedale, \$6; Mt. Olive, \$13.50; Piave, \$3.45; Silver Creek, .95; Santee, \$1.50.

Jackson District

Raymond, \$7.73; Brandon, \$8.50; Pelahatchie, \$14.80; Ridgeland, \$3.63; Fannin, \$6.00; Flora, \$3.55; Galloway Memorial, \$92.92; Grace, \$4.02; Millsaps Memorial, \$2.50; Madison, \$5.25; Pocahontas, \$1.60; D'Lo, \$2.00; Lintonia, \$3.15.

Meridian District

Crandall, \$4.40; Langsdale, \$2.75; Poplar Springs (Matherville charge), \$1.46; Central, Meridian, \$100; East End, \$25; Poplar Springs, Meridian, \$2.25; Shubuta, \$13.10; Andrews Chapel, \$3.85; Coker's Chapel, \$2; Bouita, \$2.50; Pleasant Hill, \$2.15; Waynesboro, \$5.82; Hiwauee, .51.

Newton District

Bay Springs, \$10; Forest, \$25; Harperville, \$5.35; Hillsboro, \$4.43; Lena, \$3.50; Montrose, \$5.32; Louin, \$3.72; Philadelphia, \$8.84; Cook's Chapel, \$2.06; Sandtown, \$2.15; Raleigh, \$5.27; Rose Hill, .80; Johns, \$3; Lodabar, \$3; Union, \$10; Walnut Grove, \$3.85.

Seashore District

Main Street, Biloxi, \$26; North Biloxi, \$1.30; Cedar Lake, \$1; Columbia, \$7.60; First Church, Gulfport, \$31.33; Logtown, \$6.17; Pine Grove, \$2.45; Alexander Memorial, \$2; Moss Point, \$12.41; Saucier, \$3.60; Vancleave, \$5.10; Mt. Pleasant, \$2.71; Wiggins and McHenry, \$6.25.

Vicksburg District

Anguilla, \$7; Fayette, \$14.50; Glosster, \$5; Mt. Vernon, \$2.10; Hermanville, \$4; Pattison, \$1.70; Holly Bluff, \$4.36; Jefferson Street, Natchez, \$23.28; Port Gibson, \$11; Rolling Fork, \$5.59; Cayuga, \$1; Natchez Mission, .65; Woodville, \$7.25.

NORTH MISSISSIPPI CONFERENCE

The writer has been engaged this week in a series of services at Batesville. The interest has been fine. The pastor, Rev. R. P. Neblett had done excellent work in preparation for the services. A Vacation Bible School has been in progress during the week. This has taken the place of the morning service. This has been largely attended.

On Tuesday of this week Bro. Roy Grisham, the district secretary of young people of the Sardis district and the writer journeyed to Byhalia for an institute. Several of the young people of the local church attended and much interest was manifested by those in attendance. Plans were made for the organization of a Young People's Union for that part of the district. Already two fine unions are organized and doing most excellent work in the Sardis district.

Our Leadership Schools

The General Board of Christian Education has planned leadership schools this year for both Mt. Sequoyah and Lake Junaluska. The Board of Missions is co-operating in these schools.

The two terms for leaders in general at Mt. Sequoyah will be held at follows: First term July 14-26 and Second term July 28 to August 11. This is followed with the Young People's Leadership Conference August 12-24.

At Lake Junaluska the schedule is as follows: First term Leadership Conference for Young People July 14-28. The second term for all leaders July 28 to August 11, followed by the third term for all leaders, August 16 to 30.

One of the features of the leadership schools this year will be the two conferences for General Superintendents and Local Church Board Chairmen. This conference will be for these workers in the local churches. The first one is at Mt. Sequoyah July 23-25 and the other at Lake Junaluska August 12-15. This will be a time when these workers in the local churches can exchange ideas, face their many problems together and hear inspirational addresses. These should be largely attended.

There will be present at all of these schools the finest talent that our church and other churches afford. The

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men of outstanding ability will be on the program of these meetings. There will be an opportunity for definite study, wholesome recreation, joyous fellowship and inspiration.

If you are interested write to Mr. W. E. Hogan, 810 Broadway, Nashville, Tenn.

VACATION SCHOOLS. Have you held a vacation Bible school in your church? If so write us and let us know about it. There is a blank report for you to fill out and send to us. Many of these schools are being held. We should have over fifty this year.

Pray for us and for the work.

R. G. Lord.

LOUISIANA CONFERENCE YOUNG PEOPLE'S DIVISION

Monday, June 20, at noon, the fourth Hi Assembly brought to a close two of the finest assemblies in the history of Louisiana Methodist young people, from points of attendance, quality, interest, and spiritual significance. Close to three hundred young people, including the instructors, chaperones, and other workers, were registered at the two assemblies and the young adult assembly, a part of the Young People's Assembly.

Two Christian adventure credits each were given to about one hundred young people of the 12-15 age group, at the graduation, Monday, June 20. At this time, the following new officers were also installed, for the Hi, or Intermediate young people of the Conference: President, Miss Edith Cox, of Jonesboro, La.; vice-president, Ellis Martin, Alexandria, La.; secretary-treasurer, Rufus Lindsey, Minden, La.

On Saturday night, totals were announced of points won by each of the three tribes which were organized at the beginning of the Hi assembly—Sequoyahs, Mohawks, and Foulfeet. The highest number of points was won by the Foulfeet, giving this tribe the privilege of naming their princess to be queen of the 1933 assembly.

Miss Sybil Peacock, of Minden, had been chosen as princess of this tribe, so she becomes queen. She, in turn, chose Rufus Lindsey, also of Minden, to reign with her as chieftain. This is quite an honor to these two young people.

Stunt night, Friday night, was also a huge success, stunts being given by each of the three tribes, preceded and linked together by the faculty stunt, based on characters from the comic sheet. Rev. Ira Flowers played the part of Jiggs; Miss Ruth Lowery was Maggie; Mrs. Ira Flowers, Jiggs' daughter; Mr. Tainter, of the Mansfield Chamber of Commerce, was Popeye; with Miss Hazel Lea Nowell, as Olive Oyl; Mrs. Bevil, Ma Katzenjammer, with Rev. Guy Hicks and Wallace White as the Kids; Mr. Jas. V. Reid came as the skipper with his Toonerville Trolley; Mrs. Merlin McKinnon was Winnie Winkle, with Minerva Petty, as Perry; Rev. Jolly Harper, as Andy Gump, made a hit with

his "onion detector"; Nannie White was Min Gump; other members of the faculty represented the spirits and the nightmare which disturbed Jiggs' rest. The Foulfeet won first place in the tribal stunts, with the Sequoyahs second.

Thursday night was the occasion of a Rainbow banquet, beautifully planned and carried out. Rev. Jolly Harper was toastmaster, and talks were made by various young people on "Green Growth"; "Royal Purple"; "Who's Yellow"; "Orange Hopes"; "True Blue"; and "Everything's Rosy." Professor Wheeler, of Centenary College, entertained with group singing, and little Julia Reid Pace played most charmingly on the violin, "The Rainbow Fairy."

Sunday was spent in worship and quiet games, in the afternoon. The day began with Sunrise Communion at the church, in which the entire group took part in this most sacred service. Special sermons were preached to the young people at both morning and evening hours, by Rev. Guy M. Hicks, assembly dean and pastor of the Mansfield church.

Vesper services at the Young People's Assembly, June 7-13, followed the general theme: "All for Christ." Leaders and subjects were: Tuesday, Miss Yuki Hinata, "In Our Homes"; Wednesday, Miss Julia Reid, "In Our Work"; Thursday, Mr. Dadie Pierce, "In Our Schools"; Friday, Miss Julia Reid, "In Other Lands"; Saturday, Rev. Carl Lueg, "In Our Play"; Sunday, Miss Hazel Lea Nowell, "Dare We Follow Jesus."

At Hi Assembly, June 14-20, Vesper leaders and subjects were: (General theme—Seeking the Kingdom in Our Every Day Lives) Tuesday, Miss Pearl Hattis, "In Our School"; Wednesday, Miss Ward Ella Mayo, "In Our Homes"; Thursday, Miss Edith Cox, "In Our Play"; Friday, Mr. Billy Ganaway, "With Our Friends"; Saturday, Miss Anna Pharr Turner, "In Our Vocations"; Sunday, Miss Lillie Mae McQuaid, "In Our Service."

Morning Watch at Young People's Assembly was led each morning by Rev. J. B. Grambling. At Hi Assembly this impressive service which began the day so fittingly was led by Miss Verna Webster.

All in all, both these assemblies were complete successes from every standpoint. Having been built upon faith, this unprecedented result was quite gratifying to leaders who planned and worked out the program. We thank the leaders, the instructors, the pastors back home, and the young people who attended for making the assemblies possible, and the contribution they have been to the young life of Louisiana Methodism. May those who had the privilege of attending use the inspiration thus gained to do great things in the local churches.

Bluff Creek camp plans are already under foot. Dates are: July 12-16. Further plans and instructions, with lists, will be published next week.

At the first meeting of the new executive committee, the last day of the young people's assembly, the dean, field worker, and business manager were elected. You were given the names of the dean, Rev. J. Henry Bowden; and the business manager, Miss Elizabeth Langford, last week. Your new field secretary will be Miss Mary Searles, of Baton Rouge, who is also your press agent. It is my desire to serve you to the best of my ability through correspondence, during the year 1932-33.

Most sincerely,

MARY SEARLES.

P. S.—A large number of other events of importance took place, but your delegates will tell you about these things if you will but give them a chance, so I will leave them out of this lengthy discourse. However, I will give you the names of the new district secretaries:

Alexandria—Chas. N. White, Box No. 260, Alexandria, La.

Baton Rouge—Collins Lipscomb, Hammond, La.

Lake Charles—Miss Marjorie Haggart, Vinton, La.

Minden—Miss Ethel Neill, Jena, La.

Monroe—Miss Winnie Kline, Delhi, La.

New Orleans—Miss Iris McGarr, 717 Verret St., New Orleans.

Ruston—Miss Grace Jones, Downsville, La.

Shreveport—Miss Pauline Rodgers, 724 Wall St., Shreveport.

VACATION AND POISON IVY

Poison ivy is a climbing shrub with trifoliate, cut-lobed leaves, greenish flowers, and white berries, the herb being poisonous to the touch. It is at its worst when its leaves are young and just expanding. At least it is in the early spring that the most cases of ivy poisoning occur. This, of course, may be due partly to the fact that people do not recognize the plant and therefore fail to avoid it as they do later.

It has been denied that poison ivy is most venomous when it is in bloom and that its pollen is poisonous. The pollen of poison ivy has none of the poisonous material in it, and even if it had it could not do any mischief at a distance for it is a sticky pollen of the type borne by insects, not the dry type adapted for wind transportation. The real poison ivy is a kind of resin that travels through the stem and out into the leaves in a series of special tubes and not in the general sap stem. Some of this resinous stuff has to reach the skin before poisoning can occur. It cannot travel through the air anyway. Although persons who have not touched poison ivy can still be poisoned by contact with garden tools or other articles that have brushed through its leaves. People vary greatly in their susceptibility to ivy poisoning.

The best and most effective preventive proves to be iron chloride, which completely neutralizes the poison, though it is effective as a remedy only if used in the very early stages. The use of iron chloride to the extent of five per cent in a half and half mixture of alcohol and water is rec-

ommended. If the hands and face are bathed freely in this solution either before or immediately after one goes into a region known to contain poison ivy or its kindred plants no ill effects can be expected. The remedy is cheap, easily obtainable at any drug store and is non-poisonous and safe.

LOUISIANA STATE BOARD OF HEALTH.

TWITTERINGS OF TIMOTHY TWIG

By Dr. R. H. Bennett

Fool Flies

What a fool a fly is! There are two dozen of his fellows dead or struggling for life in vain on that sticky sheet, but he thinks he can take a taste of that muscicagenous sweetness and escape. Down he drops or creeps up to the side and presto! One foot is gripped. Once in a while he may get loose, but that only renders him more reckless of the danger. Has he not proved that he can taste and live? So he plumes his wings and wipes his feet, and says, "I will seek it yet again." But this time the gum holds him. Now two feet are fast, and as with frantic terror he puts forth all his puny force, his efforts only fasten a wing and then another and there he lies gasping at swiftness death coming on apace.

A joke to you! Death's tragedy to him! What a fool! The paper was made only to catch him.

But this wretched insect whose reputation science has ruined and who they tell us is worse than a wild beast in the house, is he a whit more of a fool than men? "All men are fallible except myself." "All may be caught, but not I." "I alone shall escape though thousands go down." Cyanide of potassium, a deadliest poison, is wonderfully attractive. Those beautiful pale blue crystals with their fragrant smell of ripe apples. The impulse to eat them sometimes seizes the workmen engaged in its making. Sometimes they have to run out of the factory to keep from yielding. And in some cases men and women knowing its swift and certain death, have eaten it and died.

What a fool fly! Go to the fly thou fool. Consider his ways (and his end) and be wise. Do you remember your childhood book, "The Voyages of Sinbad the Sailor," and how the ship passing a black magnetic mountain had all its metal bolts and braces and stanchion drawn out by the attraction until it crumbled in wreckage on the rocks. So men think to sail by evil and only look at it, but find too late that it

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draws out all principles of right instilled at such cost, and the character crashes, and is strewn in wreckage along life's shore.

Many a man has bone to look into a volcano's crater, who never came back. Overcome by fumes he has dropped into the molten bowels of the earth. Many a man has looked into the wine cup and found the adder coiled in the bottom. Many a man has looked into the ways of impurity and found that God's truth abides, that the wages of sin is death, hideous, rotten death. Many a man has looked upon gambling and found too late the flood sweeping him away far out to see beyond sight or hope of rescue. Many a man has looked into crooked business methods and found that he had unleashed a tiger within himself, which laughed its tiger laugh even while it cracked the bones of his soul.

Don't be a fool fly. Stay away from the sticky paper.

Lander College, Greenwood, S. C.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round

Calhoun City, July 18.
Derma, at Bethlehem, July 19.
Bellefontaine, at Spring Hill, July 20.
Eupora, at Lagrange, July 21.
Mathiston and Maben, at Clarkson, July 22.

T. H. DORSEY, P. E.

Corinth Dist.—Third Round

Myrtle, at Bethlehem, July 2, 11 a. m. and 1 p. m.

Rev. W. T. Phillips will preach at Ripley, Sunday, July 3, South Side, Corinth, at pleasure of stewards.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round

Sallis, at Bethel, July 3.
Duck Hill, at Hopewell, July 9.
Kimmichael, at Salem, July 10.
Poplar Creek, at Poplar Springs, July 14.

Pickens and Goodman, at Richland, July 17.

Lamar, at Early Grove, July 24.

Standard Training School, Grenada College, June 6 to 11.

E. H. CUNNINGHAM, P. E.

Sardis Dist.—Third Round

Coldwater, at Brooks Chapel, July 3.
Senatobia, Wednesday, July 6, 8 p. m.
Arkabutla, at Hunters Chapel, July 9, 10.

Horn Lake, at Eupora, Wednesday, July 13, 11 a. m.

Crenshaw and Sledge, at Crenshaw, July 13, 8 p. m.

Batesville, Friday, July 15, 8 p. m.

Oakland, at Oak Grove, July 17.

Pleasant Hill, at Baker's Chapel, Wednesday, July 20, 11 a. m.

Shuford, at Pisgah, July 23, 24.

Courtland, at Center Hill, Wednesday, July 27, 11 a. m.

Tyro, at Emory, July 30, 31.

District Conference, at Coldwater, May 17, 18.

J. M. BRADLEY, P. E.

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WOMAN'S MISSIONARY SOCIETY

(Continued from Page 11.)

ingly few, you could tell at a glance of the third letter that Americans as a whole had gone up a notch in his estimation, for the paper seemed to be an especially good grade and was adorned with an emblem or seal. His first letters were to a "dear sir," but his third letter was to a friend, for he says:

"My Dear Friend—I am much pleased to find many cordial letters and the 'American Creed' with many thanks. It forced me to conceive of a number of people in the ship Mayflower, leaving their old home, England, to America. I don't know what made them do so, but there must have been something of the love of freedom, and I believe that spirit makes a wild place into a palace of gold, into America. When I saw the words 'established upon the principles of freedom' I have come to think of it in this way. Is it a wrong view?"

"I spent a large part of my summer holidays at 'Hojo' (a place facing the Pacific Ocean). By day I went swimming and by night made Japanese poems (the so-called Haiku). I would like to translate it into English, and show you them, but how difficult it is!

"When I ascended the mountain back to town, I was aware that across the endless waves your country lies, and there you are.

"I hang the American's Creed on the wall above my table in the study on receipt of it, and every day see it, thinking that it was presented by you and your kind teacher.

"With regards to your teacher and your friends,

Yours sincerely,

So the web of friendship is being spun around the world. The shuttle is plying. Are you doing your part weaving your minute thread? As a chain is as strong as the weakest link, then the web of world peace is as weak or as strong as our friendships with other nations.

D'Lo Miss.

CONFERENCE NEWS

Louisiana

A very interesting zone meeting was held at St. Mark's, New Orleans, New

IT IS A BURNING SHAME



That so many churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

For application and particulars, address HENRY P. MAGILL, Pres. and Mgr. 1509 Insurance Exchange, Chicago, Ill. REV. J. H. SHUMAKER, General Agent Southern Church Department METHODIST EPISCOPAL CHURCH, SOUTH 808 Broadway, Nashville, Tenn.

Orleans district, with a large attendance, Mrs. Anule M. Swann, presiding. The meeting was opened by silent prayer, then the zone's new song, "Heralds of Christ."

High lights from the Council meeting in Atlanta, were given by Miss Nettie Stroup, of St. Mark's, and Mrs. Bertrand Kiern.

Rev. W. L. Doss, presiding elder, gave a very interesting talk on our missionary fields in New Orleans and regions around. He spoke of appeals that come for a chaplain in Charity Hospital. Rev. James T. Harris, of Felicity Church, has been appointed to fill this post and is doing a marvelous work. Rev. Mr. Harris spoke of the importance and the immensity of the task and the needs in Charity. Mrs. Swann asked co-operation in this work.

Interesting talks were given by three of the delegates to the Woman's Missionary Conference meeting held in Shreveport.

Rev. and Mrs. J. T. Harris rendered a lovely duet and Mrs. R. S. Crichew talked on "Spiritual Life."

The "Quiet Hour" was very impressively given by Mrs. Marion Monk, Sr. Mrs. Alford played very softly, "Sweet Peace the Gift of God's Love." Mrs. Monk's message was "Peace."

The women of St. Mark's served lunch.

The afternoon session opened by singing, "Heralds of Christ." The scripture was impressively given by Miss Helen Shriner, of St. Marks. Miss Ruth Wyche, of the Wesley House, of Houma, brought the fact that giving must be more consistent if the scholarships would continue. She urged liberal offerings during the week of prayer, as this is going towards the building of a girls' dormitory there.

An interesting letter was read from one of the girls who is enjoying one of these scholarships. All of the churches represented pledged their support for this work.

Eleven churches were represented and gave interesting reports of the year's work and also some of their plans.

A short talk from Miss Mary Werlein was enjoyed. An interesting report was made by Mrs. Neuwirth on her "Social Relations" work in Charity Hospital, and Rev. Alford gave a report on the work being carried on at St. Mark.

A beautiful pageant, "The Challenge of Light," by Edna Abels Salassi, was put on by the young people of Slidell and a touching solo was rendered by Mrs. Dykes.

Mississippi

Zone four of the Woman's Missionary Society of Hattiesburg district, met with Bassfield auxiliary, in an all day session which proved to be one of the most successful meetings of its kind held in this zone. Mrs. A. S. Oliver, zone chairman, presided.

Mrs. Caraway, of Bassfield, with a choir of young ladies and Mr. Frank Holloway, opened the meeting with a very impressive devotional. The subject was, "Jesus' Challenge." Mrs. Caraway and several members of her auxiliary read verses from Matthew and John. She presented the sub-

ject in verse form, the choir singing a stanza of "Jesus Calls Us," after each verse. Rev. A. S. Oliver, of Prentiss, led in prayer. The congregation sang "Take My Life and Let It Be Consecrated, Lord, to Thee."

Mrs. W. R. Rawls, of Silver Creek, spoke on "Spiritual Cultivation." Mrs. J. D. Turnage, of New Hebron, presented "The Need to Re-discover Prayer Life." She seemed to sound the need of every individual.

Mrs. Oliver introduced Mrs. L. S. Alford, of McComb, who was the principal speaker of the day. She spoke on "Training for Leadership." It would have been well to have had a world-hook-up that this great message, so ably and forcefully given could have been relayed around the world. At noon, in the Masonic Hall, a delicious plate lunch was served. Each auxiliary represented furnished lunch and the hostesses prepared it on plates and furnished ice tea and salad.

The afternoon session was called to order at 1 o'clock. It was decided to continue the all-day sessions instead of the afternoon sessions. The time for the meeting was changed from the fifth Monday to Tuesday after each fifth Monday. The roll was called and all auxiliaries were well represented except Sumrall. Silver Creek had one hundred per cent representation. New Hebron was selected as the next place of meeting.

Mrs. Alford discussed the work of the Methodist church with the negro people. Several negroes were present for the occasion. Bassfield, last year, helped to defray the expense of a woman to the school for negroes at Holly Springs. This woman was present and made a very interesting talk on the work this school is doing for her race. A class of negro girls sang two negro spirituals.

Mrs. Alford discussed the Anti-Lynching Association, which was organized by the women of the Mississippi Conference and gave each one present an opportunity to sign a pledge against mob violence. Rev. Oliver emphasized the anti-mob violence in well chosen words.

Rev. D. E. Vickers, of Silver Creek, pronounced the benediction.

The second quarterly meeting of Zone 2, Meridian district, was held at Pachuta, with the Pachuta auxiliary as hostess. Mrs. A. S. Mason, of Quitman, presided in the absence of the zone chairman, Mrs. J. S. Williams, of Enterprise.

Mrs. D. H. McCarty, president of the hostess auxiliary, cordially welcomed the visitors, after which a program on "Peace" was given by Quitman. The devotional was conducted by Mrs. Sadie Adams reading from Isaiah and Matthew, followed by prayer by Mrs. Price, of Enterprise.

Mr. Sam McClintock, Jr., of Quitman, sang two touching solos, accompanied by Mrs. Thomas Dabbs, after which Miss Bessie Hardee gave a very interesting talk on "Peace," preceded by a prayer in which she expressed a heartfelt desire for peace in every heart, "the peace that passeth understanding." She touched upon the saying of various writers quoting from their messages in regard to the right and wrong way to bring about peace. She closed this splendid talk by giv-

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ing the picture Isaiah presented of animals resting in peace one with another and showed that love, joy, peace and kindness come from a life spent in building up peace in the hearts of those who follow Jesus. At the close of her talk the song, "Peace, Sweet Peace," was sung by the assembly.

Roll call showed fifty members present, the largest number being fourteen from Quitman; 8 from Shubuta; 8 from DeSoto; and 15 from Pachuta. Mrs. Ferguson, of Quitman, gave a short report of the district meeting which was held in Waynesboro, stressing the "Age Contest" and "Guest Day." Shubuta and Quitman had plans outlined for these. Several pastors were present, which added to the interest of the meeting. Rev. Blackwell gave a report of a recently organized auxiliary of thirteen members at Crandall, with Mrs. Ludie Norsworthy as president. The next place of meeting will be at Enterprise, on the 29th day of August. Pachuta will have charge of the program.

A social hour was enjoyed, during which brick cream and cake was served.

"Guest Day" of the auxiliary of East End Church, Meridian district, was an enjoyable event, in which a large number participated. The lower floor of the church was made especially attractive with quantities of summer flowers and ferns, and pedestal cages in which were feathered songsters, lent additional beauty. Devotional exercises were conducted by Mrs. C. R. Hagemeyer. Mrs. R. M. Langford presided and a program of musical numbers was presented. The pastor, Rev. P. M. Caraway, was "guest speaker." The playlet, "Modernizing Young Mrs. Patton," was a

(Continued on Page 15.)

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one half tea spoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drugstore—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

WINONA LAKE

The dates for the great Winona Lake Bible Conference are August 12 through August 21. Great preparations are being made for two special days, Saturday and Sunday, August 13 and 14. These will be known as "The Eighteenth Amendment Days." Every indication points to the attendance of a vast throng of people. On Saturday both Clinton N. Howard, known as "The Little Giant," and F. Scott McBride, the fearless leader of the Anti-Saloon League, will speak, and then on Sunday afternoon the vast Billy Sunday Tabernacle, with a seating capacity of 8,000, will scarcely hold the people who will want to hear General Smedley D. Butler on the burning issue of the day. On Saturday night the dramatic trial entitled, "Protection," with a cast of more than twenty characters, will take place.

WHAT A UNIVERSITY MAN SAYS

(From a Four-Minute Speech by Prof. H. N. Sherwood, of the University of Louisville, on WHAS)

There were eleven members of the Wickersham Commission. Nine believed that federal prohibition has contributed to the general welfare of the nation and that its contribution must be preserved. These nine members declared that it would be a colossal mistake to repeal the Eighteenth Amendment without putting a constructive substitute in its place.

Four other recommendations are also worthy of careful consideration: (1) The saloon must never come back. (2) The federal government must not give up control of the liquor traffic. (3) The government must not go into the liquor business. (4) Wine and beer must not be exempted from the amendment.

The commission found objective and reasonably trustworthy proof of the industrial benefits of prohibition. Quoting from this report: "Increased efficiency of labor; elimination of blue Mondays, and decrease in industrial accidents... increase in savings, and decrease in demands upon charities and social agencies." In addition to these economic gains, the commission also asserted that "there is general agreement among social workers that there has been distinct improvement in standards of living among those with whom such workers come in contact, which must be attributed to prohibition."...

I am in agreement with the nine members of the Wickersham Commission. Until there is submitted a substitute for the Eighteenth Amendment which shall conserve the gains of federal prohibition and at the same time improve the present system of liquor control, it is good citizenship to make no change in our Constitution.

WOMAN'S MISSIONARY SOCIETY

(Continued from Page 14.)

delightful feature of the afternoon's entertainment. The stage in the auditorium was arranged and decorated to resemble the living room of a home. Mrs. S. D. McWilliams directed the playlet. Those taking part were Mes-

dames Maddox, Patrick Allen, Warren, Grassett, and St. John. A social hour followed, when the guests were served a salad course and iced tea. Miss Elizabeth Bustin favored the guests with piano selections during the social hour.

North Mississippi

All the ladies of the community, regardless of church affiliations, were invited to the "guest day" meeting of the Paris auxiliary, Grenada district. The church was decorated with cut flowers and potted plants making a most attractive setting. The president, Miss Pickens, was assisted in receiving the guests by Mesdames McCullough and Addington, and Rev. Roper acted as master of ceremonies. After the devotionals, the "guest speaker," Mrs. Calloway, of Oxford, was introduced. Her talk was based on the 12th and 13th chapters of First Corinthians—the topic "Co-operation." Each has a place to fill, be it small or great, and only by using the oil of

love can we work in harmony, each with the other. She also stressed the new ruling of our Council to the effect of prayers coming first, next was service and last money. No dues as heretofore, just a free will offering to our Lord to keep His work on earth progressing. She closed with a fervent prayer for the blessings of God upon the work as a whole and on this community especially. Reverend Roper urged the women to join the work of the community in the upbuilding of the kingdom of God, and Miss Pickens gave a cordial invitation to all present to enjoy the social hour and cooling punch. Several new members were added.

In the lovely spacious home of Mrs. W. M. Pannell, Sr., the Okalona auxiliary, Okalona district, entertained with a "guest social," about eighty ladies being present. The president, Mrs. R. V. Nabors, presided. The meeting began with prayer by Miss Kate Cook. After a short business session Mrs. Sam Dottery conducted a very impressive devotional, her sub-

ject being "Increased in Knowledge of Christ." Mrs. E. L. Henderson, in her charming way, delivered the welcome address. Mrs. Trussell sweetly sang, "Just a Song at Twilight." Mrs. Joe Herndon gave a beautiful paper, "The Phase of Woman's Work." A very interesting playlet was given, "Modernizing Young Mrs. Patton," followed by a lovely musical program. Mrs. Dan Shell invited the guests into the attractive dining room. The lovely lace covered table centered with a low bowl of beautiful flowers, and silver candle holders with rose colored tapers, here were served delicious ice cream, cake, mints and salted nuts. Mrs. Bearden and Mrs. Collins ushered the guests to a refreshing punch bowl, served by Mrs. Trussell and Mrs. Frances McEvilly as each one left the house.

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LOUISIANA CONFERENCE

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Longview, at Smyrna, July 3, a. m.
Macon Ct., at —, July 3, p. m.
Ethel, at Chapel Hill, July 8, a. m.
Weir, at Liberty Hill, July 9, a. m.
Sturgis, at Big Creek, July 10, a. m.
Brooksville, at Brooksville, July 10, p. m.
Mashulaville, at Middleton, July 17, a. m.
Chester, at South Union, July 24.
High Point, at —, July 31, a. m.
Crawford, at —, July 31, p. m.
District Conference at Brooksville, June 1-2.

V. C. CURTIS, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

Pleasant Hill, at Robeline, July 3.
Opelousas, July 10, 11 a. m.
Glenmora, at Oberlin, July 10, night.
Lottie, at New Roads, July 17, 11 a. m.
Melville, July 17, night.
Colfax and Montgomery, at Montgomery, July 20.

Lecompte, at Lecompte, July 22.
Marksville, at Bay Hills, July 24, night.

Please give special attention to questions that require written reports, preachers. I would like for the pastors to take up the assessment for district work during this quarter. Have it in hand when I come around, as our note against the parsonage will be due.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round

Pine Grove, at Killian's Chapel, July 3, 11 a. m.
Amite, July 3, 7:30 p. m.
Greensburg, at Pine Hill, July 10, 11 a. m.
Kentwood, July 10, 7:30 p. m.
St. Francisville, at Tunica, July 17, 11 a. m.

Jackson, at Jackson, July 17, 7:30 p. m.
Plaquemine, July 24, 11 a. m.
First Church, Baton Rouge, July 24, 7:45 p. m.

Washington, at Varnado, July 31, 11 a. m.

Bogalusa, July 31, 7:45 p. m.
Baker, at Bethel, Aug. 7, 11 a. m.
Istrouma, Aug. 7, 7:45 p. m.
Gonzales, at Carpenter's Chapel, Aug. 14, 11 a. m.

Keener Memorial, Aug. 14, 7:45 p. m.
Walker, at Friendship, Aug. 21, 11 a. m.
Denham Springs, at Denham Springs, Aug. 21, 7:45 p. m.

Pastors will please be ready to answer questions 12-19.

K. W. DODSON, P. E.

Minden Dist.—Third Round

Minden, July 3.
Standard, at Olla, July 10, a. m.; Q. C., 3 p. m.

Rochelle, at Rochelle, July 10, p. m.
Sicily Island, at Vadaia, July 17, a. m.; Q. C., 3 p. m.
Ferriday, July 17, p. m.

Jonesville, at Jonesville, July 24, a. m.; Q. C., 3 p. m.
Campiti, at Oak Grove, July 31, a. m.; Q. C., 2:30 p. m.

Coushatta, July 31, p. m.
Plain Dealing, at Alden Bridge, Aug. 7, a. m.; Q. C., 3 p. m.

Winnfield, Aug. 14, a. m.; Q. C., 2 p. m.

W. R. HARVELL, P. E.

Lake Charles Dist.—Third Round

Rayne, at Branch, July 3.
Sulphur, July 10.
Vinton, July 17.
Gueydan, at Grand Cheniere, July 24.
New Iberia, July 31.
Many, Aug. 7.
Hornbeck, at Holly Grove, Aug. 14.
Leesville, Aug. 28.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads. mention this paper.

Abbeville, Sept. 4.

Acadia, at Church Point, Sept. 11.

Pastors will please be ready to give questions 12-16 properly answered, including written report on Christian education.

W. WINANS DRAKE, P. E.

Monroe Dist.—Third Round

Lake Providence, July 3, a. m.
Oak Ridge, at Swartz, July 3, p. m.
Winnsboro, July 10, a. m.
Wisner, at Wisner, July 10, p. m.
Mankham, at Little Creek, July 17, a. m.
Mer Rouge, at Bon Idee, July 3, p. m.
Rayville, July 24, a. m.
West Monroe, July 24, p. m.
Bonita, at Jones, July 31, a. m.
Monroe, Gordon Ave., July 31, p. m.
Waterproof, at Wesley, Aug. 7, a. m.
Newellton, Aug. 7, p. m.
Tallulah, Aug. 14, a. m.
Bastrop, Aug. 14, p. m.
Oak Grove and Pioneer charges, at Locust Grove, Aug. 21, a. m.
Fairbanks and Sterlington, at Sterlington, Aug. 21, p. m.
Columbia, Aug. 31, p. m.
Monroe, First Church, Sept. 1, p. m.

W. L. DUREN, P. E.

New Orleans Dist.—Third Round

Donaldsonville, at White Castle, July 3 a. m.
Second Church, July 3, p. m.
St. Martinville, at Lydia, July 10, a. m.
Franklin, July 10, p. m.
Covington, at Fitzgerald, July 17, a. m.
Slidell, July 17, p. m.
Carrollton Ave., July 24, a. m.; July 20, p. m.

Algiers, July 24, p. m.; July 6, p. m.
Rayne Memorial, Aug. 21, a. m.; July 5, p. m.
Louisiana Ave., Aug. 21, p. m.; July 13, p. m.
First Church, Aug. 28, a. m.; June 15, p. m.
McDonoghville, Aug. 28, p. m.; June 6, p. m.

W. L. DOSS, JR., P. E.

Ruston Dist.—Third Round

Simsboro, at Salem, July 3, 11 a. m.; Q. C., 2:00 p. m.
Ruston, July 3, p. m.; Q. C., July 4, p. m.
Marion, at Downsville, July 10, 11 a. m.; Q. C., 2:00 p. m.
Eros, at the tent meeting between Sardis and Lapine, July 26; preach, 11 a. m.; Q. C., after dinner.

Leadership Training Institute, at Clay, Sat., June 18, 10-12 a. m.

Leadership Training Week, June 19-24
Pastors are requested to make a final report on Kingdom Extension Offering, the Christian Advocate Campaign, and a written report on Christian Education, as required by the discipline. Pastors' second quarterly report should reach me not later than June 7.

ROBT. M. BROWN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Third Round

Crystal Springs, July 3, 11 a. m.; July 18, 7:45 p. m.
Georgetown, at Thompson's Chapel, July 3, 3 p. m.
Meadville, at Quentin, July 10, 11 a. m. and 2:30 p. m.

Bogue Chitto, at Johnson's Station, July 17, 11 a. m. and 2:30 p. m.
McComb, Centenary, July 19, 7:45 p. m.
Brookhaven, July 22, 7:45 p. m.

Monticello, at Sartinsville, July 30, 3 p. m.
McComb, LaBranch Street, Aug. 26, 7:45 p. m.

Scotland, at Galatia, Aug. 6, 11 a. m. and 2:30 p. m.; Aug. 7, 7:30 p. m.
Barlow, at Lebanon, Aug. 7, 11 and 2:30 p. m.

Tylertown, at Knoxo, Aug. 28, 11 a. m. and 2:30 p. m.

Foxworth, at Kokomo, Aug. 28, 3:30 p. m. and 7:30 p. m.

Osyka, at Holmesville, Aug. 31, 11 a. m. and 2 p. m.

Bayou Pierre and Gallman to be announced later.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Third Round

Collins, at Eminence, July 3, 11 a. m.; 2 p. m.

Hattiesburg Dist.—Third Round

Sumrall, at Sumrall, July 10, 11 a. m.; Aug. 17, 7:30 p. m.

New Augusta, at Beaumont, July 17, 11 a. m.; 2 p. m.

Silver Creek, at Silver Creek, July 20, 11 a. m.; 2 p. m.

Magee, at Rials Creek, July 24, 11 a. m.; 2 p. m.

Mt. Olive, July 24, 7:30 p. m.

Hattiesburg, Main Street, July 25, 7:30 p. m.

Ellisville, at Hinton, July 31, 11 a. m.; 2 p. m.

Eucutta, at Boyles Chapel, Aug. 3, 11 a. m.; 2 p. m.

Heideleurg, at Philadelphia, Aug. 7, 11 a. m.; 2 p. m.

Hattisburg, Broad Street, Aug. 8, 7:30 p. m.

Bonhomie, at Bonhomie, Aug. 10, 7:30 p. m.

Leakesville, at Clark's Chapel, Aug. 14, 11 a. m.; 2 p. m.

Lucedale, at Lucedale, Aug. 14, 7:30 p. m.

Petal, at Petal, Aug. 15, 7:30 p. m.

Purvis, at Purvis, Aug. 21, 11 a. m.; 2 p. m.

W. A. HAYS, P. E.

Jackson Dist.—Third Round

Mendenhall and D'Lo, at Bethany, July 3, 11 a. m. and 2 p. m.

Jackson, at Millsaps Memorial, July 3, 8 p. m.; July 4, 8 p. m.

Yazoo Circuit, at Pleasant Hill, July 10, 11 a. m. and 2 p. m.

Yazoo City, at Yazoo City, July 10, 4 p. m. and 8 p. m.

Vaughan, at Union, July 17, 11 a. m. and 2 p. m.

Canton, at Canton, July 17, 8 p. m.; July 18, 8 p. m.

Bolton and Raymond, at Raymond, July 24, 11 a. m. and 2 p. m.

Jackson, at Glendale, July 24, 8 p. m.; July 25, 8 p. m.

Camden and Sharon, at Camden, July 27, 11 a. m. and 2 p. m.

Harrisville, at Harrisville, July 31, 11 a. m. and 2 p. m.

Terry, at Terry, Aug. 7, 11 a. m. and 2 p. m.

Jackson, at Capitol St., Aug. 7, 8 p. m. and Aug. 8, 8 p. m.

Benton, at Benton, Aug. 10, 11 a. m. and 2 p. m.

Fannin, at —, Aug. 11, 11 a. m. and 2 p. m.

Edwards, at Reeves Chapel, Aug. 14, 11 a. m. and 2 p. m.

Florence, at Richmond, Aug. 21, 11 a. m. and 2 p. m.

Jackson, at Galloway Memorial, Aug. 21, 8 p. m.; Aug. 22, 8 p. m.

Flora, at Flora, Aug. 28, 11 a. m. and 2 p. m.

Brandon, at Brandon, Aug. 28, 4 p. m. and 8 p. m.

J. T. LEGGETT, P. E.

Meridian Dist.—Third Round

Daleville, at Linwood, July 3, 11 a. m.

DeSoto, at Hopewell, July 10, 11 a. m.

Shubuta, at Andrew Chapel, July 17, 11 a. m.

Waynesboro Cir, at Pleasant Grove, July 23 and 24, 11 a. m.

Scooba, at Long Branch, July 31, 11 a. m.

Pachuta, at Salem, Aug. 7, 11 a. m.

Enterprise, at Stonewall, Aug. 7, 7:30 p. m.

Cleveland, at Mellen, Aug. 13, 11 a. m.

DeKalb, at Pleasant Ridge, Aug. 14, 11 a. m.

Poplar Springs, Aug. 14, 7:30 p. m.

Porterville, at —, Aug. 21, 11 a. m.

East End, Aug. 21, 7:30 p. m.

Seventh Ave., Aug. 28, 11 a. m.

Vimville, at Bonita, Aug. 28, 3:30 p. m.

T. J. O'NEIL, P. E.

Newton Dist.—Third Round

Bay Springs, at Stringer, July 3, 11

a. m.; 2:30 p. m.

Forest, July 17, 11 a. m.; 7:30 p. m.

Homewood, at Gasque, July 17, 3 p. m.

Philadelphia Station, July 31, 11 a. m.

Philadelphia Ct., at Coy, July 31, 3 p. m.

Burnside, at Stallo, Aug. 1, 11 a. m.

C rthage Ct., at Thomaston, Aug. 3, 11 a. m.

Carthage Station, Aug. 3, 7:30 p. m.

Shiloh, Aug. 7, 11 a. m.

Trenton, at Pinegrove, Aug. 7, 3 p. m.

Lake, Aug. 21, 11 a. m.

Newton, Aug. 24, 7:30 p. m.

Decatur, Aug. 28, 11 a. m.

Laurel and Kingston, at Antloch, Sept. 4, 11 a. m.

Laurel, at West, Sept. 4, 7:30 p. m.

Laurel, First Church, Sept. 5, 7:30 p. m.

Raleigh, at Burns, Sept. 11, 11 a. m. and 1:30 p. m.

Let the pastors see that questions 12-17 are earnestly answered.

W. M. SULLIVAN, P. E.

Seashore Dist.—Third Round

Escatawpa, at Big Point, July 3, 11 a. m.

Poplarville, July 10, 11 a. m.

Gulfport, First Church, July 10, 7:30 p. m.

Vancleave, at Red Hill, July 17, 11 a. m.

Ocean Springs, July 17, 7:30 p. m.

Carriere, at Byrd's Chapel, July 24, 11 a. m.

Picayune, July 24, 7:30 p. m.

Kreole, at Pecan, July 29, 7:30 p. m.

Americus, at Hurley, July 31, 11 a. m.

Moss Point, July 31, 7:30 p. m.

Coalville, at Bethel, August 7, 11 a. m.

Brooklyn and Bond, at Maxie, August 14, 10 a. m.

Wiggins, at Wiggins, August 14, 7:30 p. m.

Lumberton, August 21, 11 a. m.

Columbia and Mission, August 21, 7:30 p. m.

Mentorum, at Antioch, August 28, 11 a. m.

Bay St. Louis, August 28, 7:30 p. m.

OTTO PORTER, P. E.

Vicksburg Dist.—Third Round

Hermanville, at Sarepta, July 3, 11 a. m.; 2 p. m.

Mayersville, at Grace, July 10, 11 a. m.; Q. C., 2 p. m.

Utica, at Cayuga, 11 a. m., 2 p. m., July 17.

Nebo, at Oak Grove, July 24, 11 a. m.; 1:30 p. m.

Oak Ridge, at Porter's Chapel, July 31, 3 p. m.

Crawford St., Vicksburg, Q. C., July 6, 8 p. m.; preaching, July 31, 11 a. m.

Gibson Memorial, Vicksburg, preaching, 7:45 p. m.; June 19; Q. C., 8 p. m., August 3.

Louise and Holly Bluff, at Holly Bluff, 11 a. m.; 2 p. m., August 7.

Silver City, Q. C., at Lamkin, Aug. 7, 4 p. m.; preaching, Silver City 8 p. m.

Natchez, 11 a. m.; 2:30 p. m., Aug. 14.

Washington, at Natchez Mission, Aug. 14, Q. C., 4 p. m.; preaching, 7:30 p. m.

H. G. HAWKINS, P. E.

NORTH MISS. CONFERENCE

Greenville Dist.—Third Round

Lake Cormorant Ct., at Walls, July 3, a. m.; Q. C., p. m.

Dubbs and Evansville, at Dubbs, July 3, p. m.; Q. C., after service.

Duncan and Alligator, at Duncan, prayer service and Q. C., July 6, p. m.; preaching, Aug. 7, a. m.

Arcola and Murphy, at Locks, July 10, a. m.; Q. C., p. m.

Greenville, July 10, p. m.; Q. C., after service.

Lula and Dundee, at Lula, prayer service and Q. C., July 13, p. m.; preaching, Aug. 7, p. m.

Morigold and Sherard, at Shipman's Chapel, July 17, a. m.; Q. C., p. m.

Tunica, prayer service and Q. C., July 20, p. m.; preaching, July 24, p. m.

Gunnison and Hillhouse, at Hillhouse, July 31, a. m.; Q. C., p. m.

E. NASH BROYLES, P. E.

Christian Advocate

NEW ORLEANS

Vol. 79—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4032.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JULY 7, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

"ENFORCED SUSPENSION?"

The Publishing Committee of the New Orleans Christian Advocate has just held a special meeting in this office. You are aware that they are the agents of the Methodists of Louisiana and Mississippi. They labored with the situation in the most conscientious manner. They observed the fact that many things, more or less outside the regular schedule of the local church, have pressed for consideration during the year, and that some things essential to the effective ongoing of the local churches may be endangered thereby in the critical times through which we are passing.

What the Committee has to say is before you. They use a phrase that has put us to thinking. "Enforced Suspension." In times of crisis, in an honest attempt to meet all situations fairly, we are ever in danger of taking some steps that may become the source of permanent regret. Let us see to it that this will not be one of them.

Enforced Suspension when the paper has served the people for four-score years?

Enforced suspension when it has carried at its masthead the names of Galloway and McTyeire and other worthies?

Enforced suspension when it has faithfully, for more than two generations, chronicled the advancements and difficulties of our people; and has carried the memorial words regarding those of our number who have joined the church triumphant?

Enforced suspension when the paper has survived the Civil War, the World War and other periods of peril and perplexity to our people, steadily holding the light when the days were dark?

Enforced suspension when a day of great issues is upon us; when Prohibition's battles must be refought; when we are undergoing the birthpangs of a greater day?

Enforced suspension when it is the only organ voicing the common affairs of our people in these two states so long associated in mutual interests?

Enforced suspension just as our church is entering upon its great period of advancement under its unified plan of Christian Education?

Enforced suspension when the needs of foreign fields are calling in their distress, and when we are in danger of losing much that we have already done for those abroad?

Enforced suspension just as Mississippi

by sending in their renewals at \$1.50 each save the situation right now and relieve our financial embarrassment?

Enforced suspension? God forbid. Let 600 pastors and 200,000 Methodists say, "God Forbid."

STATEMENT OF THE PUBLISHING COMMITTEE

To the Pastors and Laymen of the Louisiana, Mississippi and North Mississippi Conferences:

We, your Publishing Committee of the New Orleans Christian Advocate in special session June 30, 1932, make to you the following report of our findings:—

First. We declare our unqualified endorsement of the editorial and business management of the Advocate, having found that the Editor and Business Manager have conducted the paper admirably under very difficult circumstances.

Second. Because of the unusual financial conditions we find it absolutely necessary, for a period closing with the sessions of the three patronizing Conferences, to direct the Editor and Manager to issue the Advocate in eight pages.

Third. Under present conditions your Publishing Committee cannot assume responsibility for the publication of the Advocate beyond the time of the meeting of the three Conferences, but we hope that the Conferences will take such action as shall assure the continuance and larger usefulness of the paper.

Fourth. SPECIAL OFFER. We authorize our Pastors and people to take new subscriptions for the balance of the year at the reduced rate of Fifty Cents each. We urge those who have found it difficult to subscribe on account of the full price to take advantage of this special offer.

Fifth. We assure subscribers, in case of enforced suspension by Conference action, that, upon request, we will refund to subscribers amounts due upon unexpired subscriptions.

Sixth. We find, in spite of the financial difficulties, that the 2,800 people over Louisiana and Mississippi whose subscriptions have lapsed have it in their power to relieve the situation and save the Advocate by renewing their subscriptions. This we most earnestly urge them to do at once.

Respectfully submitted,

Publishing Committee:

F. L. WELLS, President.

J. T. LEGGETT, Vice-President.

V. C. CURTIS, Secretary.

W. W. DRAKE.

OTTO PORTER,

JAS. H. FELTS.

L. M. LIPSCOMB.

Methodism is getting under way with its great consolidated educational system?

Enforced suspension when we have in these two great states more than 600 pastors and more than 200,000 members?

Enforced suspension when the 2800 people whose subscriptions have lapsed could

the fact that she could not have as many pretty dresses as other girls of her group. She left no explanation. Whatever the reason it is time for parents, preachers and others, to learn something of the strain created by this difference in social balance (Continued on Page 4.)

* * *

"MISSISSIPPI WONT JOIN THE PARADE." I was listening in on the "key-note" speech of the Demijohn Convention in Chicago. When the speaker reached the matter of Prohibition he cyclonically swept aside all abstractions and generalities and, with a bang, declared for Repeal. Thereupon bedlam broke loose and the "beer parade" went into action. The announcer called out state after state as joining in the death march down and around the aisles. Still other states were called out, their delegates joining the parade. I pressed up closer to the radio. I had not forgotten all my geography. I knew that there were some other states to be heard from. "Mississippi wont join the parade," said the announcer. Hurrah, for Mississippi! And I call to you, Mississippians, hold that line. Advance that banner for Prohibition, for our children, and for our country.

* * *

MIKE CONNER is Governor of Mississippi. As he boarded the train for the Chicago Convention he said, "There will be at least one bonedry delegate at the Chicago Convention." And the reports from that quarter is that the Governor stood by the banner of the state of Lamar, George and Galloway, and suffered it not to go into the line of those who were crying for beer. We trust that the Governor of Mississippi may be able to steady his people and lead them effectively in the final settlement of this issue that is upon us again.

* * *

A HIGH SCHOOL GIRL in Memphis, Tenn., plunged to her death from the third floor window. In seeking to account for the child's rash act the report said that it was possibly due to

The Relation of the College to the Local Church

BY DR. DAVID M. KEY, PRESIDENT, MILLSAPS COLLEGE

In a church organization like the Methodist, which is connectional rather than congregational, the local congregation has relations to, and fellowship with, arms of the church that are at a distance from the limited circle of its own membership. The Boards at Nashville, the College of Bishops, the romantic labors of the far-separated mission fields, the presiding elder and the work of his district, all of these are a part of the interests of the Methodist local church. They are fields for the expression of that overflowing religious life which has found its typical voice in John Wesley's saying, "The World Is My Parish." When Methodism ceases to be concerned with the spiritual welfare of those beyond its local community it will cease to be Methodism. Hard-shell Methodism is a contradiction in terms.

There was a time when the Methodist college was closer to the local church than it is today—geographically speaking, I mean. It was in that period that a Georgia Conference voted to undertake the erection of a college in each presiding elder's district. Things have changed much since then. College education has become a far more expensive business, necessitating costly libraries, laboratories, dormitories. No presiding elder's district and no Annual Conference can afford the minimum support that a first-class college needs. On the other hand, the building of roads and railroads has made travel so common and so easy, that the need to have a college in every community is removed. When the founder of Millsaps College trudged for days over hill and dale to reach a river port, and made his long voyage to an Indiana college, he inwardly resolved that such journeys should one day be made less arduous by the founding of a college in Mississippi. But the ambitious youth of today, by assiduous gestures with his thumb, can reach his goal, even though far away, with small expenditure of time and funds. The change in conditions is precisely parallel to the change in elementary schools from the one room cabin in each rural district to the consolidated schools with their highly developed organization and equipment.

When the colleges first came to be further removed from various local churches geographically, there was a natural human tendency for them to drop out of the people's thoughts about the work and aims of their church. No more warm, tender, and spiritual enthusiasm of a community ever flamed upon the altar than the devotion of a village to its college. The college was sacred and no sacrifice was too great for it. But when alien, impersonal, and misunderstood forces, such as economic trends and standardizing associations, brought about the college's removal to a distant city, the library and the pianos could be carried away, but too often the love and the devotion were left behind. The Methodists had conceived of spiritual and intellectual life as equally manifestations of regeneration. This conception had impelled the Church to found and support colleges with glorious and inconsiderate sacrifice. But conditions changed. The colleges were now the property and concern of wealthy donors and municipalities and were even looked at askance as seats of an intellectualism that was hostile to spiritual growth. Young preachers might go there because they got free tuition and by their piety could withstand the hostile influence of knowledge upon the soul's growth, but the sons and daughters would better live and die in ignorance than be educated away from simple allegiance to the tenets of the local congregation. They would be just as well off at the state colleges, and why should one pay taxes to support the state institutions, and again

be assessed by the Conference for the support of Major Millsaps' institution up there at Jackson?

And yet the evangelical fervor and religious zeal of the Methodist community inevitably flamed into an enthusiasm that reached out beyond itself. The native religious impulse which found expression at the family altar in the prayer, "Help us, oh God, to raise up our children in the nurture and admonition of the Lord," could not be content with anything but the best. It followed the young preachers, lawyers, and doctors to the colleges even at a distance—to Southern University, to the State University and pre-eminently to Vanderbilt. Thus young Alex Watkins and Charles Gallows and many another were attended at their far-away studies by an aura of prayer, interest, and solicitude that emanated from godly communities in Mississippi.

It is with a consciousness of such a spiritual and church background as this that the Boards of Christian Education are providing avenues for the completer expression of the local church's solicitude for the growth of its children in wisdom unto the full stature of a man in Christ Jesus. Not all of its young people will go to college. Most local churches will be at a distance from that final training and proving ground of Christian manhood. But each congregation will, from time to time, send forth young folks who have seen a vision of fuller training and of larger service. Naturally many of these will go to the church college, and the hearts and prayers of the congregation will go with them. So the college becomes a part of the prayers and thoughts of the local church. In turn it supplies trained workers, preachers, laymen, Conference leaders. The college is also a clearing house for ideas that are fundamental to the religious and spiritual life of the church. It is a place of conferences and pastors' schools; of significant addresses and utterances, of lecturers, preachers, leaders in the thought of the times as influenced by the Christian program and philosophy of life. No congregation, however remote and rural, will be untouched by the ideals and ideas that are promulgated at the college. On stated days, each fifth Sunday, the thought of the local church is turned to its college, to its young members who are studying there, to the bright, ambitious, purposeful boys and girls who are training for the work of tomorrow, to the scholarly, consecrated faculty whose lives are devoted to non-material goods. The college campus with its trees and beautiful buildings, artistically represented in etchings ranged on the walls, brings a note of peace and calm thought to the little church. The pictures suggest, quietly and insistently, a world of thought and research, of scholarship, literature, and art, a world of ideas that are very far away from workaday cares but that are nevertheless making of all mankind a neighborhood—a neighborhood that must be either brotherly and Christian, or filled with the selfishness and turmoil of hard materialism.

What can this local church do for its college? First, it can understand. Having given itself generously to the new plans for better training of its little ones in the nurture and admonition of the Lord, having taken advantage of the training schools, the beautiful Sunday school literature, the plans for social, recreational, and worship activities of its children while in public schools, the local church will come to apprehend the college as a place for further growth of the soul, not merely a place to learn a trade.

Second, the local church can have its part, however small, in the financing of the colleges,

and it will yearn for such a part. All the local churches of two or three Annual Conferences, when united in aim, can do marvelous things. And even these allied congregations do not work alone. Many other agencies are ready to participate in financing the church college because of its unique contributions to the building of the nation's manhood. The city in which the college is located, the individual benefactor, the national education foundations, are ready and eager to turn over to the church their funds for education, without any provisos, because the well-established church college has demonstrated its effectiveness. In almost every church there are families and individuals of some wealth. They contribute perhaps generously of their tithes and offerings to the annual budgets of the church and of other benevolences. But as the generations pass, the family obligations and responsibilities for which these estates have been accumulated are changed and discharged by the hand of death. The religious impulse which prompted to the annual support of church activities should likewise be led to allot to God his share of the surplus left behind. "Lay not up for yourselves treasures on earth where moth and rust corrupt, but lay up for yourselves treasures in heaven where moth and rust do not corrupt nor thieves break through and steal." Such provisions for permanent funds of the orphanage, the hospital, and the college should be continuously sought by the pastor, and other leaders of the local church, as for example, the doctor, the banker, and the lawyer on the board of stewards.

In this connection, the local church might well consider the financing of the college student. There have been many studies made of the mental and moral aptitudes that characterize the boy or girl who will profit by a college education. None of these studies has ever shown any connection whatever between the student's capacity for benefiting by college and his financial ability to pay the fees. Many of the most earnest, most capable, and most faithful are entirely without resources. The local church might well help these members of its congregation with a loan fund, or scholarship. This would be a relatively small matter for a single church, whereas, in the aggregate at the college, great endowments would be needed.

Thirdly, the local church, understanding and loving its college, contributing its share of the expense of the college, can give its most precious gift to the college in its patronage. The church college will always be small as compared with the state and secular institutions. Its resources will allow it to have only a few even of the children of the church. With its present resources and prospects, Millsaps College can have but 150 freshmen per year, about twelve from each presiding elder's district. Who shall these be?

No matter can be more important than this. The influence of the faculty, the administration, the community in which the college is situated, as they affect the moral and intellectual impact of the college, are relatively fixed quantities. They have been made as salutary and helpful as is possible. The variable element, and it varies every session, is the character of the incoming class. There are one hundred and fifty boys and girls in Mississippi who will enter college this fall, who could, by their coming to Millsaps, make it nationally known. They are in your churches, in your Sunday schools and Epworth Leagues. The local churches can, by the character, the intelligence, and the moral earnestness of the students that it sends to the church college, wield the determining influence in its educational,

moral, and religious effectiveness. I will set up a criterion by which it may be determined whom you should urge and help to go to the church college. Encourage those boys and girls whom you would like to have your own sons and daughters emulate.

The pastor, the Sunday school superintendent, the local alumnus, the chairman of the board of stewards and of the board of Christian education, by their united interest, advice and suggestion, can almost select the freshmen who ought to go to Millsaps, to Grenada, and to Whitworth. The sort of young person who is responsive to the advice of such church leaders is the one who will profit most by the church college.

In the writing of Ian Maclaren there is portrayed the life of those strong, austere, and highly devoted churchmen, the Scottish highlanders. In one particular respect these stories present an attitude that is worthy of emulation by the Methodists of Mississippi. Although beset by stern and rugged conditions of life, a barren and unfruitful soil, and a rigorous climate, these people cherished the church and the college. The local teacher, the dominie, and the meenister and the members of the session watched with keenest anticipation the development of the young scholar, the lad o' pairts, who showed promise of bringing reflected glory upon the village by his success at the university, and his service to humanity thereafter. Such an attitude on the part of the local Methodist church may bring to our church colleges its greatest possible contribution.

Millsaps College, June 14, 1932.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D. D.

Well, things have been pretty lively among the Methodists for the last few weeks in this neck of the woods. The Centenary College commencement seemed to be of unusual interest and did some graceful things, among them the conferring of the degree of doctor of divinity on Davies and Atkinson. Both deserve the honor. Dr. Atkinson has been a quiet and efficient worker in his department and is worthy of the recognition, while Davies has long merited the distinction. Some of us had given it to him long before Centenary discovered him, but now he is officially entitled to wear the academic gown, funny as he looks in it. By the way, why can't Dr. Davies write us a history of Methodism in Louisiana? Not call it that, of course, which would be to kill it in advance, for of all the dreary books I have tried to read Methodist histories take the prize; but call it say, "The Torch Bearers," or, "The Rangers of the Lowlands," or something like that. And spice it with anecdotes, let every page twinkle with a smile. Davies could do that. He wields a "literary" pen, and if he has the nerve to break away from the traditional habit of thinking that dullness and piety are synonymous terms, he could make a charming book with the circuit riders of the swamps for his subject.

The story of Methodism of all the narratives of the past is the last that should be dull in the telling. It forms the most brilliant chapter in the annals of modern history. It is replete with the deepest lessons of moral instruction. It sparkles with instances of unexampled heroism. It burns with a luster to which the glory of arms turns pale. It rings with the jubilant notes of a triumph to which the shouts of the battlefield are tame. For picturesque incident, for thrilling adventure, for dauntless devotion to duty, for high moral chivalry and fiery valor in the cause of truth, the story of Methodism far surpasses all the tales of fiction and the legends of romance. Walter Hines Page said, "I doubt if we ever produced other men as great as the pioneer preachers. They were cast in so large a mould, they dealt so directly with the fundamental emo-

tions of men and with some of the great facts of the spiritual life, that they almost ranged themselves with the giants. I had rather have known one of these men than all the political and military heroes we have since bred." It is said that Joseph Parker, the great London preacher, spent Saturday night reading Wesley's "Journal" as a preparation for preaching Sunday. The great Greek statesman and warrior, Themistocles, exclaimed, "The trophies of Miltiades will not let me sleep!"

Louisiana has given Methodism some of her ablest men, and the story of their struggles would be a real romance, and would spur this generation to high achievement. Davies and Atkinson are not the only ones we have who are worthy to receive academic honors, however warily they may be bestowed. So we all congratulate the Humdinger on having such a brilliant commencement in the valley of depression, and hope he won't let some of these undoctored worthies wait as long as Dr. Davies for the honor they deserve.

The two Epworth League assemblies have come and gone and left a trail of gracious influence on Mansfield. The extremely warm weather prevented me from being much with the young Methodists, but from my den I could hear their happy voices singing and almost heard some of the speaking, and their yells! I suppose these yells have the same effect on the devil that the old "rebel yell" had on the Yankees. One of their generals says he never heard that "yell" begin that his knees did not begin to shake and it took all his resolution to keep his legs from making a bee line for the Ohio river! It would be easy to expatiate on the fine fruits the church and the country will gather from the annual meeting of these young people for study for service. No one has more reason than I to rejoice in the splendid work of the Epworth League, for I gave four years of most strenuous service to get it started. When Davies writes his romance of Methodism in Evangeline's land, one of his brilliant chapters will be, "The Epworth Leaguers Take the Oars!" The music they make as they ply the gospel oars will be sweeter than the "Flutes of Plaquemines!" I advise all the preachers to keep in close touch with the Epworth League. The religious leaders of the church of tomorrow will come from its ranks. In spite of the hard times, the attendance this year exceeded that of last year, and the results reflect great credit on the managers. I suppose you will receive a detailed report of the occasion. It was a great meeting.

Mansfield, La.

GRENADA COLLEGE, ALMA MATER, ALL HAIL!

(Adopted at last meeting of the Student Body for the session of 1931-32)

To Grenada College and to her ideals we pledge our allegiance. At all times she has stood for the best, and ever held before us goals worth striving for. She has helped us develop physically, mentally, socially, morally, and spiritually. We are thankful to her president and faculty for their efforts in our behalf. We are grateful for contacts she has afforded, for friendships formed. We love her campus and hail with their sweet memories. Those of us who are coming back next year consider it a privilege. Those of us who will not be back will ever have memories of happy schooldays at Grenada College. Wherever we are and whatever we may be doing in the years to come, we shall strive to live up to the ideals set forth in our Grenada College Code. We shall strive to be:

"Gracious in manner,
Reverent to God,
Earnest in purpose, word and deed,
Neat in work, room, and appearance,

Adaptable to any situation,
Dependable at all times,
Appreciative of the beautiful and the best.
Courteous in every circumstance,
Open-minded for seeking new truths,
Loyal to self and others,
Leaders of those who need to be led,
Eager for knowledge,
Generous in heart and spirit,
Ever ready to serve."

Signed: The Student Body of Grenada College.

VACATION BIBLE SCHOOL AND ADULTS

The theory that a Vacation Bible School is just for children and the younger of them has been exploded by the school at Biloxi, Miss. Miss Sallie Ellis, deaconess, tells some interesting things about this school sponsored by the workers of Epworth Church.

The term of two weeks was opened with an enrollment of 218. Classes are meeting in the church, the clubhouse, the parsonage and a private residence. All ages are enrolled from "Tiny Tim" to "Uncle Tom." An unusual feature of the school is the class of fifteen adults who are taking a course in Church History.

Other churches might take note of this school and its scope. There are great opportunities in this field.

RUSTON CHURCH HONORS MEMORY OF DR. WYNN

RESOLUTIONS

On Christmas Day, 1931, Dr. Robert H. Wynn, a faithful minister of Jesus Christ, a pastor and leader of the Louisiana Annual Conference of the M. E. Church, South, and our beloved friend, went to his reward.

WHEREAS in his going the Church has suffered a great loss, because he had distinguished himself by conspicuous service as pastor, college president, teacher, presiding elder, and Christian leader; and

WHEREAS the people of Ruston Methodism feel keenly this loss, as Dr. Wynn was so really identified with our church and community, and the work of the Orphanage, and in many other forms of service, and was beloved of all who knew him, and constantly held in the highest of respect and Christian love;

THEREFORE BE IT RESOLVED by the Board of Stewards of Trinity Methodist Episcopal Church, South, in Ruston, La., and concurred in by the Second Quarterly Conference, that we take this means of expressing our sorrow at the loss of this trusted leader, that we express our joy that so noble and Christ-like a character could be developed as his life demonstrated, and that we express our confidence that the work for which he lived will live and grow in coming years and that he is safely gone to his glorious reward; and that we express our love and sympathy to his bereaved family, well knowing that they have found the Comforter.

Be it also resolved that this resolution be spread upon the minutes and a copy given to the family.

FOR THE BOARD OF STEWARDS,

I. H. MILLS,
E. L. WALKER,
H. L. JOHNS,
Committee.

REV. B. C. TAYLOR HEARS SHERWOOD EDDY

This is a great Conference. My faith in the South of tomorrow is greatly strengthened when I hear these fine college fellows speak out on the questions of today.

Sherwood Eddy is here now and is great. His grasp of the whole world situation is simply amazing. Today he spoke on the "Life Within." His message made me very uncomfortable. The picture of the East he gave last night is cause for serious reflection. Unless things change decidedly, he predicts another war before very long.

B. C. TAYLOR.

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Editorial

A HIGH SCHOOL GIRL

(Continued from Page 1.)

among young people and to use their influence to correct some matters. We invite them to begin with the high schools. In these piping times of depression the high school principals and faculties still allow such elaborate preparations for commencement and graduation as are sure to create a strain not only upon the family purse but the family peace and harmony. Just why should high school graduation require a certain number of dresses measuring up to a uniform requirement that is out of reach of many of the class? There is nothing to compare with high school graduation, of course. But let the emphasis be placed at the point of common sense and fairness to all. It surely is not intended for a "dress parade" all out of proportion to the economic status of many patrons of the school.

* * *

JUDGE RUFUS E. FOSTER, of the Fifth United States Circuit Court of Appeals, speaking before the Young Men's Business Club of New Orleans, is quoted as saying, "It seems to me that a good, first-class saloon is an asset to a community and far better than a speakeasy. . . . The Volstead Act is a joke. . . . I have always been opposed to prohibition and all sumptuary laws. Men should be permitted to do as they please in the exercise of their prerogatives in the enjoyment of life."

How does that strike you? Is this not the code of the jungle and the bark of the beast? There is not a criminal of the deeper-dyed sort who will not agree with the judge. But this is not the voice of civilization. This is the doctrine of the line of least resistance. The laws of our land passed for the protection and betterment of human life and the advancement of civilization stand as a monument to man's unwillingness to follow the line of least resistance, and the effort, at whatever cost, to climb to real life and liberty through self control and social control.

OUR WEEKLY PARTY

"The work on the Clinton Charge is moving on nicely," is the report of Rev. J. W. Leggett, Jr.

Rev. B. C. Taylor, pastor at Natchitoches and contributing editor, reports a most profitable trip to Blue Ridge, N. C.

Dr. A. S. Lutz, pastor at Minden, La., assures us that we are going to hear from his charge on renewals. We are listening with great interest.

Rev. Thurlow Barrett, on a recent visit to his home in New Orleans, baptized his infant nephew, Franc De Mosher, at Epworth Methodist Church.

Mrs. T. W. Foster, a lifelong reader of the Advocate, died at her home, Tchula, Miss., June 12. She was 73. We join those who mourn her going.

By the way, our conference year has turned the corner of midway and is started toward the end. Does that remind you of anything?

Rev. J. E. Selfe, Opelousas, La., is looking for subscriptions to the Advocate. Hope he'll find a good number.

Mrs. Carl Beasley, wife of our pastor at Coldwater, Miss., has been in the Methodist Hospital at Memphis for about three months. Did you write her?

Rev. G. E. Allan of Long Beach, Miss., says, "You are giving us a good paper, and I am glad to recommend it to others." Thank you, Brother Allan.

Rev. S. A. Seegers, pastor at Rayne, La., reports that his father is quite ill in the hospital at Haynesville, La. Can't we help with our prayers?

With a list of subscriptions, Rev. J. E. Gray, Crystal Springs, Miss., says, "We are just getting in position to look after the Advocate and you will hear from us more." We shall be listening.

Rev. Sam L. Irwin, of the Christian Commonwealth at New Llano, La., reminds us that much of the leadership for a new and better day is in our own hands. Let's use it.

Mr. A. G. Wren, Shreveport, remarks that amid the bills increasing taxes and the roar of the political conventions it seems that the devil has left both the roaring and devouring to the people.

F. J. McCoy is the preacher at Leesville, La. He sent in some subscriptions and told us a joke. Said he, "A pen may be pushed but a pencil has to be led (lead). Well, of course, McCoy."

"I am doing what I can to get my people to realize the value of Christian literature in the home, with special emphasis on our Conference Organ." Rev. W. E. Lewis, Main Street Church, Hattiesburg.

Rev. J. J. Garner, Gunnison, Miss., says that we are getting out a good paper, and that he is "rooting" for us. Boys, let's keep that up. You pull at that end, and we'll push at this end. And tell the folks what the Advocate is talking about.

The Advocate delights to announce the wedding of Miss Kathrine Stephens, Many, La., to Mr. Glenn G. Phares; and to extend high congratulations and good wishes for a happy voyage. Miss Stephens is a graduate of Mansfield College and a most excellent young woman.

T. J. Matthews, of Extension, La., under whose name we find the words "Merchant and Planter," renewed his subscription and said, "The paper is good and I don't wish to be without it. It has been coming to my home for about 60 years." Let's keep it going.

Rev. L. P. Anders, pastor of the Adams charge, Auburn, Miss., accompanied by Messrs. Brady and Jones, of McComb, made us a greatly appreciated call the other day. And he turned in some subscriptions. He says his elder, Rev. B. L. Sutherland, is going to help him in two meetings. It will be well done.

The Bulletin of the Istrouma Methodist Church, Baton Rouge, has come to us. Rev. Lastie N. Hoffpauir is the wide-awake pastor of this fine people. "A Live Church" is the word on the Bulletin. We have checked up on the matter and find that that is correct. All departments of the church are wide awake and busy.

Roll up your sleeves and get ready. This Prohibition job has got to be done over. Dr. Steel talks about getting out his old gun to stop the Unificationists. He always shoots straight and strong. But we want him to limber up his artillery on this question. He was in the midst of that early fight. Can't let him off yet.

"I think all present subscribers will renew," says Rev. A. M. Shaw, at Vinton, La. "Will do my best." We'll rest easy about him now. We know he is going right. This is a fine time for us all to get to doing the things that can't be done. And Brother Shaw said a very fine thing about the Advocate. Good notion to tell you.

Dr. A. C. Kling, for many years a valuable physician and citizen of Algiers, La., District Steward and much appreciated member of the Board of Stewards of the Algiers Church, looked in on the editor the other day and gave him some much appreciated commendation of the Advocate. He takes it and reads it.

Hello! What's that? Sure! "Mr. and Mrs. J. W. Moore announce the birth of John Wilson Moore, June 23, Gallman, Miss." John Wilson, you picked a tight time in which to be born; but your coming is a prophecy that we are going to do something

about it. We welcome you and congratulate your parents.

On account of poor health and upon advice of his physician, Brother W. P. George, pastor of the Wesley Memorial charge, Biloxi, has been released from his work by Bishop Denny and Rev. H. W. F. Vaughan has been transferred from the Kreole charge to the Wesley Memorial charge. The churches on the Kreole charge will be served by Rev. J. L. Carter and Rev. E. J. Coker.

Listen! "I am greatly encouraged over the prospects for our fall opening." No, that is no now millinery store; no, not even a filling station. Dr. J. R. Countiss writes that way about Grenada College. You cannot do more to determine the right course of the future of our country than to give a girl a thorough Christian education. That's Dr. Countiss' line.

We join with those who note and mourn the going of Mr. Marvin S. Enochs, of Jackson, Miss., who for many years was superintendent of the Capitol Street Sunday School, retiring when it was made necessary by the condition of his health. Mississippi Methodism will have occasion for many years to express its gratitude for the name of Enochs.

Our office was made pleasant last week by the visit of Drs. W. W. Drake, J. T. Leggett, V. C. Curtis, J. H. Felts, L. M. Lipscomb, Otto Porter, members of the Publishing Committee. They said such nice things about the Advocate and its management that we extend an invitation for them to call more frequently.

Hear him puffing? "This has been a good day. HOT, but 408 at Sunday school. The Men's Class closed their first contest with the Blues over 1,400 points ahead. Your prediction came true. Both sides won for the class." A. M. Mayo, Lake Charles, La. My, we'd like to help those Blues eat the cold watermelons that the Reds had to buy. Some other great things going on at Lake Charles Church. Better keep your eye on them. First thing we know they are going to send in a great long list of subscriptions.

Have you bought your copy of the "Life of Bishop Galloway"? If you haven't, send \$2 to Dr. W. L. Duren, the author, at 711 Jackson St., Monro, La. If you are fortunate enough to get a vacation of a few days you could take along nothing better than a copy of Duren's Galloway. You will be a better Christian and Methodist for having read it. Furthermore, it will help you to appreciate the fact that Mississippi and Louisiana have something to boast of in a writer of the qualities of Dr. Duren.

We appreciate all the good words about the Advocate. But you remember the man who died in the community. He did not have such a strong reputation for righteousness. But the preacher was in the midst of a great funeral for him saying some unbelievable things. In the midst of it a man from the rear of the house came down and took a good, long, careful look at the corpse. The preacher reproved him after the funeral and asked him just why he should disturb him so. "Why," said the man, "I was sure you had the wrong man."

"Please stop my paper as I do not wish to pay for it any longer, because it and the church are not trying to stop the capitalist class from exploiting the working class out of the wealth they create," writes Mrs. B. S. Cox, Shubuta, Miss. Now, what are we going to do about that? Let's not pass over it too lightly. The Advocate and the church do have some responsibilities at this point. But I did hear yesterday of two manufacturers of our church who are continuing to run at a loss in order to protect the men who work for them.

Milton Chalmers is our manager. And he is a great comrade in this work of the Advocate. He is always on the courageous side of things even when he is facing a hard fight. But the other morning when we went up to the office his mouth was spreading as if he would whisper something in each of his own ears at the same time. But he said it to me away yonder above a whisper. "Look here! Mr. E. L. Gill, of Homer, La., has sent us a great list of subscriptions." And he was waving the check in glee. That's the church up there in North Louisiana where Rev. W. C. Childress preaches.

Dr. Felts, elder of the Corinth district, talked too much while he was in the office. He told about some lady piling a lot of fine home-canned fruit into his car, and said something about a great big country ham. We stopped him at this point. But we could appreciate a little incident related of his experience. He had stopped over at a home. The good lady of the house was talking to a neighbor over the back fence forgetting,

seemingly, that Brother Felts had not declined in his sense of hearing. The neighbor said, "We are in a terrible fix at my house. Three of the children have the measles." "You don't have any trouble at all," said Brother Felts' hostess. "Why we have the elder at our house."

Dr. Jno. F. Foster, Bunkie, La., not only tells the truth about his subscriptions, but we find that he has been quite busy of late. He recently addressed the Synodical Annual Teacher Training School, held by the Woman's Missionary Society of the Synod of Louisiana; he spoke before the student body of Louisiana College, the state college of the Baptists at Pineville, La.; that night addressed about four hundred Masons and members of the Eastern Star at Alexandria; and Friday he addressed the Masonic Lodge of Franklin, La., on George Washington. Then he teaches "The Life of Paul" for the Presbyterian Vacation Bible School of Bunkie. We are willing for him to have a vacation after he finishes up all these happy tasks.

DR. SEXTON RESIGNS THE PRESIDENCY OF CENTENARY COLLEGE

Dr. Geo. S. Sexton, who has just concluded eleven years of sacrificial service as the president of Centenary College, Shreveport, La., has tendered his resignation to the board of trustees. Dr. Sexton, if released, plans to return to the pastorate.

SAFETY SIGNALS

By Rev. S. J. Davies, D. D.

Sergeant Alvin York was met and greeted by an appreciative body of citizens on the occasion of his recent visit to Shreveport. He came, we saw, and he had already conquered in immortalizing his name and fame by the marvelous feat of arms in the Argonne forest. Confessedly the greatest soldier of the allied armies in the world war, the modesty and unassuming personality of this heroic figure is a lesson to all in manliness and intrinsic worth.

In the two lectures he delivered he was loath to say anything concerning the amazing exploits in which he and the seven remaining comrades—all that was left of the detachment sent forward to capture a nest of machine guns—marched one hundred and thirty-two Germans to the American lines. But rather he would speak of his people, of their Anglo-Saxon forbears, their native wit and inherent genius, their reverence for God and love of liberty. How often in the crude cabins of these mountaineers are found the sterling traits of honesty, truthfulness, and hospitality. How that he, a descendant of a Yorkshire Englishman, needed an interpreter to untangle for him the dialect of his kinsmen in the northern land. The Sergeant told us of his handicap over there on account of his meager education, of the mountain man's dislike of interpreters or intermediaries of any sort, for he loves direct and plain speech. And how he dreamed amid the scenes of that fierce war of his own Cumberland plateau, and an interest longing to give the mountain boys and girls educational advantages. This desire was fulfilled on his part by the establishment of the well-known institution of which he is father and founder. An institution which has grown from a small beginning with sixteen pupils housed in an indifferent frame building, to a grade B College with well equipped brick structures and an attendance of six hundred. I might write now concerning this brave American soldier and all good people will rejoice that he has repeatedly refused to commercialize his name and prostitute it to mere monetary ends. Rather he invests his life in real constructive work. Added to his deep religious faith he is an undeviating, staunch prohibitionist. He has learned more about the evils of whiskey drinking and whiskey making than Nicholas Murray Butler, in his great university, ever learned. All honor to the redoubtable Sergeant, a true American, a loyal citizen, a man undaunted by difficul-

ties, whose presence and outspoken words are as refreshing as his own mountain breezes.

* * *

Sergeant York told us the Bible and the old blue backed speller constitutes the library in many of the mountain homes, and that a certain justice looking vainly for authority through many legal volumes for a decision in a difficult and intricate case found what he needed in a wise maxim given in the speller, and decided therewith and thereby. What memories of by-gone years are stirred in the minds of many men and women of my generation by the mere mention of this book. Noah Webster bestowed a great boon to our growing republic by its publication. It was the first text book placed in any hands. From its pages I was taught the alphabet, and I spent many pleasant hours of my childhood in covering its pages and spelling out its wise maxims and condensed funds of information. He measured an advancement in education as we moved forward from words of one syllable to those of two, three

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PROTECTION AGAINST OLD AGE

and on to search fearsome terms as in-com-pre-hen-si-bil-i-ty, and on to such words that seemed to have forgotten the sounds of the alphabet, as ph-th-is-ic, and called it tizic. Then the reading and pictures, crude wood cuts, in the closing pages. When a boy or girl could read the stories of the boy in the apple tree, the imaginative milkmaid, poor dog Tray in bad company, etc., without stumbling or faltering the lesser lights gazed on in wonder. Some few years ago, while teaching in Centenary College, Dr. Felix Hill, Sr., requested me to organize a class in spelling, as many of the students were indifferent in this art. He chose the Webster's true honored book as a text. To my surprise I found the same system of diacritical marks that obtain in the standard lexicons now in use, and have wondered if Webster invented or compiled them. Lest I wave the Signal too long, I will say as I drop it—We had some fine spellers in the old days.

LAKE JUNALUSKA METHODIST ASSEMBLY

By E. A. Colt, President

The action of four small creditors in having a temporary receiver appointed for the Assembly

by the Court came as a complete surprise. While the receivership sounds unpleasant, it should prove beneficial to this useful institution and mark the beginning of larger service to the Church.

As president of the Board of Trustees I went to the Lake immediately and for three days worked diligently to make necessary adjustments and understandings to safeguard the interests of the Church in the Assembly. I am highly pleased with the situation as it now stands and with plans now in process of formation to put the Assembly upon a sound basis.

A hearing before the Court is set early in July at which time it is to be decided whether the receivership shall be dismissed or made permanent.

The temporary receiver, Mr. Jerry Liner, assures us of full co-operation in conserving the interests of the Assembly and all concerned, and has asked Mr. Hugh Sloan and Mr. James Atkins to have charge of the office, both of whom are friends of the Assembly and have been from the beginning.

The receiver and his agents give most emphatic assurance that it is not only their duty but it will be their pleasure to carry on the program and usual summer activities the same as heretofore. They invite and urge co-operation of all to the end that this shall be a most successful season.

The Board of Trustees and officers will exercise the greatest care to preserve the interests of the Church and to conduct all affairs with utmost discretion.

Let all loyal Methodists who take a summer vacation visit the Assembly this season. No other place offers such attractions. The Lake and its setting are wonderful and it is in almost the exact center of the incomparable scenic wonders of the southern Appalachians. The Lake lies at the threshold of the great Smoky Mountains National Park.

Come to the Lake and enjoy inspirational and stimulating associations with splendid fellow-Methodists as well as some choice spirits of other faiths. Here you may refresh yourself under the outpourings of great souls who will speak at the Auditorium from time to time. Let us gather at this beautiful place dedicated to the glory of God and the spread of His Kingdom and renew our faith and rest our souls afresh on the great realities.

Rates at the Lake have been reduced and guests will receive warm welcome and every needful attention. I am specially pleased that Prof. F. S. Aldredge and Mrs. Aldredge will conduct the Terrace Hotel this summer and all who were their guests at Epworth Lodge will be delighted to visit them at the Terrace. There are many "good places to eat" around the Lake, but I am sure I may be permitted to say that the old-time Southern cooking provided by Mrs. Aldredge has been the delight of all partakers for many years and you should make plans to enjoy the good things in prospect at the Terrace. The genial hospitality of these cultured Christian hosts is the climax of the attraction in store for you. Make your reservations as early as you can, but if time does not permit, just "drive in" and you will be well taken care of until you can make your choice of quarters.

This receivership will focus attention upon the Assembly and its great field of service to the Church and I am confident that with the co-operation of great numbers of loyal Methodists we can provide for the permanency and enlarged usefulness of the Assembly.

For your own good come to the Lake this summer and stay as long as you can. Make this your headquarters and with beautiful drives of one or two hours visit everything most worth seeing in the greatest scenic area east of the Rockies.

E. A. COLE, President,
Lake Junaluska Methodist Assembly.

NOTICE TO CONTRIBUTORS

In view of the limited space under which we are compelled, by action of the Publishing Committee, to operate, we request regular contributors and departments to condense their material as much as possible.

Please be patient with us while we are becoming adjusted to the new arrangement. We shall take care of the difficulty in a short while.

C. M. CHALMERS, Manager.
D. B. RAULINS, Editor;

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mary Francis Cammack, wife of Wm. O. Wall, was born near Rockport, Copiah County Miss., July 24th, 1865, and died May 22nd, 1932, at the Tristate Sanitorium, Shreveport, La., after an operation.

The funeral services were conducted at the Baptist church by her pastor, assisted by the Methodist pastor. Interment followed in the Vivian cemetery, her home town.

She leaves an aged husband, six children, nine grandchildren, four brothers, four sisters, many relatives and friends to mourn her departure.

She united with the Methodist church in early life, but later joined the Baptist church with her husband and children.

She was a consistent Christian, a faithful wife, a devoted mother, a kind and obliging neighbor.

She was afflicted for many years, and near the close of her life suffered much, but she bore it all with Christian fortitude without complaining.

She said "Heaven would be sweeter for having suffered." She could say with St. Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

Her last words to her family and friends were, "I am going home, meet me there."

Then she fell on sleep as calmly and gently as a setting sun on a still October evening.

"Asleep in Jesus, blessed sleep."

From which none ever wake to weep."

W. W. Cammack

Fayette, Miss.

Mrs. Eva McClanahan Richardson was born at Columbiana, Alabama on the 7th day of June 1856. Her parents were Judge John W. McClanahan and Mrs. Eliza Roper McClanahan. With these she came to Mansfield, Louisiana, while still a young girl, and spent the greater part of her life in the vicinity of this town and at Grand

Cane. In 1890 she married Mr. Lewis Henry Richardson, a man of sterling worth and exemplary, who preceded her to the other world by some years. Three children were born to them. John T. Richardson, who now lives with his family at the old home in Grand Cane, Miss Lucille Richardson, a teacher in the Byrd High School of Shreveport and Clyde Richardson, who died while yet a youth of seventeen years. This ideal Christian home is the richest treasure in the memory of the children. Mrs. Richardson passed into another life on the 23rd day of May, 1932, from her home in Shreveport. There was little doubt on the part of her loved ones and friends as to her eternal welfare and destiny. The faith of this good woman, like that of Dorcas, was crystallized and expressed in deeds of Christian service. Converted in the days of her young life, she counted it a joy and privilege to serve for years as president of the Women's Missionary Society of the Grand Cane Church. Her funeral was conducted from the church in this village, and she was buried in the cemetery near the home where she had spent happy and useful years. And now abideth faith, hope, love, but love alone is eternal. Faith and hope will be lost in the eternal vision and fuller realization of heaven. But love—love is the mystic bond that binds hearts together forever. No life can be lost that is hid with Christ in God. Surely he keepeth his own, and the final fulfillment of his promises will add to the glory to be revealed hereafter.

S. J. Davies.

Julia Howard was born near Greenwood, Miss., Dec. 4th, 1866, the daughter of Rev. P. Howard and Mary Neal. She attended such schools as the country then afforded, then attended Port Gibson Female College. After finishing her college course she taught in the country schools in Mississippi and Louisiana until she was married to Walter H. Underwood, on Dec. 29, 1891.

To this union was born seven daughters and one son. All of whom, except one daughter, are still living. Truly she was a devoted wife and mother. Nothing afforded her more pleasure than ministering to her family. The death Angel came for her on the morning of May 24th. She arose apparently as well as usual but her great tender loving heart ceased to beat, and her sweet spirit passed to the Celestial City where her Father and Mother and other loved ones had preceded her.

Besides her husband, seven children and twenty grand-children, she leaves one brother and two sisters to mourn her passing. She had lived a busy useful life. And died in perfect peace.

Her Husband.

FROM DENHAM SPRINGS LIVE OAK CHAPEL

A fine meeting of Walter Denham Springs and Live Oak Missionary Societies was held at Live Oak Church on the evening of June 23. After devotional services and a duet by Mrs. W. E. Underwood and Mrs. Ethel Han-

cock, the question of whether modern movies have a more helpful or harmful effect on our young people was debated with considerable spirit by each side. If the writer had been called on to decide whether the affirmative or negative had offered the most logical and convincing arguments he would still be pondering on the many thoughtful, wise and otherwise reasons advanced. But Mrs. Rainey saved the day by changing the debate into a round table discussion as to what could and should be done to improve modern amusements; this, too, was discussed at some length and many practical and helpful suggestions made. After which another duet was sung by Mrs. Naul and Mrs. Easterly, then all joined in singing "Where He Leads Me, I Will Follow."

Refreshments were then served and a social hour enjoyed by all.

Reporter.

REVIVAL MEETING AT PASS CHRISTIAN

Rev. L. A. Comfort, who at the last session of the Mississippi annual conference was appointed district evangelist of the Brookhaven district, closed a successful revival meeting at the Wesley Memorial Methodist Church of Biloxi, Wednesday night, May 18, and then began a meeting at Pass Christian, Sunday night, May 22. The meeting continued until Wednesday, June 1.

A fine spirit of co-operation was manifested by Rev. W. S. Allen, pastor of the Baptist church, and a goodly number of his people. Rev. Allen called off both his Sunday night services and also his prayer meetings and was present at every service except when he had a previous engagement.

A number of people from Biloxi attended the services often and on one night a truckload came, including Rev. W. P. George.

Rev. J. L. Neill, who was pastor of this church twenty-five years ago, visited the service, bringing Mrs. Neill with him.

Brother Comfort is a splendid evangelistic preacher, and his messages are from the Word of God and they bring men and women face to face with their spiritual condition.

Mrs. Comfort was also present and presided at the piano and also assisted by her prayers.

Brother Comfort is now giving his entire time to the evangelistic work. The brethren of the Conference would do well to keep him busy. His address is Hazlehurst.

G. E. ALLEN, Pastor,
Long Beach and Pass Christian.

CARUTH-TURNER REUNION

The thirty-sixth annual family gathering will be held on Friday, July 8, at Dixie Springs, two miles north of Summit, Miss., on U. S. 51 highway.

This cozy retreat is centrally located and is ideal for a day of recreation. The proprietors, Mr. and Mrs. Farror E. Carruth, very graciously offer the free use of the premises and to provide further conveniences. The young people may bring bathing suits and take a splash in the refreshing swimming pool hard-by.

There will be fixed program (except dinner), but the Honorable Robert E. Bennet is expected to be master of informal ceremonies, so you had as well come prepared to be "spell bound" with his accustomed eloquence.

Unusual interest is being shown in the approaching reunion and a record attendance is expected. It is fervently wished that a larger number of the Louisiana branch and others of the larger connection will favor us with their presence and participation.



*I'm gaining—look
Just you see
Mama's happy
As can be!*

*Daddy says
The doctor's grand
He is—he gave me
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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

JULY 1932

Topics: 1. China Travels Forward.
2. The Story of Pi neers

CONFERENCE NEWS Louisiana

The Hosston auxiliary, Shreveport district, had as speakers for its "guest day" Mrs. H. B. Wren, district secretary, and Mrs. R. E. Smith, both of Shreveport. The devotional was conducted by Mrs. T. J. Holloway. After the program, refreshments were served by the Epworth League to members of the Ida auxiliary, members of the Hosston Baptist Missionary Society, the Hosston High School faculty and other visitors.

The second quarter's meeting of Zone No. 5, Alexandria district, was held with the Cottonwood auxiliary, at Lottie. Mrs. J. K. Knight, zone chairman, presided and six of the eight auxiliaries in the zone were well represented. After an instructive program, lunch was served at the parsonage.

The 1932 conference of the Baton Rouge district was held at Amite, with Mrs. E. W. Chaney, district secretary, presiding. The following reports showed splendid progress: Zone No. 1, Mrs. Mixon; No. 2, Mrs. J. B. Magee; No. 3, Mrs. Rainey; No. 4, Mrs. M. W. Ott; No. 5, Mrs. T. D. Dawson. Mrs. J. B. Magee presented "Life Memberships," which she illustrated with a poster. One life member was present. There were also present eleven women who have been members for twenty-five years. The address of the morning was given by Mrs. Sanders, of Baton Rouge, "Shall We Have Prohibition?" Rev. K. W. Dodson, presiding elder, complimented the work being done by the women of the district. During the lunch hour, special music was furnished by the Amite Juniors. The afternoon session opened with devotionals from Acts 9, conducted by Mrs. G. D. Davidson, of Jackson. The following subjects were presented: "Vacation Bible Schools," Mrs. R. H. Harper, Baton Rouge; "The How and Why of Young Women's Circles," Mrs. Ray Stewart, Amite; "Literature and Publicity," the Franklinton auxiliary; "Press On and End Depression," Mrs. N. B. Riddle. The Young Women's Circle of Amite gave the playlet, "Modernizing Young Mrs. Patton."

The women of the Lisbon auxiliary, Ruston district, enjoyed an outstanding program when the members entertained observing "Guest Month." The program was opened by singing "Let Him In." The pastor, Rev. W. F. Roberts, gave a very inspiring devotional, using the second chapter of Luke. The "World Outlook" was presented by the agent, Mrs. Corothers, after which a song, composed by Mrs. Howard Beck, of Elizabeth, was sung by the Misses Edith, Marjorie and Dorothy Kilgore and Miss Eleanor Alford. Interesting facts of the work of the Juniors was given by the Junior sponsor, Mrs. Irma McDonald, and the Juniors sang, "We've a Story to Tell the Nations," and "Swing Low Sweet Chariot." "How We May End Depression" was interestingly given

by Mrs. Pinkston. It was impressive to know that the Ruston district had adopted the slogan, "Press On." The one-act play, "Modernizing Young Mrs. Patton," was given. "Sweet Peace, the Gift of God's Love," was rendered as a solo by Mrs. Thurman. "Blest Be the Tie That Binds" was used as a benediction. The social hour after the program was enjoyed by all. Delicious angel food cake and iced tea was served to all.

Mississippi

The Brandywine auxiliary, Brookhaven district, held its "Guest Day" meeting in the home of Mrs. L. H. Segrest. Cut flowers and potted plants added to the pleasure of the guests and the program was carefully planned by the president, Mrs. L. V. Rush. The guest speaker was Mrs. A. S. Byrd, wife of the pastor, who presented the work of the woman's missionary society in a forceful manner. Many invitations were sent and the response was inspiring. A lovely musical program was rendered and the pastor, Rev. A. S. Byrd, made the closing prayer. During the social hour, ice cream and cake were served.

The district conference of the Newton district, met in the Decatur church, with Mrs. J. W. Abney, the district secretary, presiding. The meeting was opened with the hymn, "Stand Up for Jesus." Rev. A. J. Davis conducted the devotional, which was in accord with the subject of the day. Mrs. Watts, of Newton, sang, "Have Thine Own Way." Mrs. Abney presented the conference president, Mrs. T. B. Cottrell; a missionary from Africa, Mrs. H. DeGosserie, and a representative from the Orphan's Home, Mrs. Riley. Mrs. DeGosserie told of her work in Africa in a most interesting manner. She told of the customs and home life, the changes that have taken place in the Congo and an appeal was made that we not fail those people who need our help. A love offering was taken to help support this work. The Juniors, from Bay Springs, rendered an interesting and instructive program and Mrs. Harrelson presented the Children's Work. Reports were then given of the children's work in the district. Mrs. Cottrell addressed the conference and touched on every phase of the work and encouraged the women to go forward. She read a message from Mrs. Frizzell asking that young women's circles be organized. Lunch was served at 12:30 by the Decatur ladies. During the lunch hour, Mrs. Riley gave the program of the Home and showed pictures called, "The House by the Side of the Road." The afternoon session was opened with song, "Jesus Calls Us." Newton was decided upon as the next place of meeting. It was voted that the zones be reorganized and a committee composed of the zone leaders, the district secretary, presiding elder and Mrs. McMullen was appointed. Interesting reports were made from the zones. A count was taken which showed that there were ninety-nine representatives and four visitors present. Mrs. A. F. Watkins, of Jackson, gave an inspirational address on "Temperance." Mrs. Abney thanked all who helped in any way to make the meeting a success and the meeting was closed with prayer.

The Rehobeth auxiliary, Barlow, Brookhaven district, observed "Guest Day" with a most attractive program, Mrs. J. Ben Smith, the president, presiding. Miss Alice Decell gave the leaflet, "The Citizen's Responsibility for Crime," and Mrs. A. S. Byrd, as feature speaker, presented, "The Work



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of the Missionary Society." Mrs. A. A. Allred directed a playlet, "What Ails Me?" During the social hour, a delicious salad course was served.

Mrs. H. McMullen, conference superintendent of publicity, of Newton, was "guest speaker," when the auxiliary of Central church, Meridian, Meridian district, observed "Guest Day." The president, Mrs. Alvin Whitner, presided, and Mrs. C. M. Koontz was chairman of the entertainment program. Music was furnished by Mrs. H. Lowry Rush, soloist, and Mrs. R. H. Monroe, organist. Miss Bessie May Tarrt gave a reading. Mrs. Gus C. Kendall extended the welcome to the guests and an invitation to join in the work of the Kingdom. After the program, Mrs. Whitner invited the ladies to the church lawn for refreshments.

North Mississippi

"Preparedness and Infilling of the Holy Spirit," was the keynote sounded throughout the program presented at the zone meeting of the Methodist churches of the Columbus district, held at the First Methodist Church, in Columbus. Mrs. Earl Jones, zone leader, presided, and Mrs. W. M. McIntosh offered the devotional, stressing the theme of the afternoon. "Duties of Office" formed topics for contributions from incumbent officers in which each outlined the duties of her office. Mrs. Claude Pilkinton, of Artesia, district secretary, was present and informed the ladies upon various auxiliary problems and changes recently made. Mrs. Wooten gave a message upon stewardship. Reports from all auxiliaries of the zone, except Caledonia, were heard. Artesia was named as the place for the next meeting.

The Louisville auxiliary, Columbus district, has recently organized a young women's circle, which has been named the "Cora Lee Circle." These young women are doing a splendid work and their programs are inspiring, the one on "Giving" being unusual. Hymn, "Give of Your Best to the Master," followed by the following topics on "Giving": "To the Least of These," "Our Service," "The Best We Have," "Our Material Blessings," "The Man Who Gave His Life for His Brother."

MORE DEADLY PARALLELS

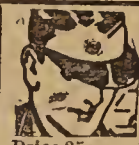
Wet Propaganda—Beer taxed three cents a bottle would produce one billion dollars a year revenue.

Truth—To raise this fabulous revenue would require a consumption of twelve and a half gallons of beer DAILY by every family in states permitting beer.

* * *

Wet Propaganda—Repealing prohibition would permit the government to levy an internal revenue tax on liquor amounting to two billion dollars a year.

Truth—Highest liquor tax ever received was \$483,000,000, which included a special war tax in 1919. Average year's liquor tax was less than 10 per cent what wets promise.



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Wet Propaganda—Prohibition has lost billions of dollars in taxes to the government.

Truth—In the first decade of prohibition although cost of government increased as the country increased the government paid off billions of indebtedness and reduced income taxes.

* * *

Wet Propaganda—Prohibition has increased drinking.

Truth—The government measured the amount of hops, corn, sugar, rye, barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported the amount of raw material left would make less than a third of the former liquor consumption.

(Col. Woodcock's testimony before committee of House Appropriations Committee, January 21, 1932.)

LOUISIANA CONFERENCE

Alexandria Dist.—Third Round

Opelousas, July 10, 11 a.m.
Glenmora, at Oberlin, July 10, night.
Lottie, at New Roads, July 17, 11 a.m.
Melville, July 17, night.
Colfax and Montgomery, at Montgomery, July 20.

Lecompte, at Lecompte, July 22.
Marksville, at Bay Hills, July 24, 3 p.m.

Please give special attention to questions that require written reports, preachers. I would like for the pastors to take up the assessment for district work during this quarter. Have it in hand when I come around, as our note against the parsonage will be due.

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EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

The Pastors School

The first session of the Seashore Methodist Assembly Pastors' School is now in session at the Campground. A most excellent program is being offered. Classes are held for both the undergraduates and the graduate pastors. The platform is being occupied by the best talent. Bishop H. M. Dobbs spoke the first two evenings, bringing most helpful and inspiring messages. Other speakers are Dr. O. E. Goddard, Dr. Ed. F. Cook and Dr. W. F. Quillian. The attendance is not as large as had been expected, but the attendance is larger than that of the Seashore Divinity School last year.

Our Literature

Some important changes are being made in our literature beginning this quarter. In the Epworth Highroad more helps are being given for the teacher of the Sunday school lessons. These helps may be found also in the Church School Magazine. The programs for the Epworth League meeting are being made more specific in the suggestions for the leaders.

The series of elective lessons for adults printed in the Adult Student last quarter called, "Parents as Teachers of Christian Living," are being printed in pamphlet form and may be purchased from the Publishing House for ten cents. Many of the Missionary societies are using this material for Bible study. Pastors may wish to use it for prayer meeting. Groups of parents who are interested and meet to discuss these things can use this most effectively.

Our office has a supply of literature, guides for your use that you may have just for the asking. There is a booklet that will help you in selecting the proper amount and suitable literature for your school. Write us for these.

No church on the American continent is producing literature for its schools and people equal to that of our church. We should make more use of our literature.

Fourth Sunday Offering

The Sunday just passed was the fourth Sunday and is observed as missionary Sunday. Be sure to send in your offering. Let us not have a slump in this offering this summer. It was entirely too low last month. The very heart of our work depends on this offering.

Pray for us and for the work.

R. G. LORD.

LOUISIANA CONFERENCE YOUNG PEOPLE'S DIVISION

The June meeting of the Hoyt M. Dobbs Union of Baton Rouge district was held June 5, at First Church, Baton Rouge, with around 120 present from Blackwater, First Church, Istrouma, Keener Memorial, St. Francisville, Slaughter, and Zachary. Tommy Thomas led the devotional, after which Vance McLean conducted the business meeting. The bauer was not awarded because of incomplete records. The July meeting will be a vesper service at Mt. Pleasant, Sunday, July 10, at 4 p. m.

The Shreveport City Union met Monday, June 27, at Bossier City, with an attendance of 87. Devotional was led by Rev. G. A. Morgan, of Mangum Memorial, from the text, "Seek ye first the kingdom of God." Besides the business session, several interesting reports were given from the Mansfield Assembly, after which delicious refreshments were served by the Bossier young people.

Bluff Creek Camp

Next week, the first of the summer camps will be held in Louisiana. From that time on, a number of other camps will be held. Dates will be furnished for Lake Arthur and Windywood later.

Bluff Creek Camp, in Baton Rouge district, will open July 12, and close July 16. This is a day shorter than in former years, but, also, the cost is less, the entire amount being \$5 for the five days.

The theme for the week is "God's Family." Vesper themes will be built around the general theme, "Living as Members of God's Family." "Children of the King," will be the theme for morning watch.

Rev. J. Henry Bowdon, of Pontchartroula, is director of the camp, and the faculty is as follows:

Rev. D. F. Auders, of Zachary, "Worship."

Rev. J. Henry Bowdon, of Ponchartroula, "Missions and World Friendship."

Rev. G. W. Dameron, of Jackson, "Citizenship and Community Service."

Mr. Ardon O. French, of L. S. U., "Recreation and Personal Development."

Miss Lillie Mae McQuaid, of Baton Rouge, "Organizing the Division."

This is a Christian Culture Camp, and one credit may be earned by those between the ages of 16 and 23 who do satisfactory work. For those in the southeastern section of the State this is a splendid opportunity of Christian fellowship, happy times, and worthwhile learning.

(A personal message: Please continue to send me your news, of unions or individual young people's groups, for this page, as that will still be part of my "job." Also write me your problems, your successes, and any thing with which you might need assistance. Together we will try to solve these difficulties. Together we can make this year now beginning a banner year for Christ and His kingdom. Let's do it! Are you with me? I am counting on you!

MARY SEARLES,

Field Sec., 323 Brice St., Baton Rouge, La.

Notice the label on your paper. If your subscription has expired please renew at once.

A LAYMAN'S VIEW

Editor, N. O. Christian Advocate—
I was very glad to see the stand taken by the Northern Methodists. It is gratifying to have them come "out in the open" and show their colors.

I had feared that our "higher-ups" in the Southern Methodist Church might rally enough of our influential preachers and lay members to stampede us into unification.

We can now draw a sigh of relief, for, after the action taken by our Northern brethren, Caunons may roar and lesser guns may rattle but our Southern Methodists will never consent to unite with them.

We can better spare them some of our "highbrows" than to enter into an alliance in which we will be outnumbered and outvoted when any question as to our church government comes up.

Yours very truly,

L. A. MAGRUDER.

REVIVAL AT MOORHEAD

The Moorhead Methodist Church has just concluded a very successful eleven-day revival. At the outset a huge gin shed was converted into a temporary tabernacle, and services were held twice daily. The meeting proved doubly successful in that the singing and preaching was done without outside help. Rev. H. H. Wallace, local pastor, did all the preaching and more sincere work has never been accomplished. The crowds reached as high as six hundred on evenings, and much lasting good was done. A number were added to the church on profession of faith, while many others expressed a desire to lead a better life. On many occasions confessions were called for and the response was surprising. Brother Wallace has endeared himself to all denominations of the community and everyone predicts that lasting good will be the result of this series of revival services.

B. D. McCALLISTER, Lay Leader.

BANKS MONUMENT

Dear Editor—I have been wanting to write a few lines to the dear Advocate for some time, but have failed to get it done.

I am getting feeble and see so much trouble; one of my daughters has been on her bed for almost nine months. May I ask each of you to join us in prayer for her healing, if it is God's will?

In the spring of 1930 I undertook to write each preacher in the Louisiana Conference and also some laymen a personal letter asking them to send me a little donation for the purpose of getting my husband, the late Rev. H. M. Banks, who preached the gospel for forty-odd years, a monument, and failed to get around, although I wrote quite a number and a few sent more than I asked for and in all I received \$26. Times were hard and my health failed, too, and I never finished writing my letters. So, if any of you who read this feel like you want to help me out in this it will be greatly appreciated; any amount you feel like sending.

I want to thank each and everyone who sent me a donation before. I have the \$26 I received, in the bank on interest, as I am anxious to get every cent toward it I can, for I feel that I haven't long for this world and I am very anxious to get the tomb.

After my husband's death it was one trouble after another—sickness and two other deaths—and I have failed to be able to get his tomb and it was suggested to me to ask the Conference of which he belonged for twelve years to help me. I will thank you for any amount.

The dear Advocate has been a visitor to my home for forty-odd years and I can't see how I am to be with-

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out it, but Mr. Editor you will have to discontinue it as I am not able to pay for it.

May God bless the dear old paper. It is getting better all the time.

Yours in Christ,

MRS. H. M. BANKS.

Chatham, La.

DAILY VACATION BIBLE SCHOOL AT LONG BEACH

A very successful Daily Vacation Church School was brought to a close in the Long Beach Methodist Church, Friday, June 17.

The school was directed by Miss Tommie Hall, of Bay Springs. She was assisted by Mrs. G. E. Allen, Mrs. S. G. King and Mrs. J. A. Klein, of Long Beach.

The enrollment reached 52 with an average attendance of 45.

On Sunday morning before the close of the school the children directed by Miss Hall had charge of the program of worship for the church school. They rendered a very fine program in a spirit of worship.

At the close of the vacation school on Friday the children invited their parents to attend and view the work done and also to see a playlet entitled, "Miss United States Goes Shopping." Refreshments were served to all present.

Children of the other churches were invited to attend the school and several came regularly.

Miss Hall was sent to Long Beach by the conference board of Christian education and she rendered faithful service. She is a splendid children's worker and an accomplished soloist and delighted the Sunday morning congregation by singing, "No Longer Lonely."

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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JULY 14, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

MY FELLOW MAN. There was a rap at the door. I answered it. There he stood. In a voice that sounded weak and sick he said, "I am out of work. I am shining shoes. Wont you let me shine yours?" Under his arm was his simple equipment in a cigar box.

He had come to my door to shine my shoes. "No," I said, "nothing this morning." But I never had had a shoeshine to come to my very door. "Thank you." And he started slowly down the steps while I, with a brisk step, turned to my work. Quickly I reasoned it all out. The city authorities had not given me his name as one needing help. I never hire anyone to shine my shoes. And above all this I was BUSY. Why I was getting out this number of the Advocate. Something struck me. I went back to the door. Shabby, shabby clothes, old and worn. He was limping, too. And his face looked tired and pale. But I turned back to my work. "He is just one of the many, these days, who pass my door." I could not shake it off. Later I rushed out to find him. Later. Too much later. He was gone. So I did as well as the Priest and the Levite who passed by on the other side, because they were busy being religious and had forgotten their fellowmen. The Samaritan has gone into the Kingdom ahead of me, and the "sinner" in the Temple has gone down to his home justified rather than I. God pity my poor soul if I don't learn how to help my fellows. And I have a long way to go; for I didn't even let him shine my shoes.

* * *

NORDIC SHRINKAGE. A statistician whose business makes it difficult to create excitement has discovered that by the year 2000 the white race will have reached and passed its maximum in numbers and that thereafter it will shrink more rapidly. Well, well, well. We have just 68 more years. Mighty gloomy outlook. Well, let's try to "rationalize" it and philosophize on it. Must take some action before it comes off. First, there is a whole lot that we can do in the time left to us if we start now. Second, we could spare a lot of those we now have unless they begin to improve pretty soon. Third, if we don't get busy upon the things that are clearly our responsibility we might as well check out before then. Fourth, God never has been dependent upon any one race for the carrying on of his affairs. Of course we have felt for many years that He was especially obligated to us "whites" to see us through, but there is nothing to that.

* * *

LOUIS BRAILLE, a Frenchman born the year Lincoln was born and dying in 1852, was blind almost from birth. He attended the Institute for the Blind in Paris.

He became a teacher. Then he erected a monument to his handicap taller than time. It was he who invented the Braille System of printing for the blind and unbarred the heavy doors that imprisoned in darkness those who have no sight and led captivity captive. What was that about the oyster giving up when he found a grain of sand in his shell to torment him forever? And Paul taking out when he discovered he had a "thorn in the flesh?" And Jesus turning back when he saw the Cross on his way? No, it was not like that. They say the oyster builds a pearl of his pain, and Paul found his strength made perfect in weakness, and Jesus shouldered his cross and planted on top of the highest hill of all

SIGNS OF THE TIMES

Dr. R. E. Smith, Contributing Editor

The most discouraging fact today is the disillusionment of youth. From our college halls pour each year thousands of keen-edged souls eager to serve—ready!

But the world meets them with the taunt. "We have no need of you! There are 8,000,000 too many of us unemployed already. You might go back to the farm!"

Yet the farmer says, "I can't use you—overproduction!"

So, at first bewildered, youth rubs its eyes, squints at the closed gates of Eden and the flaming sword revolving about the portals, then, seeing footprints of those who have succeeded in evading the guards and have sneaked in by devious scaling ladders—with a shout not of joy but of triumph, youth turns to procure its tools wherewith to negotiate the walls. What is more devastating to ideals than to be turned out of college and, idle, look over the walls of success and see inside in high posture those in church and state who have no fitness to be there?

time and died with a prayer on his lips for his enemies. What have you done with your handicap?

* * *

MR. G. BERNARD SHAW may make you wish to say, "O Pshaw!" at times, and there may be a lot of froth in some things that he says, but he also says some things that sober one. Above the riot of his discussion for cheerful living hear him after he has carefully canvassed the "noble experiment." "As far as direct results of the experiment are concerned, prohibition has proved absolutely and convincingly satisfactory. There are in every country people who have a peculiar distaste for established customs and institutions." But listen to this:

"There is a great movement today which has as its object to teach people that the body is the creation of the mind, and not the mind the creation of the body. If we, therefore, launch ourselves on this new current of opinion, which is a sane and healthy one, we might convince people not

that drink will do them harm or good, but that it is a disgrace that they should be incapable of providing their own high courage and high spirits, and have to rely on whiskey and the like to make them cheerful and jolly. If I were unable to do without drink to support me, I should feel indeed that my soul was a poor shriveled-up thing. That is the attitude of mind that people must be taught if temperance is to become a reality."

Why not put this up on the walls of our homes, schoolhouses, (especially Columbia University in the President's office) clubhouses and courthouses?

* * *

EVEN THE BIBLE, the "best seller" among books, has felt something of the effects of the depression. Sales during the past twelve months have declined about one million copies.

But do not be discouraged. During 1931 the "blessed book" was issued in eleven new tongues or dialects. It is now printed in a total of 655 varieties of speech. The great Bible Societies have been responsible for the wide dissemination of the Book.

But let us not be too much encouraged. The Bible is not being read, in some sections at least, and where you live may be one of these, so extensively as it once was. A Bible in the house in your own language is not enough. There must be a Bible in the heart if it is to accomplish its purpose.

* * *

\$1,000,000 in GOLD, one-fifth of the amount lost on the boat Egypt, off the coast of France ten years ago, has been recovered. When it was discovered that this amount had been retrieved, divers, with greatly renewed vigor, dropped over the sides of the salvage ship Artigilo II, to fish for the remainder. They have been four years in bringing up this amount. The cost of the project to date has been, in addition to the extremely hard four years work, two ships and the lives of 15 intrepid seamen?

What shall it profit a man if he gain the whole world and lose his soul? Of how much greater value is a man than a sheep?

The Kingdom of God has no greater rival than gold. Jesus recognized it and said, "God or Mammon."

* * *

"HE UPSETS THE WORLD" is the title of a book by Bruce Barton on the life and work of the Apostle Paul. Get it and read it. It is not a theological so much as a human and practical treatment of the man who, on so many occasions, got "battered up" for the Kingdom and climaxed his experiences by getting his head cut off. It is a most refreshing discussion. "A Failure at Forty" is one of the chapters.

SIDELIGHTS IN THE FAR EAST

BY BISHOP PAUL B. KERN

Calamities have their bright side. During the terrible days of last January and February in Shanghai our new Moore Memorial Church in the heart of the city on Thibet Road threw open its doors to receive refugees from the war area. No barriers of creed or wealth were imposed. The church took them in, rich and poor, Christian and non-Christian alike and ministered to them in the name of Christ. For weeks they housed and fed a thousand people who were homeless. Among the number were one hundred orphans. Classes were held for them every day and not a few were baptized during their stay in the Christian atmosphere of Moore Memorial. The Good Samaritan ministry of this great church has attracted city wide attention. Every Sunday morning her auditorium, seating over 1,200, is full to the doors. More than half of those present are young people. What a marvelous opportunity!

He Gave His Life For China!

You will recall the story of the young American aviator, Bob Short, who was killed while flying over Soochow in a combat with Japanese airplanes. His death has deeply stirred the Chinese nation and they have made quite a hero out of this daring American youth who gave his life for China. The body was held until the arrival of his mother from America and last Sunday the funeral was held in our Moore Memorial Church. The service was conducted entirely by Chinese, the English language being used throughout. It was the biggest funeral in the history of Shanghai. The church of course was packed but the crowd overflowed into the streets for blocks and the streets that the funeral cortege passed were filled to the limit for the entire two miles to the Hungjau airdrome where a special plot had been set aside as his resting place. Forty-five automobiles were required to carry the flowers to the grave. If it is a beautiful act to die for one's country, it may be even more praiseworthy to give one's life for another's country. The sacrifice of Bob Short is another tie in blood that binds China and the United States into bonds of everlasting friendship.

Progress Everywhere

I have just finished visiting the District Conferences of the China Conference. I wondered before I went what I should find as I went to these meetings because the war had disturbed conditions quite a good deal. I was much gratified. The Chinese elders had their work well in hand. Many revivals had been held and a large number of accessions on profession of faith were reported. Finances were up to the standard and everywhere a note of encouragement was sounded.

The awakening interest in religious education is most gratifying. Under the leadership of Rev. H. K. King, our new secretary sent out by the Boards of Missions and Education at home, real progress is being reported. A Standard Training School has been set up in every district for this spring and summer. The Church was ready for this move and is rallying to Brother King's leadership in a great way. Better days are ahead!

Good Country for Methodists!

Eggs, eggs, eggs! I never saw the like! China exports more eggs than any country in the world. Many of them come in powdered or frozen form to America. The cake from the baker's that you ate last Sunday may have had Chinese eggs in it. Several weeks ago on a trip in a river boat on the Yangtze we took on a shipment of eggs bound for Shanghai. I counted the baskets, inquired the average number to each basket and according to my figuring there were 961,000 eggs in that batch. All of them were probably collected from farmers in quantities of a few dozen. Recently the price has been down because of the war and we have been buying sixty eggs for a Mexican dollar which at the present rate of exchange is twenty-two cents gold. I am told that there is one company here in Shanghai that "cracks," that is, shells, two million eggs a day. In frozen form most of them are shipped to France and England.

In Soochow I went recently to a Chinese hatchery. I thought hatching eggs without the use of "the old settin' hen" was a kind of American device of recent origin. I thought it was invented

by Sears, Roebuck or something like that. This hatchery has been in this particular spot in full operation for eighty years and they told us that China had been hatching eggs by artificial means long before Christopher Columbus pawned Queen Isabella's jewels, or words to that effect. An American feels about as old as a baby chick whenever he gets to rubbing up against these ancient peoples. Well, I was telling you about that chicken factory. Just a dark, one story Chinese house rambling back in one old building after another, all fitted with queer contraptions shaped like an inverted pineapple built of mud and straw and about three feet high. They put a charcoal fire underneath and into the hollow place in the top they put several hundred eggs. Every egg is turned every five hours day and night. The temperature is tested by the touch on the hand or cheek. There is not a thermometer in the place. They run an unusually high average of successful hatchings, fully up to our American average and way ahead of the old hen. The man told us his total capacity at one time was between seven and eight hundred thousand eggs. Think of that many little baby chicks or ducks. Suppose they all took a notion to hatch the same day. I should say there was not a hundred dollars worth of total equipment in that whole place. China beats the world getting big dividends on small investments.

It Costs To Be A Christian

A Chinese Christian told me a good story the other day. Up in North China some years ago a merchant became interested in Christianity. He studied the New Testament and everything he could find that would tell him about the Christian religion. But he refused to become a Christian. He was honest and said it was too hard to live up to and would hurt his business if he did really take it seriously. Finally however he came under conviction and decided to take the venture. He was a merchant and one of the chief commodities he sold was salt. He had always been in the habit of selling a caddy of salt for so much money presuming to give his customer 16 ounces in each package. In reality there was only 14 ounces in the container and in addition to that the salt was mixed with dust and fine sand. But the salt of all the others was also adulterated so what could the public do? When he became a Christian he said: "This thing affects my business. I will have to give full weight and pure salt to my customers." That meant a higher price and so he lost nearly all his business for two years. But he stuck to his principles and the people gradually found out he could be trusted and today he has a virtual monopoly in his village of all the salt trade. There is an old text which, to be sure, we must preach with restraint, that says: "Godliness is profitable unto all things." It's true today as of old, in China as in America.

Nature's Dear Delight

You don't think of flowers when you think of China, do you? But you ought to see a Chinese garden. Every Chinese cherishes the hope that in his old age he may have money enough to retire and build a beautiful garden in which to spend his last days. Several days ago I was taken through one of these beautiful spots in Soochow. About four acres in area, it was a dreamland of beauty. Bowers of purple and white wisteria, gorgeous poppies, beds of specimen peonies, maple trees aflame with leaves of fire, rippling waterfalls, quiet lakes bordered with water lilies—try a beauty spot hidden away behind high Chinese walls. No one sees the Chinese garden except the family and invited guests.

Speaking of flowers, I wish you could see the campus of Soochow University in its spring attire. They love their beautiful campus and have worked hard to bring out its natural loveliness. The trees with their lacy foliage and the artistically arranged shrubs and flower beds combine to make a rare appeal. "Believe it or not"—I saw in bloom the following flowers and shrubs, larkspur, snapdragons (growing three feet tall), daisies, nasturtiums, bleeding heart, pansies, guilardis, golden glow, roses, (one Killarney four inches across and three inches deep), white syringa, pitaspora, star jasmine, sweet olive. And then just waiting around the turn of a few weeks were

madonna lilies, canterbury bells, shasta daisies, peonies, hollyhocks (eighteen feet tall), dahlias, cosmos, zinnias, asters, petunias. For this year the tulips have gone and with them daffodills, snowdrops, poet's narcissus, crocus, blue bells and hyacinths. Do you love trees that bloom? Here from January to April they are a riot of color. Plum, peach, apple, cherry, almond and apricot. The greenhouse on the campus will yield these treasures, chrysanthemums, cinerarias, begonias, freezias, fuchsias, geraniums, Christmas candle cactus, primulas and orchids.

Well, that will do or you will think I fell asleep and a dreaming in some garden of Allah!

Telling the Gospel to the Marines

By a queer coincident Uncle Sam is turning to Southern Methodist chaplains to look after the Navy Boys in this part of the world. R. W. Truett of Virginia and Randolph Macon College has just returned to the States after two years of notable service in Shanghai with the Marines. His successor is Chaplain J. H. Brooks of Mississippi, a Millsaps and Vanderbilt man who bids fair to be one of the most popular men in Shanghai. Stationed here also as Fleet Chaplain on board the flagship "Houston" is H. S. Dyer, an Emory and Henry and Emory University man and completing the list are Chaplains Thomas and Gatlin, both Millsaps men and stationed in the Pacific area. They are all worthy representatives of their nation and their Church.

Can You Beat This?

We have just finished our first District Standard Training School in China under the direction of our new Secretary, Rev. H. K. King. And it was a great start. Doing regular work under accredited instructors with practically the same requirements as those in the Church at home, we awarded 176 certificates to 145 individuals. The enthusiasm was unbounded for this new work and the co-operation of the presiding elders and pastors was given wholeheartedly. Our best men and women are teaching and every church in the Huchow and Nanjing district was represented.

Doing The Impossible

I was really thrilled recently by an address I heard from the general director of the China Inland Mission regarding the work of that great body of missionaries. You will recall that that is the group that looks back to Mr. and Mrs. Hudson Taylor as their founders. They go largely by faith and men and money seem to come as the answer to prayer and earnest supplication. While our Boards have been constantly reducing the personnel in these fields the China Inland Mission has been constantly increasing theirs. Two years ago they asked the home churches for two hundred new missionaries. It looks like an impossible request. But "nothing is impossible with God." Now the last of these two hundred has reached China and is at work. They have sixty new missionaries in one language school. Eighty new workers went into the interior of China in the spring of 1931. Six new missionaries are leaving this month for Chinese-Turkestan, one of the most difficult mission fields in the world.

Is the China Inland Mission getting ready to give up the task in China? Well, hardly. Why cannot we, with our vast resources carry on in the same sacrificial spirit? Echo answers, why? "The harvest truly is plenteous but the reapers are few." "O, ye of little faith."

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

I have felt all the time that some day a far-seeing man would place in the hands of our people an interesting Journal that would tell in a convincing manner of the Missionary work of the church. Isn't the "The World Outlook" a joy? Sure the Acts of the Apostles have not been completed, but the Holy Spirit leads on. The Christian life and work is real romance; it is joy to make some sacrifice for the cause of Christ.

Our missionaries have the deepest abiding spiritual joy.

* * *

This is such a noisy world. The din of it often drives out the quiet voice of the spirit. We need to be quiet a while and listen. Just to go off in a quiet room and sit alone is so beneficial not only for the nerves but for the soul as well. Our churches are too noisy; most of our music is for stirring the nerves of the people rather than quieting them for peace and rest. One lady told me once that she liked to come a good while before service and just sit quietly in the church where she could meditate. Jesus felt the need for it and often went away from his closest friends to be alone with God.

"And so I find it well to come
For deeper rest to this still room:
For here the habit of the soul
Feels less the outer world's control;
And from the silence multiplied
By these still forms on every side,
The world that time and sense has known
Falls off and leaves us GOD ALONE.

* * *

It seems to me that we are missing the mark in not being able to teach our people to use their Bibles as help in everyday life. So many are afraid of it; many read it when they were children, but never read it now; it is too often that adolescence brings an end to Bible interests; the superficial scanning in early childhood leaves it as a book already read but no longer interesting. It is true that it will cut deeply in the sinful heart and will convict any soul that is rebellious. But isn't that a part of its far-reaching spiritual value? It also delights the obedient heart and it strengthens the inner life and purposes. This brings such a responsibility on ministers, parents and teachers in the church.

* * *

Let us be careful and not swing too far away from the recognized evangelistic life and work of our church. It is true that some "High-pressure Methods" are not the best for this time; and it is also true that Methodism has a responsibility to preach the gospel to the masses of people who will never come to our Sunday schools or our regular services. They will hear the gospel when a genuine revival is in progress. We are going through a period of purification in methods. The real spiritual evangelistic preacher or pastor will stand; but the man who had no stock in trade but a few harrowing illustrations and a worn out experience will find himself left. The church demands a living ministry and well it does, for that is all that will give life. There never was a better time for evangelistic pastors than right now. People are hungering for the gospel from the lips and heart of men who love them and have an interest in their souls' salvation. This should be our best year for winning souls for Christ. Let every pastor even if he is not accustomed to preach in revivals warm his own soul and point the people to a Saviour who can save to the uttermost.

* * *

We have heard a great deal about taking care of our children in the church, but do we hear so much about taking care of our old people? So many people run over them and neglect them. Many churches do not have classes in Sunday school for them. So many of them can't hear what the pastor says, for their hearing is not so good and then their eyesight is failing also. What a blessing it is for a church to have some faithful old people to be always right in the heart of the church life. Many of them know more about real religion than this younger group will ever know. Let us take care of our old people.

"WORSE THAN PROHIBITION!"

By Rev. Arthur Madison Shaw

I have read the statement from a psychologist, that by gazing intently, steadily, persistently, at a blue flame, one may hypnotize himself as completely as any mesmeric expert could do it; and it is said that by letting water fall, one drop at a time at regular intervals, on the forehead of a suspect, innocent men have been tortured into confessing the grossest of crimes. Arthur Brisbane and other journalistic mesmerists have induced their readers to look so intently at the blue alcohol flame of one gigantic falsehood—namely: that the Eighteenth Amendment has given us the bootlegger and gangster, put five speakeasies

where there was one saloon, and made drunks and rowdies of most school boys and girls—that they have hypnotized many, possibly including themselves, into believing what every well-informed normal person should know for what it is: a most palpable lie!

And wet politicians, columnists and magazines have kept a steady dripping of liquid propaganda bombarding those who look to them for guidance, until even the hard head of John D. Rockefeller, Jr. has been softened, and not a few erstwhile prohibitionists show signs of readiness to confess the crime of helping to fill the land with lawlessness! And it must be confessed that the most effective untruth that is being used has been inadequately met by the friends of prohibition. For, no matter how cogent your argument may be, nor how well supported by evidence, it will not avail if it is merely negative. Over against any and all lines of negative proof, stand the positive facts: that we are experiencing the worst crime-wave in our history; that, with many, moral standards have collapsed; and that the rise of this new impetus toward moral chaos and universal wreck coincided closely with the outlawing of the liquor traffic. Riveting attention upon this undisputed fact, that soon after prohibition came, criminal activities which were already in motion began to gain momentum; and evils once confined largely to the underworld began to appear among the people and have spread until now we may find them almost anywhere; many conclude that the change is all due to prohibition, and that, therefore, prohibition is itself a great evil.

That this is a colossal delusion inspired by the devil, is very clear to any sober mind that will think the matter through in the light of the numerous other agencies which began to work about the same time. Do people forget that, for several years before prohibition, the movies had been educating childhood and youth in the long-drawn passionate kiss and lustful embrace; suggesting to the young, and the not-so-young, the thrills of triangle adventure; enacting bandit roles for the entertainment of small boys; and bringing the explosive fumes of bar-rooms and the putrid atmosphere of brothel and slum into touch with the fiery imagination of youth?

Do we forget four millions of young men, taken from home, wrenched out of life's orbit, played upon in camps by jazz music and jazz ideals, and preyed upon by feminine parasites in and around the cities; two millions shipped to foreign countries to learn from the statesmen of the world how cheap and meaningless are the rights of life, liberty and property; and to exchange ideals bred in American homes, schools and churches for those of Continental Europe where militarism is glory, atheism is culture and loose morals are freedom? Was it humanly possible that a disregard for life, property, virtue and morality should return with none of these young men?

Then, look at the demoralizing effects of war itself. The James and Younger bandit gang, the Sam Bass gang, numerous other robber gangs, the horrors of Carpet-bagism, and forms of local terrorism and ruffianism in many communities, were elements of the Civil War's aftermath. Such evils inevitably follow wars.

Do we forget the effect upon the confidence of our boys, when they learned of the swollen fortunes amassed by profiteers at home, while they were floundering in the blood and mud of the trenches? Do we forget the reactionary propaganda of partizan politics and vested interests, which made President Wilson a casualty of the war; and the smoke-screen of hypocrisy under which cabinet officers and other high officials betrayed the country and broke its laws—and the loss of faith came to a nation shocked into disillusionment?

Do we forget how, following the war, the stream of poisonous literature was suddenly swollen, and in Wampus Cat, Whiz Bang, Gangland and Crime stories, and putrid "Confessions," carried whirlpools of filth into millions of homes? Or, how, by means of motor car, picture show, improved highways and radio, the city has come to the country, bringing a little of its best and nearly all of its worst into the rural home? Or how high wages and much money in irresponsible hands, for a dozen years quickened the pace of every form of iniquity and folly?

Now, which of these influences—except the plentifulness of money—was brought about or intensified by prohibition? Not one. Would the movies have been cleaner, or the press more wholesome, with liquor dealers exploiting every advertising agency open to them? Would the radio be more decent with comic artists ballyhooing whiskey along with cigarettes? Would autos and highways be put to less evil uses or furnish fewer disasters, with licensed saloons in every

considerable town? Would abundant money have been better used had we had saloons? Would predatory wealth have been less greedy? Would elections have been fairer, city governments cleaner, or state and national officials less corrupt, with the gigantic liquor interests bribing and browbeating as they used to do? Bah!

There have been plenty of things to make conditions bad, and they are bad enough; but any man who uses his head, both to remember and to think, knows that without prohibition they would have been incalculably worse!

POETICAL THOUGHTS

By Mrs. George S. Brown

"They went forth and entered into a ship, and that night they caught nothing. But when morning was come, Jesus stood on the shore. St. John, 21:3-4.

COMPENSATION

Only an empty net when morning dawned,
After a long night's toiling, nothing gained!
Weary in body, cold and sorrowful,
Shoreward the fishers turned their boat again.
Softly o'er Galilee, the light of day
Shone in the Eastern sky; the stir of life
Sounded along the shore, and now and then
Voices of other fishers reached the ear,
Telling of their success and counting gains,
Slowly the little group haul down their sail,
Quiet with disappointment. They had failed!
But as they neared the shore a form appeared,
Phantomlike in the early dawning light.
And in their weary hearts the Saviour spoke
All unexpectedly! How did their souls
Thrill at the sound of His dear voice again,
Bringing the memories of old days surging back—
Those hallowed days with Him on Galilee!
Thus, amid failure, when their hearts were sad,
Jesus Himself appeared to them again.
So may our disappointments prove to be
Our opportunity for finding Him.

—Esther Trowbrige Gatlin.

Did you ever go fishing, and though you had rigged the best of lines, had the finest fishing tackle to be bought anywhere, seined for the nicest shrimp and everything seemed just exactly conducive to a big catch, still you caught nothing worth while? To make matters worse, right across from you, from a boat almost touching yours, men were hauling in fish as fast as they threw out their lines. You may move your boat, and change your hook, still you toil in vain. It is disappointing! Like so many things, it can't be accounted for in any way. If it is just a fishing jaunt for pleasure and for the fun of the thing, it is, of course, disappointing, but can be borne with a good grace. Some times though, as was the case with Christ's disciples, people fish for a living and these men were indeed sorrowful when they toiled all night and yet caught nothing. So it is with so many things in life. We put our best efforts into some thing. We are conscientious, we are painstaking. We do our very best and yet we fail. We see men all around us who do not appear to work half so hard and yet all they touch turns to gold. We see those who do their tasks in a half-hearted way when we have poured our whole souls into ours and yet they are promoted and we lose out. If we are seeking appreciation, like gratitude, it's the rarest of virtues. Our very lifeblood does not seem to count. It is hard, it is unjust, it is cruel.

We can't reason it out. However, if we have done our very best, there is One who knows, and just as all unknowingly, He stood at the side of the despondent disciples when they were so weary and worn, so He stands by us during our trials and disappointments. Amid failure, He is there in our midst. Our sorrows, our failure, our gloom, bring us close to Him and He who understands all our troubles and trials can and will make them change into blessings for His tender mercy is toward all them that love Him and keep His commandments.

MILLSAPS SYSTEM IN OPERATION

Development this summer of the curriculum in Whitworth College, Brookhaven, and in Grenada College, Grenada, to conform with the courses of study at Millsaps College, Jackson, will result at the opening of school in September in the operation of the new Millsaps System

of Colleges, conducted by the Methodist churches in Mississippi.

The new system, adopted by the Boards of Education and the college boards of trustees, places the two junior colleges for girls under the supervision of the Millsaps College board of trustees, thus bringing together under one head the three Methodist educational institutions in the state. President D. M. Key, of Millsaps, is, under the new system, also president of Whitworth and Grenada Colleges.

Consideration of this plan to unite the Methodist colleges in Mississippi was begun by a joint commission appointed by the Mississippi and North Mississippi Conferences at their last annual sessions. With the assistance of the General Board of Christian Education, the commission, after several meetings, secured a survey of the entire college situation in the state. Dr. Warren Brown, formerly of the faculty of the University of Chicago, now executive secretary of the Liberal Arts College Movement, conducted the survey, recommending a plan for the unification of the three colleges.

The plan of operation is not new in the close association of Whitworth with Millsaps; for a number of years the young women from Whitworth, upon completion of their sophomore year, have entered the junior class at Millsaps and been awarded their degrees from that institution.

As a result of the consolidation of the three colleges there will be a drive for funds to insure the successful operation of the plan adopted by the Conference Boards and the college boards of trustees.

PASTOR'S AND CHURCH WORKERS' CONFERENCE, DEASONVILLE, MISS.

The Northern Group of Pastors and Church Workers of the Jackson District met in Deasonville on the Vaughn Charge June 23, 1932. Sessions from 10:00 a. m. to 3:00 p. m.

The following program was rendered. Rev. O. S. Lewis of Canton acted as Chairman.

"Lead On O King Eternal" was sung. Rev. L. D. Haughton of Benton led the Devotions, reading the Twenty Third Psalm and bringing a helpful message from the Psalm.

"My Faith Looks Up to Thee" was sung. Rev. O. S. Lewis of Canton spoke on "Our Church School Literature."

Rev. M. H. McCormack of Eden spoke of "The Advantages for Pastors and Laymen at the Seashore Methodists Assembly."

Prof. D. M. Key, President of the Millsaps System of Methodist Schools of Miss. spoke on "Our New Educational Policy."

After a short recess, "He Included Me" was sung, and Rev. G. H. Thompson of Yazoo City read Isaiah 66:4 and other passages and preached an inspiring sermon, and pronounced the Benediction.

Announcements were made and an Old Fashion Dinner on the Ground Feast was spread on a table just back of the church in the spreading shade of the giant trees, where all enjoyed a social hour and good things to eat.

All were called together again by singing "Near The Cross." Rev. W. J. Walters of Camden led the Devotions, reading the Twenty-third Psalm and bringing a helpful message. Andrew J. Boyles of Flora led the Prayer. "Savior Like a Shepherd Lead Us" was sung. O. S. Lewis of Canton; P. H. Grice of Madison and Andrew J. Boyles of Flora all spoke of the present day evils, problems and helps of the day.

The second Thursday in September was set for the next regular meeting of the Group, Madison as meeting place.

Miss Lizzie Murphy spoke on the Octagon Soap Wrappers and the Methodist Orphans Home Proposition.

After some announcements a rising vote of thanks was given the Vaughn Charge, Brother H. S. Westbrook and the ladies serving and entertaining so splendidly.

The Doxology was sung and the Benediction was pronounced by Rev. G. H. Thompson of Yazoo City. Andrew Boyles.

A MESSAGE TO THE CHURCH

The unified program of Christian education of our church is a statesmanlike plan which has as its object building into the life and character of the American people the principles of sound culture and Christian character essential to the perpetuity of our free institutions. The success of this plan will make our Church one of the most

creative agencies among the constructive forces of the nation. While we must not fail to emphasize personal and mass evangelism, we are coming more and more to see the supreme importance of the place of Christian Education in our work. Even now it brings into our Church a large per cent of our membership.

Your General Board is carrying out in every way possible the legislation providing for the merging of all the agencies of Christian education. The success of this legislation depends largely upon our putting it into immediate operation. In this communication we are bringing to the attention of the Church some of the difficulties with which we are meeting. The fact that several of our annual conferences have institutions which are heavily involved in financial obligations which obligations have in turn fallen upon the annual conference for payment constitutes a serious handicap to the program of Christian education. In some cases the annual conferences are permitting these debts to seriously cripple the new legislation. Two or three conferences, however, with such obligations have declined to allow these heavy debts to interfere with the adequate financing and leadership of the annual conference board of Christian education. The leaders in the annual conferences thus handicapped should study with care their problem and find some way of providing adequate funds and competent leadership to carry on the program of Christian education.

Another embarrassment that is more wide-

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For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

PROTECTION
AGAINST OLD AGE

spread is that certain Conferences are allowing the depression to cause them to cut deeply the assessment for the Board of Christian Education. Certain budget committees have disproportionately cut this board because they are of the opinion that though taking the place of three old boards this board can carry on its work on far less money. It is true that the General Board is making every sacrifice possible and has cut the overhead expense nearly one-third, but the annual conference boards are not able to carry on this program without adequate leadership. Conference officers are urged to make a thorough study of this problem and see to it that means are provided which will enable this program so basic in the life of the whole Church to be carried forward. Retrenchment at this time when the legislation is just beginning to function will be far more serious to the Church than if it should come later after the program has become well fixed in the thinking and activities of our people.

We understand the distressing conditions that prevail throughout our Church. We sympathize deeply with our pastors and people in the heroic efforts which they are making to "carry on" in

these times of stress and strain. However, it is our considered conviction that this program will do more to stabilize the life of our people and to advance every interest of the Kingdom than any other single agency of the Church.

WM. F. QUILLIAN,
E. D. MOUZON,
J. H. REYNOLDS,
Committee, General Board of Christian Education.

COLUMBUS DISTRICT CONFERENCE

Under the co-presidency of Bishop Collins Denny and Dr. V. C. Curtis, P. E., the 62nd session of the Columbus district conference met in Brooksville, Miss., on June 1.

The conference was delighted to have Bishop Denny in their midst. Mr. S. J. Glenn welcomed the conference to Brooksville. The preaching was ably done by Bishop Denny and Rev. J. T. McCafferty, of Kosciusko.

The following conference departmental representatives were present: Reverends R. G. Lord, A. T. McIlwain, A. Y. Brown, Mrs. C. A. Pilkerton, district secretary of W. M. Society, reviewed her work.

Muldrow Nash Howell and James Ezra Hodges were licensed to preach.

The following were elected delegates to the Annual Conference: J. H. McKinnon, Ackerman; Mrs. J. T. Lee, Louisville; H. E. Sanders, Longview; N. C. Oakes, Starkville; F. S. Jackson, Brooksville; N. D. Guerry, Artesia; James Faulkner, Sessions; W. S. McAllily, Louisville; Mrs. S. L. Pope, West Point; Mrs. R. G. A. Carlisle, Cedar Bluff; A. W. Garner, Mississippi State; Mrs. B. M. Howorth, West Point; Mrs. C. A. Pilkerton, Artesia; Rev. A. P. Stephens, Kosciusko; Mrs. H. F. Brooks, Starkville.

Mr. J. H. McKinnon was re-elected district lay leader. W. S. McAllily and N. C. Aakes were elected associate lay leaders. Starkville was selected as place of next meeting.

The conference was deeply indebted to Rev. J. E. Lawhon and the people of Brooksville for their kindly and courteous entertainment.

Under the skillful engineering of Dr. Curtis, the conference moved to a happy conclusion on the afternoon of the second day.

C. L. ROGERS, Sec.

DR. THEODORE COPELAND PREACHES IN MISSISSIPPI

The writer had the privilege of attending one night at Woodville, Miss., where Rev. M. M. Black is pastor, the twelve-day meeting conducted by Dr. Copeland, of Dallas, Texas. After closing the Woodville revival Dr. Copeland accepted an invitation to accompany the writer and preach in his stead the following Sunday morning at Port Gibson, and Sunday night at Crawford St. Vicksburgh. At Woodville were some accessions to the membership, and at all three places the congregations were delighted with Dr. Copeland's personality, and blessed by his message. He takes pride in always leaving a congregation for whom he holds a meeting in better condition spiritually and financially than he found them. Money for himself he never mentions, leaving that entirely to the voluntary offerings at the close of the meeting. He is a lover of his fellowman, and desires the success of God's Kingdom work.

Any pastor and church may know that their interests are perfectly safe in Dr. Copeland's hands.

HENRY G. HAWKINS.

Vicksburgh, Miss.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The appropriations committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Friday, August 26, 1932, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the general board on or before August 20, 1932. No application will be entered on the calendar after this date.

T. D. ELLIS, Sec.

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

WE HAVE SIGNED UP FOR THE WAR

The action of the Democratic convention in the adoption of its platform and the raucous and militant sentiment abroad in our country for the return of liquor is the call to arms to all followers of the "stainless flag" regardless of party or church affiliation. Let us face it frankly and unafraid, welcoming it is an opportunity to test for our time the moral and spiritual stamina of our people.

We should begin with a day of repentance that we regarded too lightly the victory of those who have gone before us. We should repent that we have relied so much upon legislation as such and not the spirit and effort that brought it about. We should repent our neglect of our educational program forgetting that a new generation had appeared on the scene. We should, with open eyes and scientific thoroughness, look again upon the conditions produced by liquor in a day when it had the protection of the law and a measure of respectability. Not only so, but we should look carefully upon the changed conditions of our own times that are rendered manifold more hazardous with such a force released among us again regaining for itself such regard as legal protection might provide.

As we go again to battle we should canvass thoroughly the strength and tactics of the enemy. Let us not be deceived into thinking that the foe is any more disposed than usual to fight a clean and fair fight. And let us not be fooled as to the odds to be faced.

Two types of people want the return of liquor. Those who desire it to drink, and those who wish to accumulate wealth by its sale. Neither of these has any serious regard for humanity's higher welfare. These two drives in human nature, appetite for drink and greed for gold, have ever ignored the primary claims of humanity. They are akin to those forces in animal life that make it blind to other and more important factors. They blind men to spiritual values and human well-being.

And we may be well assured that the method of attack will be of the most disreputable sort. There is nothing to support any claim that those desiring the return of liquor have in any sense reformed. By a great man who led in the earlier fight for prohibition it was said, "The saloon cannot be reformed; therefore it must be destroyed." And let us not be deceived as to what is desired. It is not beer, but a free flow of the curse that has always exalted itself above everything decent even though it seek every possible appearance of decency.

Falsehood and money will be mobilized for the promotion of the repeal of the Eighteenth Amendment. Bribery has always been an acceptable tool of the trade. Those contending for the maintenance and enforcement of the amendment and its supporting legislation will need, as always, to be as wise as serpents and as harm-

less as doves as they go into the fight. Good people should be no longer gullible in their habitual effort to give all their dues. The children of light must be just as wise as the children of this generation, for our work is not that of a generation but the timeless one of generations.

Having correctly and fearlessly sized up the enemy, we should canvass our own resources. Let it be remembered that the issue is not partisan and not wholly political. It is the issue of right and wrong, the issue of human slavery and human freedom. For us it can never be a selfish fight. What we seek in this we seek for all men including the foe. We would preserve that that will bless all others as much as ourselves.

With the help of Almighty God we refuse to consider the repeal of the amendment that is as much a part of the Constitution as any other piece of legislation.

OUR WEEKLY PARTY

Mr. Chalmers, our manager, is very kind, and there was a tone of deep regret in his voice when he said, "Mr. Editor, I very much appreciate all your friends who meet you in your column, but you'll have to take up less space. You know we have had to move into a smaller house." You will understand, then, if we cannot have as big a party as we used to.

Mrs. J. L. Scruggs, Lauderdale, Miss., has sent in some subscriptions. We appreciate them.

Rev. C. F. Sheppard, Hornbeck, La., delivered the commencement sermons at Florien and Mt. Carmel, and the class address at Peason, La.

NOTICE TO CONTRIBUTORS

In view of the limited space under which we are compelled, by action of the Publishing Committee, to operate, we request regular contributors and departments to condense their material as much as possible.

Please be patient with us while we are becoming adjusted to the new arrangement. We shall take care of the difficulty in a short while.

D. B. RAULINS, Editor;

C. M. CHALMERS, Manager.

"We are enjoying your editorials," says Mrs. Eugene L. Reid, Magnolia, Miss. Thank you, Mrs. Reid.

"I love my church paper," is the word Mrs. Ella McDonald, Minden, La., uses in her letter of renewal.

J. S. Talbert, Liberty, Miss., renews, signing his name, "an old subscriber." We love these old friends.

Some subscriptions came in over the name of Rev. C. L. Rogers, pastor, Central Church, Columbus, Miss. We don't know Brother Rogers right well yet. We are glad to have him with us today.

A good vacation Bible school has been going at our church at Logansport, La. They held morning and afternoon sessions. There is much good in these vacation schools. Let's have more and better.

"I cannot do without the dear old Advocate. I have been reading it since my childhood. All my married life it was a very welcome visitor to our dear parsonage home. It is a great paper. Mrs. R. M. Evans, 821 Vandorn Ave., Holly Springs, Miss."

Dr. Gerald F. Winfield, son of Dr. and Mrs. G. F. Winfield, Whitworth College, was recently assigned a post in China by the Presbyterian U. S. A. Board of Missions. Young Dr. Winfield and his wife have our strongest good wishes.

Mr. S. A. Alexander, Greenwood, La., brother-in-law of Dr. A. S. Lutz, a layman prominent in the interests of his church, suffered a stroke from which he died last Sunday. Our sympathy and prayers for the bereaved.

Rev. Guy M. Hicks, pastor at Mansfield, La., has been a very busy man. Even now he is engaged in a protracted meeting at his church with Rev. J. T. Harris, pastor, Felicity Church, New Orleans, leading the singing. But he sent in some subscriptions.

We had a letter from our friend, A. M. Mayo, of Lake Charles. He is one of these unlicensed preachers of spiritual prosperity. On his letter

was a sticker saying, "Keep and Enforce Prohibition," and the words were on a background of Red White and Blue.

Rev. Percy Vaughan, Roxi, Miss., assures us of loyal support of the Advocate on his charge. We trust that his work may prosper, and that through all difficulties there may shine the light of a new day.

The editor had a good visit with Dr. and Mrs. R. E. Goodrich and Mother Goodrich at the home of Dr. R. E. Smith, Shreveport, the other day. Dr. Goodrich, who is now pastor of our great First Church, Birmingham, remembers with great appreciation his Louisiana friends.

Do you think as often as you should of that company we call our superannuates? One of them, Rev. F. M. Sweeney, Franklinton, La., a great friend and supporter of the Advocate, was recently in Touros Infirmary, New Orleans, for treatment. Call his name in your prayers.

Let us get together on this Prohibition question. We just can't feel that any of us will allow a wall for the protection of our homes and country, built at the cost of a hundred years of sacrifice and prayers and toil, to be broken and swept away. Let us prepare, pray and push.

From the "Postal Service" published by Rayne Memorial Church, New Orleans, we learn that the pastor, Dr. W. W. Holmes, for nine successive Sunday nights, will make the lovely memorial windows of the church the background for his sermons. Does a church window let anything into your soul?

The Publishing Committee, looking towards a wider field of usefulness for the Advocate, have authorized us to accept new subscriptions for the balance of 1932, a period of six months, at the astounding low price of fifty cents. It is hoped that the pastors will seize upon this opportunity to introduce their church paper to as many of their members as possible.

Miss Julia Reid, missionary to Cuba, and Mr. Moises Boudet, one of the native workers at our mission, were visitors in this section recently. Mr. Boudet, who resigned a position which paid twice as much as the work at the mission, made a very deep and favorable impression upon the people he met while in the states. Miss Reid is home on furlough.

The day is nearly on us when our churches will demand that the ministers who try to lead them shall be well informed on all the plans of the church for the best conducted Sunday School work. It is a shame when we see a church being directed by a pastor who takes no interest in the growth of his church work. A man who gives his life to the ministry should study to know what his church is doing.

Rev. W. F. Henderson, Jr., pastor at Athens, La., reports that he has come on a copy of the Discipline of 1858. In it he has found some interesting questions. Dealing with the matter of a preacher's duties these two with answers are given: "Why are we not more knowing? Answer: Because we are idle. Why are we not more holy? Answer: Because we are enthusiasts, looking for the end without the means." Now, what do you think of that?

If the majority of the 2800 subscribers of the Advocate whose subscriptions have expired would, upon reading this, forward to our office immediately their renewal of \$1.50, all possibilities of "Enforced Suspension" of the Advocate would be knocked sky high, and we would be able to again publish the paper in 16 pages. Refer to the label on your paper—if the date thereon is past, won't you send us your check to cover your renewal NOW? Thank you, for we know you will.

This editor was originally a dirt farmer. You can appreciate his pleasure at receiving a letter, at the head of which was this, "Korntosle Farm." Why, we could smell the corn growing, and down the rows a distance we could see watermelons in the morning dew. This is the letter: "Enclosed is two one-dollar bills for my renewal. Thought awhile I couldn't come, but the rumblings of his Satanic Majesty's hosts at Chicago and elsewhere tell me I may need the old life-long friend that has been so true all these years. So send me two-dollars worth of the Advocate. E. P. Harper." You are right, Brother Harper. Let's load for bear.

NOTICE, MISSISSIPPI CONFERENCE

There will be a meeting of the executive committee of the Mississippi Conference Board of Church Extension, at Capitol Street Church, Jackson, Miss., Friday, August 5, at 2 p. m.

W. M. WILLIAMS, Chairman.

CLIP THIS OUT

Dr. R. E. Smith

Hooray once more for Lindbergh! This new organization of young wets—calling themselves "the Crusaders"—sent a committee to ask the Lone Eagle to join. Coolly but politely refusing, Lindbergh said, "Gentlemen, I'll not even discuss the matter with you!" Now, that was news—but you didn't read it in the big papers. Why? supposo Lindbergh had smiled—and joined! His smiling acceptance and the faces of the committee would have beamed on you from front pages as you ate your morning oats. That reminds me: You saw a picture of a lot of women in Washington, on the steps of the capitol, with banners asking for repeal, etc. But—you didn't see a picture of a crowd of women, the next week, on those same steps, three times as many women asking enforcement and no repeal! Why not? It happened, and it was news.

By the way, there's a new organization for young dries. It is called "The Saracens." Its purpose is to offset the wet "Crusaders." As in the Middle Ages, it is to be a battle royal it seems. Certain tactics of the women's organization for prohibition reform are said to be most unfair. Soliciting signers, they induced many dry women to join by playing up the word "reform" so that it seemed to be a dry movement. Not until later did the unsuspecting victims learn that their names were being used to swell the ranks of a wet organization! True, most everything needs reform, but repeal is no reform!—Shreveport Journal.

REVIVAL AT COAHOMA

Recently we held a revival at Coahoma. Rev. A. P. Stephens, of Kosciusko, did the preaching most acceptably. Brother Stephens is a ge-

She Had Nervous Prostration



"It helped to Save My Life"

"I REALLY believe that Lydia E. Pinkham's Vegetable Compound helped to save my life. Owing to bereavement I was reduced to nervous prostration. I could hardly bear anyone to speak to me and I had to lie down most of the time. Nothing seemed to help me until I read about your Vegetable Compound. From the very first it helped my nerves and I slept better. Your medicine is all you claim for it."—Dora Hohstadt, 220 North Main Street, Memphis, Missouri.

Lydia E. Pinkham's
VEGETABLE COMPOUND

nus in music and art. He is sensible, safe, and altogether winsome. He leaves no bad effects behind for the pastor to overcome. He is a lovable, fine soul. We had thirteen accessions to the Methodist church and three gave their names to join the Baptist church.

For two weeks we made an effort to have a revival at Jonestown. Brother Carl Wasson, of Marks, preached three times, Brother L. P. Wasson, of Clarksdale, preached fourteen sermons of power. We prayed, exhorted, preached and did all we know how to do the best we could, but no visible results. We propose to keep busy to the last day. Members of the church were lifted to some extent. Surely the day is not far distant when we are to have a widespread genuine revival of high and holy living. To this end we are praying and laboring.

R. H. B. GLADNEY, Pastor.

PERHAPS HE IS STILL RUNNING

By Rev. H. H. Ahrens

A young New Orleans woman returning from a night mid-week service at her church where the Ninety-First Psalm was the subject of the leader's remarks, was especially impressed with the speaker's interpretation of the fourth verse: "He shall cover thee with His feathers, and under His wings shalt thou trust."

Arriving at her corner, she left the street car and began walking hurriedly towards her home. Her way led past an up-town cemetery at the far corner of which she was attacked by a negro highwayman who attempted to wrest her purse from her grasp when suddenly she thought of the evening's lesson and in her bewilderment screamed: "I am covered with feathers! I am covered with feathers!"

The frightened bandit gave one look at the trembling woman and ran away fast enough to secure Olympic honors and no doubt the verse is now the young woman's favorite.

BIG REVIVAL AT CHATHAM, LA.

On Saturday night of June 25, one of the most successful revivals ever held in the Chatham Methodist Church came to a close. This revival was conducted by Rev. Robert M. Brown, P. E. of Ruston District, and Rev. M. L. Lee, of Eros, La.; the song service and music and children's work was in charge of Prof. Henry G. Riser, evangelistic musician of Ruston, La.

The people of Chatham are speaking in highest terms of the work done by this gospel team in their effort of extending the Kingdom of God in the M. E. Church of Chatham. The interest grew from the very beginning, and despite the fact that the last night was Saturday night the church building was filled to its capacity.

Mr. Riser did a great work among the children and young people, and they all learned to love and adore him and were very sorry to see him have to move on. Prof. Riser's group of children and young people quickly enlarged from 10 members to 200 members, which was the estimated number in his group on Saturday night (the last night).

Prof. Riser was greatly assisted in the musical side of the revival by the Chatham Quartet, which is composed of Garland May, Elzie Smith, Curtis Shell and Garland Shell. Mr. Garland May is the manager of the quartet and he gave wonderful co-operation during the meeting. On Sunday, June 26, a sacred musical program was broadcasted from radio station KMLB at Monroe, La., from 11:30 a. m. to 12:30 p. m. The program could not have been improved upon.

The members of the Chatham church are longing for the time to arrive when another such revival can be conducted among their people.
REPORTER.

VAN CLEAVE METHODIST CHURCH

A series of revival services was begun June 3, at the eleven o'clock hour. The stewards and Christian board of education had asked the pastor, Rev. E. D. Simpson, to do the preaching and Mr. L. E. Havens to lead the singing. They were both at their best and we feel our church is stronger in its spiritual life as a result of the fine, strong gospel messages brought us each morning and evening.

Everyone entered into the meeting whole-heartedly, and though showers were frequent on the outside, showers of blessings were enjoyed by all that asked through song, prayer and the wonderful messages to us.

Respectfully,
MRS. N. W. RAMSAY,
Sec. Christian Bd. of Ed.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MINNIE BROWN WRENN was born in Summerfield, Ala., June 22, 1861, and departed this life at 7:30 o'clock Monday evening, May 30, 1932, at the family residence, 2904 Catherine Street, Shreveport, La., lacking three weeks of being seventy-one years of age. She was the daughter of the late Rev. J. M. Brown and came with him from Alabama when he transferred to the Mississippi Conference and finally to the Louisiana Conference, her father being a member of the Louisiana Conference at the time of his death. She was married to A. G. Wrenn, of Minden, in the parsonage home at Waterproof, La., June 12, 1884, to which union were born two daughters, Carrie Prudence and Mattie Vivian, who died in childhood, and one son, Bennie Goodwin. She told her sisters on her death bed that she was born in June, graduated in June, married in June, and would die in June. But the summons came earlier than she expected—two days before June. For the last thirty-six years Sister Wrenn lived with her family in Shreveport, La. She united with the Methodist Episcopal Church, South, in childhood and was a devout Christian. Her membership for the last several years was at Mangum Memorial, Shreveport. She loved the church and was always interested in its welfare. It was a privilege and pleasure to visit in her home, and she seemed to enjoy the visits of her pastor. She was perfectly resigned, and we are confident that death did not find her unprepared. She was a faithful wife, kind mother and good neighbor. She leaves her husband, A. G. Wrenn; one son, Bennie Goodwin Wrenn; three sisters, the Misses Mattie and Carrie Brown, of Belcher, La., and Mrs. Sallie Newton, of Doyline, La.; two brothers, John Brown, of Belcher, La., and Wrenn Brown,

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of New Jersey, besides a host of friends and relatives. The funeral services were conducted by her pastor, assisted by Dr. S. J. Davies, a former pastor, and her body was laid away in Forest Park Cemetery, Shreveport, to await the resurrection. "Blessed are the dead which die in the Lord."

Her pastor,
G. A. MORGAN.

TCHULA MOURNS DEATH OF MRS. T. W. FOSTER

Tchula lost one of its oldest and most loved citizens in the passing of Mrs. A. A. Foster, widow of the late Dr. T. W. Foster. Mrs. Foster was always keenly interested in community activities and took an active part in those things which were for the betterment of humankind.

Hers was a life of service, sacrifice and devotion, a benediction to all who knew her. In her life she embodied the spirit of the Nazarene living the things that others prayed and it mattered not how great the trial or dark the prospects, she looked deep into the future with the eye of faith, and her sublime soul was serene.

Even though the "Face of God grew dim, she held through the dark and trusted Him."

In the home, which represents her greatest life work she was the well-spring of hope, the inspiration and guiding star. Eternity alone can fill the vacancy left in the hearts of the remaining members of that home, but it will be easier because of the ideals and the abiding faith in God, planted in those hearts by her.

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in their Savior's joy.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

LOUISIANA

Sixty ladies attended the "guest day" meeting of the Merryville auxiliary, Lake Charles District. The church was beautifully decorated with masses of summer flowers and Miss Catherine Fuller played softly as a prelude, "Fairy Harp Song." Mrs. W. D. Smith, the president, presided and conducted the devotional using the 98th Psalm. She said: "to carry on God's work, we must first love God supremely; we must love our neighbor and realize our brotherhood with all men." The feature speakers of the afternoon were Miss Julia Reid, of Lake Charles, who is at home on a furlough from Centro Cristiano, Matanzas, Cuba, and Mr. Moises Boudet, also of Cuba, who is in the States studying Sunday school methods. During the social hour refreshments were served from trays centered with sweet peas and each guest found a card which read: "To become a member of the W. M. S. we require prayer, service, and a small monthly offering. We wish you to join."

An interesting zone meeting was held recently at Slidell, New Orleans District, Mrs. J. A. Bousquet, presiding. Mrs. C. C. Craddock was elected secretary. The program, stressing "Christian Social Relations" was in charge of Mrs. A. M. Wynne, of Covington. As a prelude Miss Sara Lee Nelson played as a violin-solo: "Have Thine Own Way Lord." Our translation and the Indian version of the 23rd Psalm were given by Mrs. O. G. Price and Mrs. Wynne, followed by "Let Not Your Heart Be Troubled" sung by Mrs. Wm. Kentzel. A pageant entitled "Christian Social Relationship" depicting the broad meaning of mission work, was rendered and Mrs. Wynne concluded the pageant with a message stressing the duties of a Christian in the social, political and religious life. Miss Mamie Grace Galloway, accompanied by Mrs. Walter Wall, sang "Nobody Told Me of Jesus." The social hour following the program was much enjoyed. The ladies of the Slidell Church served delicious refreshments.

MISSISSIPPI

In response to invitations issued by the auxiliary of Brookhaven, Brookhaven District, fully one hundred ladies gathered in the sub-story of the church, for a very interesting program

prepared for "guest day" which was opened by an earnest devotional service with Mrs. B. L. Sutherland as leader. Mrs. J. W. Boone presided and gave a cordial welcome to the guests. Mesdames R. D. Peets and H. W. Hobbs rendered a violin duet with Mrs. J. M. Wood as accompanist. Mrs. H. R. Fairflax gave a most interesting talk concerning the Woman's Missionary Society, which she called the progenitor of women's organized work. She stressed the idea that a woman could find a use for her talents in whatever line of work to which she felt called. Miss Alice Reeves sang: "I'll Go Where You Want Me To Go." A one act play, "Modernizing Young Mrs. Patton" was given by a group whose histrionic abilities might well carry them far. There were touches of rich humor in the presentation, but the message was quite as convincing to the hearers as it was to the young Mrs. Patton who with deep sincerity expressed her determination to at once become an active member of the Missionary society. The program closed with a hymn sung by the entire company and benediction by Dr. C. W. Crisler. There was an hour of delightful social entertainment as one laides gathered round the refreshing punch bowl and enjoyed the delicious punch and cake, renewing friendships with hearty handclasps.

The Kemper County Zone, Meridian District, held its second quarter's meeting with DeKalb auxiliary, the Scooba auxiliary being in charge of the program. Mrs. John Meecham presided and Rev. J. F. McClelland, of Daleville, gave the opening devotional. The topic for the day was "Christian Social Relations" and was introduced by a brief talk by Rev. T. B. Winstead of DeKalb. "A Letter from a French Mother," a plea to all mothers to keep working to end war, was given by Mrs. S. A. Shoff; "John H. Jasper, The African Preacher. His Own Story of His Conversion,"—Mrs. Lois Hardin. The feature of the afternoon session was an address on the subject of the day by Rev. J. H. Moore, Scooba pastor. During the program several musical numbers were enjoyed and the World Club members gave two readings. At noon the DeKalb auxiliary served lunch. The next meeting will be with Scooba.

North Mississippi

The Cora Lee Circle of young women of the Louisville auxiliary, Columbus district, continues to do splendid work. They have weekly food sales to raise their pledge money and are carefully studying the work of the church. Two recent programs were: "Where the Methodist Dollar Goes," and "Who Is Selfish?" The latter program was repeated at the Wednesday evening prayer service. Plans are being made to entertain the children of the church with a party at the community house. Misses Mary Lee Storman and Grace Haathorn at Lee Storman and Grace Hathorn at Grenada.

GENERAL EVANGELISTS OF THE M. E. CHURCH, SOUTH

W. M. McIntosh, evangelist emeritus, 1123 S. 2nd St., Columbus, Miss.

John B. Andrews, evangelist emeritus, Siloam Springs, Ark.

J. B. Culpepper, Sr., New Smyrna, Fla.

Harry S. Allen, 3549 Hayne Ave., Dallas, Texas.

Luther B. Bridgers, Gainesville, Ga.



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Albert C. Fisher, 2325 Market Ave., Ft. Worth, Texas.

R. L. Flowers, Gen. Delivery, Dallas, Tex.

J. O. Hanes, 1101 N. 44th St., Birmingham, Ala.

R. J. Haskew, 930 N. 19th Ave., Pensacola, Fla.

Sam Haynes, Clarkston, Ga.

Andrew Johnson, Wilmore, Ky.

James B. Kendall, 1127 Richmond Road, Lexington, Ky.

Gus A. Klein, 423 N. Bellevue Ave., Memphis, Tenn.

Lovick P. Law, Irvington, Va.

John A. May, Box 185, Montevideo, Ala.

Allen W. Moore, 603 S. 46th St., Birmingham, Ala.

H. C. Morrison, 523 W. First St., Louisville, Ky.

Frank M. Neal, 1413 Fillmore St., Amarillo, Tex.

W. Hardy Neal, 531 Cherry St., Springfield, Mo.

John M. Neal, Huntsville, Texas.

Thurston B. Price, St. Petersburg, Fla.

J. Fred Sparks, 819 W. 7th St., Birmingham, Ala.

W. C. Swope, Box 111, Charleston, Mo.

W. E. Thomas, 4 Westminster Apt., Nashville, Tenn.

George Tucker, 2014 Nelson Ave., Memphis, Tenn.

Chas. F. Weigle, Sebring, Fla.

THE TEST

By Bertram Jordan

When the world is going smoothly
And everything's at its best,
It seems an easy task
For us to live and rest.

When there's nothing pushing
And we can take our own dear time,
We don't mind going forward
For the hard tasks are left behind.

When the roads are smooth
And the rivers free from stones,
We enjoy the sitting still
While our carts and boats move on.

But when the world seems twisted
And the days are not so bright
It is then we need resistance,
And it's then we need to fight.

And when all the work needs doing,
And the days seem short and few,
It is then we need to hustle
And to work the whole day through.

Brookhaven, Miss.

Shreveport Dist.—Third Round.

Preaching Dates

Noel Memorial, May 29, p. m.

Cedar Grove, June 5, p. m.

Park Avenue, June 12, a. m.

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Mangum Memorial, June 12, p. m.

Oil City, June 19, a. m.

Mooringsport, June 19, p. m.

Claiborne, June 26, a. m.

Bossier City, June 26, p. m.

Noble and Benson, at Bayou Scie, July 3, a. m.; Q. C. 2 p. m.

Vivian, July 10, a. m.

Greenwood and Bethany, at Bethany, July 10, p. m.; Q. C. 4 p. m.

Ida and Hosston, at Ida, July 17, a. m.

Belcher and Gilliam, at Gilliam, July 17, p. m.

Pelican, at Harmon, July 24, a. m.; Q. C., 3 p. m.

Mansfield, July 31, a. m.

First Church, Shreveport, July 31, p. m.

Grand Cane, at Keatchie, August 7, a. m.

Logansport, at Logansport, August 7, p. m.

Group Quarterly Conferences

1. Mooringsport, Oil City, and Vivian, at Vivian, Thursday, July 21, 8 p. m.

2. Belcher and Gilliam, Ida and Hosston, at Belcher, Wednesday, July 27, 8 p. m.

3. First Church, Noel Memorial, Mangum Memorial, Park Avenue, Cedar Grove, Claiborne, Bossier City, at Noel Memorial, Tuesday, July 19, 8 p. m.

4. Mansfield, Grand Cane, Logansport, at Logansport, Wednesday, Aug. 3, 8 p. m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE

The New Orleans Standard Training School for the churches of the city is announced for October 9-14, with the following courses and instructors:

Adult Administration—Rev. M. Leo Rippey.

Worship in the Young People's Division—Mrs. R. E. Smith.

The Junior Child—Miss Mary Skinner.

Primary Administration—Mrs. W. W. Holmes.

The Pre-School Child—Mrs. R. R. Branton.

Mr. J. H. Carter is chairman of the board of managers and Dr. W. W. Holmes, pastor of Rayne Memorial Church, is educational director.

* * *

The Shreveport Standard Training School has been tentatively set for October 2-7. The courses and instructors selected for the school are:

Teaching Children—Mrs. W. W. Holmes.

Building the Program for Seniors and Young People—Rev. H. L. Johns.

The Bible and Missions—Dr. O. E. Goddard.

Organizing for Christian Education—Rev. A. K. McLellan.

Dr. H. T. Carley, presiding elder, is chairman of the board of managers, and Dr. T. M. Brownlee, pastor of Noel Memorial, is educational director.

* * *

The date of the Ruston Standard Training School is September 25-30. The courses and instructors are:

Teaching Children—Mrs. R. R. Branton.

Building the Program for Seniors and Young People—Rev. H. L. Johns.

St. Mark's Life of Christ—Dean R. E. Smith.

Organizing for Christian Education—Rev. A. K. McLellan.

Plans are on foot for Standard Training Schools to be held at Alexandria and Lake Charles.

* * *

It is the desire of the Conference Board of Christian Education to assist pastors in small churches in planning for local training classes. There are available a number of Cokesbury courses that will be most helpful for the workers in these churches. The courses available are:

Educational Work in the Small Church—Schisler, .35.

Our Pupils and How They Learn—McLester, .75.

What Is Teaching?—McLester, .35.

Worship in the Sunday School—Martin, .75.

Christian Religion, Its Meaning and Mission—Owenby, .50.

We shall be glad to hear from pastors and superintendents interested in teaching one of these courses in the local church.

* * *

The returns from Sunday School Day have been most helpful in the promotion of our Christian education program in our own Conference, but there are more than 200 Sunday schools from whom we are urgently expecting help in the carrying on of

the program of Christian education, by bringing to their people, through the presentation of the Sunday School Day program what Christian education means to the local community, and in remitting the offering to Mr. Floyd B. James, Box 742, Alexandria, La. Lead them to a personal participation in the on-going of the program of Christian education in our Conference.

* * *

Rev. W. R. Harvell, presiding elder of the Minden district, and Dr. A. S. Lutz, district secretary of Christian education, are planning a series of institutes throughout the district in the early fall.

* * *

Rev. H. B. Hines, pastor at Lake Providence, and his young people are planning a series of young people's revival services for July 10-17. Invitations to take part in these services have been issued to outstanding young people's workers of the Conference. These invited workers will have charge of the services on the nights they will be present.

* * *

The Local Church Mission Special is supported by the three divisions of the local churches of our Conference. We urge our people to give attention to the preparation of missionary materials to be used on the fourth Sunday, which will present facts from the fields in which we work. The fourth Sunday missionary offering is the sole support of the Mission Special, and all our church schools are urged to remit these offerings promptly in order that they may become available immediately as support for these fields.

A. K. McCLELLAN.

July 8, 1932.

MISSISSIPPI CONFERENCE NOTES

The Methodist Assembly Pastors School has just come to a successful close. The attendance for the year was larger than last and it is hoped that the credits issued will reach fifty. The program received and the group responded in a most satisfactory way. The weather was exceptionally good and the food and quarters have given satisfaction. The directed play has created a fine spirit of fellowship and added much to the enjoyment of the occasion.

* * *

Mr. O. C. Hull is confined to his home suffering from appendicitis. It is hoped at this writing that he would make a satisfactory recovery without an operation. He was at the Pastors' school when stricken. He reached home alright and was making progress when last heard from.

* * *

It is time to begin plans for fall training efforts. It would be most gratifying to the Conference board if we could promote and carry through five standard training schools this fall. The schools and classes held this year have rendered a distinct service to the church.

* * *

Sunday School Day money continues to come in. We are hoping to get some sort of an offering from every church this year. It would mean much

to the board to have this full co-operation at this time. It would mean that the work could be expanded and that we could plan for more supervision.

* * *

The Jackson County Young People's Union has been organized and plans have been perfected for an efficiency institute with them. We are glad to see this activity on the part of this fine group of young people. We trust that we can get reports similar to this from all over the Conference.

* * *

Every group in the Conference should be giving to the Home and Foreign Missionary Enterprise. There is more at stake than we think. Every field reports greater needs than ever before, and we are facing the necessity of calling workers home. What we place in these fourth Sunday offerings is part of our own prayers in regards to this important matter.

* * *

The Sunday school materials are better than they have ever been. It is the hope and prayer of the board that these materials will be used and that all of the people will profit by this forward step.

Pray for the work and the workers.

JOHN C. CHAMBERS.

REQUIREMENTS FOR THE WINFIELD CUP

Proposed and Accepted by the Methodist Young People's Assembly, June 10, 1932

Each point counts 10 per cent.

1. Number of churches contributing to the Home and Foreign Missionary Enterprise from their Young People's Division.

2. Number of churches observing Young People's Day and sending in an offering.

3. Number of Young People's departments chartered. Note: Report of registration must reach Conference office before the assembly.

4. Number of Young People's Divisions chartered. Note: Same as number 3.

5. Number of Union chartered. Note: same as number 3.

6. Number of churches represented at the assembly.

7. Percentage of attendance to the assembly to be based on the membership of the district as indicated in the Conference Journal of the assembly year.

8. Total distance traveled by registered young people.

9. Number of efficiency institutes held, district, group or city. Note: Young People's conference counts.

10. Number of organized groups using approved secretary's and treasurer's books. Note: 5 for each one. form, but repeal is no reform!

* * *

The Meridian district won the Winfield Cup three times in succession, so they retain this cup permanently. This is a new cup with new conditions. It is hoped that there will be as keen competition on a larger program as there was on the other program. The assembly is the heart of the Young People's work and it is trusted that this competition will aid in making us more Christian and helpful to each other in every respect.

JOHN C. CHAMBERS, Exec. Sec.

LOUISIANA CONFERENCE YOUNG PEOPLE'S DIVISION

Lake Arthur

A most attractive card has been received advertising the two Lake Arthur camps. This camp is in Lake Charles district, and is managed by Miss Merle and Elsie Whitman. The first camp—"Christian Adventure Camp," for those 12-15 years of age, will be held August 1-6, and the "Christian Culture Camp," for young

people of 16-23 years of age, will be August 8-13. The total cost for either camp is \$4. Further information and program will be given later.

Miss Anna Farnar Turner, newly-elected dean of next year's Christian Adventure Assembly, will teach at the Christian Adventure camp.

Bluff Creek

A Christian culture camp is now in progress at Bluff Creek Camp Ground, in Baton Rouge district, closing Saturday, July 16. Report of this camp will be given next week. Faculty members and program appeared last week. Rev. J. Henry Bowdon, of Ponchatoula, is dean of the camp. Miss Lillie Mae McQuaid will lead Morning Watch, on the theme of "Children of the King."

Important

Has your Young People's Division, or department thereof, of your Epworth League, or Sunday school class, however you are organized, yet made its budget for the year 1932-33, including your pledges to Conference promotion and Missions and Mt. Sequoyah? If not, this should be done at once, and pledges secured from individual members toward this budget. For our financial year began the first of June, and will close with Assembly time next year. And only by systematically paying each individual pledge each month or each week, can it be possible to keep up with these pledges most effectively. The following budget was adopted by the Young People at Assembly:

Resources

Assembly Resignation	\$ 500
Assembly Board	2,000
Conference Promotion Pledges	1,350
Total	\$3,850

Disbursements

Christian Adventure Assembly	\$1,250
Young People's Assembly	1,250
Field Secretary's Expense	300
District Secretaries' Expense	400
Officers' Meetings	200
Officers' Expenses	150
Supplies	150
Miscellaneous	100
Total	\$3,850

If we are to go forward this year in our Conference program, it is up to YOU in each local church to see that your Conference promotion pledges are paid systematically.

Our pledges to the Home and Foreign Missionary Enterprise, which were made at Assembly, will be taken care of largely by the fourth Sunday offerings from your departments. Therefore, let us make special effort to use the third Sunday of each month to call the attention of young people to the fact that the fourth Sunday is Missionary Sunday. Then the program on the fourth Sunday should be definitely missionary, both informational and inspirational, with a special offering.

A Correction

A letter from Mr. R. L. Hunt, editor of the Epworth Highroad, asks that a correction be made of an error which appeared in the July Highroad, in regard to the dates of Mt. Sequoyah and Junaluska Young People's Conferences. The dates for these two Conferences were erroneously reversed, though in a former issue they were correct.

The correct dates are:

Lake Junaluska—July 14-26.

Mt. Sequoyah—August 12-24.

This for the benefit of those who are planning to attend Mt. Sequoyah, our Western Assembly for Young People, in mountains of Arkansas, near Fayetteville. If you are interested in going—and this would be a splendid way to spend your vacation—write your Conference president, Mr. Alton Pierce, Alexandria; or your field secretary, for information.

MARY SEARLES,
Field Secretary.

325 Brice St., Baton Rouge.



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Christian Advocate

NEW ORLEANS

Vol. 79—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4034.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JULY 21, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

"ENFORCED SUSPENSION?"—If you have not done so stop the reading of this right now and read Brother Reily's letter that appears in the center of this page.

That "enforced suspension" phrase in the Publishing Committee's report of a few weeks ago just will not let me sleep soundly. And it seems to have disturbed Brother Reily's slumbers also. Other letters coming in are of the opinion that the 200,000 Methodists in the two great states of Louisiana and Mississippi ought to rally to the Advocate and not only restore it to its regular size, but make it even greater.

Already another man who read Brother Reily's letter and who believes in the Advocate said, "I have a hundred dollars to match his hundred." And they both believe that there are eighteen more who can do it as easily as they.

\$2,000 would lift the Advocate over this hard place. There are twenty-two presiding elders' districts in our territory. One hundred dollars from each district would more than turn the trick. Why, certainly, Brother Reily is right. It can be done. Let us do it.

* * *

FIVE MONTHS is a rather long sleep for our times. But such is the case of Patricia Maguire, Chicago, who fell asleep on the morning of February 15, as she started to church. Thus far, though everything in the way of remedies for sleeping sickness has been tried, the case has not responded. It is marked up by puzzled physicians as a most baffling one.

Rip Van Winkle snored away for twenty years, according to Irving, finally waking up to find a world quite different from that in which he laid down to snooze.

Say, haven't a big lot of us gone to sleep as we started to church, or at church, or at our jobs, or somewhere along the way? And those who have begun to rub their eyes, finding themselves in a new world, aren't they about ready, on account of the new difficulties, to shut their eyes and go to sleep again?

If there was ever a time when the people of the church, yea, the Methodist Church, needed to be alive, awake, alert and about, that time is NOW. We slept and let this Prohibition matter just about get out of our hands. And there are a few other items that won't stay put unless we get there soon.

* * *

THAT REVIVAL ABOUT which you have been talking. Had it ever occurred to you that God is not waiting? Do you know that He is very much more interested about it than you can ever be? He has invested a great deal in humanity. And just

why should you and I wait for it to "break out" everywhere-at once? Isn't that just a little lazy? We want to be "swept along" with it. And just why should we wait for "an old-fashioned revival" when God may be trying to bring one that is new and far more universal than any of which we ever dreamed? Isn't that trying to fit God into our scheme rather than trying to fit into his plan?

Why not begin in your church now? Almost every great revival had a small beginning. Some of the leaders were very insignificant and despicable in the beginning. Few sponsored the movements begun by Paul and Luther and Wesley and some others.

God is always ready. His resources are

WHERE ARE THE OTHER NINETEEN?

N. O. Christian Advocate,
512 Camp St.,
New Orleans, La.

Gentlemen—I have just read on your front page the article regarding suspension of your publication temporarily.

This paper was in my father's home more than fifty years ago. I read it then and have continued to do so all these many years.

I feel sure that there are twenty good and true Methodists in the states of Louisiana and Mississippi who are as loyal and as able as myself.

I will make you this proposition. I will join those 20 men and put up \$100 if they will do likewise to keep your good paper going.

I feel sure that with the proper effort you can secure the co-operation of these other 19 men.

Yours truly,

WM. B. REILY.

New Orleans, La.

always available to those who will catch step with him.

* * *

THE LEAGUE OF NATIONS has always been a bit too big for me to get straight in my mind. I thought I'd better look it up, for it is not a failure notwithstanding the fact that our Uncle Sam has eschewed it thus far, however much he may have fathered the thought and plan.

Well, I have found out that the League is made up of an Assembly, a Council and a Permanent Secretariat. The assembly is composed of three delegates from each government that is a member, the three having one vote, its meeting held once a year at Geneva in September; its work being done by six committees: First—Legal and Constitutional Questions; Second—Work of the Technical Organizations; Third—Disarmament; Fourth—Budget and Questions of Internal Administration; Fifth—Social Questions; Sixth—Political Questions.

The Council is made up of five permanent representatives of the great powers; nine from smaller states elected for a term of three years. This is a smaller body meeting three times a year and can be easily called together in an emergency. In voting upon a matter the vote must be unanimous.

The Permanent Secretariat is a continuous body made up of 700 experts whose business it is to search out and secure all possible facts bearing upon any matter of international importance. It furnishes the information upon which the Council and Committees of the Assembly work.

Paste this in the book you read most if it is not already clear in your mind.

* * *

SMITH REYNOLDS, son of the great tobacco king, R. J. Reynolds, along with that of his wife and a friend, is a name the newspapers are printing in many columns these days. It has news value because Smith was the son of a millionaire. He is a suicide at 20. Two great forces met in his life, millions and strong drink. Over his grave they clasp hands. An heir to millions but a pauper flinging his pocketbook at his friend, because neither liquor nor millions can buy one day of real life, nor can they all together wipe out the trail of that sordid story that winds its sickening way through the columns of the daily press.

* * *

DEATH RATHER THAN DISCIPLINE seems to have been the slogan of two young ladies who recently committed suicide in the state of Louisiana.

In different columns of the same New Orleans daily accounts running something like this were found: "Angry because her father had reprimanded her for staying out late at night, Miss _____, 19 years old, is said by police to have swallowed poison. She became angry and told her father that she wanted to die." "Police today reported the suicide of Miss _____, 17 years old, following a parental reprimand after an argument with her younger sister."

The suicides occurred in New Orleans and a town in north Louisiana.

Now we know parents can make mistakes in rearing their children, but about the biggest mistake that they make is to make no effort at all to bring them up right.

"Discipline" is one of the greatest words in our language. It means the schooling and control of our natural tendencies seeking to make us into what we ought to be. In no place is it more needed than in our homes today. And this is no plea for autocracy that overlooks the nature of a child.

THE MORGAN CITY MISSION FIELD

By. Rev. Spencer J. McLean

The Morgan City charge was, at one time, one of the most desirable appointments of the Louisiana Conference, due to the fact that some of its members were wealthy and paid all the bills; but time has wrought many changes, and today Morgan City charge, no longer having wealthy members who can pay its bills, is seen as it really is, strictly a mission field. In the past it has not been considered mission territory and this is probably due to the fact that it did not need to call on our boards for financial support, but today Morgan City and the territory surrounding it is one of the most needy mission fields in the country.

Population of Territory

The following facts may serve to indicate the importance of this field and its needs.

We have five appointments which make it necessary to hold eighteen services monthly and there is unoccupied territory where there are no religious services of any kind, which would require as many more services as it could be occupied. In this territory there are about two hundred people who claim to be Methodists and who call upon the Morgan City pastor to bury their dead and baptize their children.

The present appointments have 551 members (seven of these have been received since Conference), which is 18 more than was reported for our great Houma French Mission last year, and the five appointments now being filled is approximately half as many appointments as the Houma Mission. In addition to the above, there are large numbers of people in Morgan City and neighboring communities who claim to be Methodists who do not have their names on our records and there is open territory enough for a half dozen more appointments.

Pitiful Conditions Prevail

A very large portion of the membership is unable to read or write and many cannot spell their own names. Of the thirty-five children baptized within the last eleven months, the pastor had to spell the names of about twenty-six as best he could to give them the peculiar sound as pronounced by the parents, and at times it seems impossible to find a combination of letters that will serve this purpose.

Not only is there a great deal of illiteracy, but there are a great many parents who do not know how to care for their families or for themselves. Many children are not properly fed or clothed and many are frail and sickly as a result of improper care. This is not due entirely to financial conditions, but very largely to ignorance. Recently the pastor was called upon to baptize two babies in a houseboat. Here he found two families, a total of thirteen people, living in two small rooms measuring about 10x12 feet each. One of the women called his attention to the roaches and ants which she said she could not get rid of. The crack in the wall was filled with roaches, and ants were crawling over the cupboard where their food was stored. One mother was suffering from headache which might have been relieved by getting out in the open air. Twice while there the pastor had to call the parents' attention to a child about two years old who was standing on a lard can leaning out the small window in such way as to have been easily thrown in the river. Finally the pastor requested that the can be moved as a precaution. He had already buried two children who lost their lives in a similar manner.

It is easy to see that there is a great need for an institution or at least women workers to teach these mothers how to care for their homes and families. The home described above is only one of hundreds in this section and the population in Morgan City is crowded into small two and three room-houses much too small for one family much less two and sometimes three.

One Hundred Lost Methodists

Nearly two hundred members of the church live out on the bayous where they cannot be reached except by boat and one of the regular appointments can only be reached in this way. There are several other places on the bayous where we could hold services if we could possibly care for them and at one of these places we have about one hundred who claim to be Methodist. In another we are informed that nearly every one is Methodist in belief. Of the appointments we now have on the bayous, one has ninety members and for several months the attendance has been around one hundred while at the other we have a membership of twenty-seven and the attendance ranges from fifty to seventy-eight.

A Boat Not a Submarine Needed

The boat we have for this work is in such condition as to require almost daily care to keep it afloat. It has sunk twice within about thirty days and cost some \$25 to float and repair.

It is quite common to see large numbers of children out of school due largely to the inability of parents to provide proper clothes and school supplies and partly to lack of a realization of the need of an education. Out on the bayous there are many children who have no way to attend school. In these places parents are urging us to establish Sunday schools, but there is no one to teach them as there is scarcely any but children who can read and many of these do not have this advantage. We have been distributing Bibles and gospels among the families but they cannot read them and the few who can, find so many words that they cannot pronounce or do not understand that they become discouraged.

Dead Brother Gets the Suit

Recently the pastor was called upon to bury a man who died very suddenly. The weather was cold and the man who came for the pastor did not wear a coat. The preacher having on his overcoat could not help but notice the man shivering in the cold and offered him the overcoat. This act seemed to create the impression in the man's mind that the absence of his coat called for an explanation; so, after some moments, he said, "I did not have but one suit, and I had to use that to bury my brother-in-law."

On arriving at the houseboat where the bereaved family lived we found that they did not have a box in which to place the very cheap casket which they had managed to secure, so with the help of two other men we made the box and assisted in placing the casket on board a boat which was then towed about six miles down the river to the cemetery. The pastor was with the family about four hours and as a result of this contact with them we have received four into the church and baptized eight children representing seven families closely related to the man we buried.

There are numerous appeals coming to the pastor at all times for help of all kinds. The population is very poor and it is impossible to finance the work locally. The farm land which was formerly prosperous sugar plantations is now in the hands of New Orleans bankers and is growing up in weeds, while the people suffer for the necessities of life which it could be made to provide.

Helpers Needed

Morgan City with its 6,000 people is the center of the great French Mission territory. Being about half-way between Houma and Franklinton it is an ideal place for the location of an institution similar to St. Marks' Hall in New Orleans and the only way we can ever hope to meet the needs of this territory and these suffering people is to provide such an institution or at least two additional men and two women workers. This territory is now covered as far as possible by one man with only \$560 mission money from which he must pay all traveling expenses and the upkeep of both a car and boat. As we look upon the conditions here and think of the many Methodist people who are living in luxury and spending more for knickknacks than would be required to feed a family I cannot but wonder that if they could see the things I see and know what I know about conditions here, would they not help to make it possible for these poor people to have the gospel preached to them.

WE FINISH TO BEGIN!

By Daniel A. Poling, Chairman Allied Forces

And what a finish! Ten months of mighty marches and then the climax of conferences which brought representative citizens and young people to Atlantic City from every section of the United States. Every goal set was reached and passed and every standard raised was carried to its triumph. As a speaking campaign alone, the Allied Forces will be remembered, for their record is without parallel in the history of the American platform. But their claims to worthy immortality among temperance movements rests not upon the six hundred cities visited, the million and a half citizens enrolled. It stands squarely upon the enduring character of the continuing educational program they left with the people. And it is this program that proclaims with convincing detail and unmistakable faith—"We Finish to Begin!"

Allied Forces are today not a "history that is told," but a marching army. With an executive leadership made up of more than one hundred citizens from among the most representative men and women of America, with Allied Youth estab-

lished as a permanent organization for young people and led by young people; with Allied women under the direction of two inspired officers and with field plans that promise intensified activities of even greater value than the effort that has just closed, we are justified in believing that our greater contribution to the cause of the Eighteenth Amendment and liberty under law is yet to be made. A great national political campaign is immediately at hand. We are ready for it. We shall select vital states and strategic congressional districts in which to concentrate our efforts. We have at our disposal and on call to these hundreds of local units of Allied Citizens, outstanding speakers of the country. We are proceeding at once with the necessary effort to secure financial support for these immediate responsibilities. The marvelous way in which our friends have financed the crusade of the past ten months justifies our confidence in their spirit and ability to "see this thing through."

"We finish"—and it is indeed a glorious finish. A triumph beyond the dreams of those who were associated in the conferences that gave the movement birth and who were comrades in the at times well-nigh appalling ordeals through which it went forward.

We finish! Finish 260 days of constant travel day and by night across the land and through the air. Finish the schedule of nearly 600 cities and more than 2,600 conferences and mass meetings. Finish the enrollment of a million and a half citizens, of whom more than 500,000 are young people. Finish the organization of more than 1,200 local units and the distribution of millions of pages of free literature. All of this and much more we finish, but we finish only to begin!

Again we declare our challenge to the foes of the Eighteenth Amendment. We expect to win. Win with the facts and in the open. Win as Americans who believe in representative constitutional government; who believe in prohibition not for its own sake but for the sake of America, America on the march! For the sake of human welfare and that highest conservation—conservation of men, women and children. We grant the right of the opposition to state its case and to seek in orderly fashion the expression of its purpose. We grant that there is an honest, deep-seated difference of opinion. But negation is not enough. Those who seek repeal should state their alternative. Without a substitute for prohibition repeal would invite greater lawlessness and threaten the very existence of representative government. Nature abhors the vacuum and in government anarchy would fill it. Let party platforms define the principle and procedure under which the opposition may record its will. But an opposition without the maturity of a constructive plan can never write a plank for any party that will save that party from justified, united, militant, dry opposition. Such opposition can make a slogan for defeat but not a charter for success.

The Allied Forces finish to begin. They go forward now intensifying their activities and moving into new positions all along the line. They stand for the Eighteenth Amendment and for liberty under law. Upon this issue they fight!

MARVIN SMITH ENOCHS, CHRISTIAN GENTLEMAN, FRIEND OF HUMANITY

His Pastor's Word

A memorial service in honor of Marvin Smith Enochs was held in the Capitol Street Methodist Church, Sunday morning, July 10. Mr. Enochs served as superintendent of the Sunday school of this great church for fourteen years. Besides holding this important position he was also a steward and a trustee of the church for many years. He was one of the best known and most influential citizens of Mississippi. With extensive interests and responsibilities pressing upon him, he, nevertheless, found time for civic betterment and social welfare work. He was a member of the school board of the city of Jackson, a trustee of Millsaps College, a trustee of the Methodist Orphanage, and served as a member of numerous committees and boards throughout the state.

JOSEPH A. SMITH.

RESOLUTIONS BY THE BOARD OF STEWARDS OF CAPITOL STREET CHURCH

Whereas, Marvin Smith Enochs has been for many years held in the highest esteem and affection by the members of the Capitol Street Methodist Church; and

Whereas, he has effectually occupied the responsible offices of steward, trustee, superintendent of Sunday school and chairman of the board

of Christian education, and has discharged the duties of these offices with manifest ability and with marked faithfulness and devotion, and

Whereas, in his passing the Church has sustained the irreparable loss of a strong, tender, wise leader and worker, whose gentle spirit, consistent Christian character, and unselfish and loving services have endeared him to all who knew him:

Therefore be it resolved, That we do hereby express our deep sorrow and profound sense of loss and loneliness in the untimely departure of our friend and brother, Marvin Smith Enochs.

He was a great soul in whom dwelt the Spirit of God. He possessed an instinct for the essential which made him love simple things and filled his heart with peace and contentment. He was spiritually-minded, utterly devoted to the church of Christ and the cause of humanity.

In spirit he was humble and guileless. As a worker he was noiseless, tireless, faithful. He never forgot the needs of others, and never ceased to try to supply those needs. He led the way in self-sacrifice. His convictions were beaten wheat. He was calm, fair, polite, always considerate of others—a gentleman of personal chastity and honor. His strength was the strength of ten because his heart was pure.

The weary weeks and months of suffering and disappointment following the development of his fatal malady were borne with a patience and faith worthy of a place in the Lives of Martyrs. No complaint escaped his lips. A mellowness and serenity characterized his concluding days. He had no fear of the Silent Opener of the gate of the Beyond, and when he fell asleep it was as if his Heavenly Father had tenderly folded him in the safety of His everlasting arms.

Marvin Smith Enochs' life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness, and love has reached its earthly close, and yet he lives. He lives in our memory and affections; he lives in his charities and good deeds; he lives in the hearts of thousands of little children he has inspired and of others who have been helped by his life; he lives the life of spiritual supremacy. He forgot himself into immortality.

Be it further resolved, That a copy of these resolutions be sent to the bereaved wife and daughters to whom we extend our deepest sympathy and condolence in this sad hour.

REV. OLIN RAY

By Rev. W. W. Woollard

He was born July 5, 1886, and was reared in a devout Christian home. His father has been for nearly sixty years an officer and a leader in his home church. He grew to young manhood under the influence of a family altar and the stated services of the sanctuary. The church, with its teachings and ideals, was the greatest factor in his life. Its authority over his moral life and religious conceptions was never questioned. The old Camp Ground Church, which he joined in his early childhood, and on the services of which he was a regular attendant, was the golden milestone from which he measured all distances of his extended travel and varied residence. Two of his brothers, like himself, were ordained prophets of God, and proclaimed his message from its pulpit. His father was the Sunday school superintendent there for many years. It would have been difficult for Olin to have been other than what he came to be, a man of clean, saintly and consecrated life.

He entered the ministry in 1908 and was admitted into the North Mississippi Conference in 1909. Having only a high school education, he soon felt the need of better equipment. In 1910 he was appointed to the Grenada circuit, as he was in 1911 and 1912, and while serving this charge he attended Millsaps College, from which he received the B. A. degree. In 1914 he entered Emory University from which in 1916 he received his B. D. degree. Upon his return to the pastorate he was appointed to Tunica, and shortly thereafter he was married to Miss Sarah Louise Graham, of Prairie Grove, Ark. His ministry, until the Annual Conference of 1932, in North Mississippi was signally successful. A future of large service lay before him. Not seeking a change, he accepted a bit reluctantly a transfer to the Virginia Conference. There he served High Street, Petersburg, and Onancock for four years each. Then he was moved to Central Church, Portsmouth. About two months after reaching Portsmouth his health failed. He had come to love devotedly the Virginia Conference, its consecrated fellowship, and its earnest workers. His wife and their children carry many most pleasant

memories of the gracious ministries of his friendships in the Old Dominion.

For six months he made a valiant fight to regain his broken health. But it was not to be. His illness was all but fatal from the start. Occasionally he would seem to be improving and hope would revive. After a month in a hospital in New York, he decided to return to his old home, hoping that there he might improve still more, and possibly get well. But the end came quickly. He reached home June 11, and was able to walk from the car to the house. He thought the two days of travel had not hurt him. But very shortly a complete collapse came. On Tuesday, the 14th, he lapsed into unconsciousness from which, save for brief flashes, he was not aroused. Late in the afternoon of Sunday, June 18, his spirit without a murmur or struggle went home to God. His face carried in death a beautiful smile, as if reflecting his joy at the meeting of his Lord.

Monday afternoon, the 19th, in the old home church, now a beautiful modern structure, where a great congregation had gathered, his funeral services were conducted, lead by Rev. Jas. H. Felts, the presiding elder of the Corinth district, assisted by a number of his brethren who knew and loved Olin from his early ministry. The tributes paid him were most affecting. He merited them all. His remains were laid to rest under the shadow of the beautiful Camp Ground Church, and a great canopy of flowers hid the silent mound. There his sleeping dust shall await the resurrection of the just. Olin's life was an inspiration to many young men, and it gives courage to some who are older. God will bless his memory.

BATON ROUGE MEETING ON BENEVOLENCES

By Rev. C. E. McLean

The ministers of the southern area of the Louisiana Conference met at the First Methodist Church, in Baton Rouge, at 10 a. m., July 12, in response to the call of the presiding bishop and his cabinet. The program for the meeting was built around the problem confronting the Church in the collection of the benevolences for the year. The interest of the meeting was extraordinary. There was not a single spot in any speech or prayer which lacked the color of deep interest and earnestness or which failed to challenge the faith and resolution so long characteristic of our Methodism. A brief of the minutes of the meeting appears below.

The ministers of the southern section of our Conference met at First Church, Baton Rouge, July 12, at 10 a. m., for the consideration of the Benevolent Collections for the year. After devotions conducted by Dr. R. H. Harper, Dr. H. T. Carley, acting as temporary chairman, organized the group for business. Dr. Harper was elected permanent chairman and Chas. E. McLean was elected secretary. A committee on findings was appointed composed of the following brethren: H. M. Johnson, J. A. McCormack, A. D. George, M. S. Monk, W. W. Holmes, B. H. Andrews.

The chair then stated the purpose of the meeting after which he presented the speaker of the hour, Bishop Hoyt M. Dobbs. The bishop made a very earnest, vigorous and helpful appeal to the ministers present to face their tasks with courage and with faith.

Following the bishop on the program were Dr. W. W. Holmes, who spoke on, "How To Get the Maximum Results in Collecting Benevolences," and Rev. J. H. Bowdon, whose subject was, "The Responsibility of the Pastor in Raising Conference Collections."

The chair then called for general discussion. Dr. Harper opened the discussion and was followed by Dr. W. L. Doss, Rev. K. W. Dodson, Rev. J. L. Williams, Rev. R. M. Brown and Rev. W. R. Harvell.

The following ministers attended the meeting: Bishop Hoyt M. Dobbs, R. M. Brown, Briscoe Carter, W. L. Duren, H. T. Carley, W. W. Drake, W. R. Harvell, R. T. Pickett, W. D. Kleinschmidt, G. A. LaGrance, W. L. Doss, Martin Hebert, A. D. Martin, J. A. Alford, C. C. Wier, S. J. McLean, J. L. Williams, B. D. Watson, J. P. Bonnacarrere, A. M. Martiu, R. L. Armstrong, D. B. Raulins, Virgil Morris, J. T. Harris, W. W. Holmes, M. S. Monk, J. G. Snelling, B. H. Andrews, K. W. Dodson, R. H. Harper, William Schuhle, J. H. Bowdon, J. L. Cady, E. M. Mouser, R. S. Walton, R. L. Clayton, W. D. Milton, D. W. Dameron, D. F. Anders, B. W. Waltman, E. W. Corley, E. J. Buck, R. A. Cross, L. N. Hoffpauir, A. R. Hoffpauir, P. W. Sibley, Chas. E. McLean.

A canvass was taken to ascertain how many had

already begun their collections and Bishop Dobbs spoke briefly on, "Getting Started."

The meeting was adjourned with prayer, the spacious altar being doubly lined with brethren seeking the help of the Father in facing the problems of their sacred office.

Report of Findings Committee

We note with regret the small per cent paid on Benevolent Apportionments of last year. We feel that now, as seldom before, conditions before us demand that we make our most strenuous effort to secure the apportionment in advance of last year, with payment in full as the goal.

We set as one main objective for the remainder of the year the raising of the Benevolences.

The responsibility for this being done is upon the preacher and cannot be delegated to anyone else.

We recommend that this matter be given immediate attention by every pastor.

BOOK REVIEW

"The Awakening Community" (McMillan Co., \$2.00).—We have read Miss Mary Mims' "The Awakening Community." Yesterday I saw her as she was enroute home from New York, where she addressed the Jersey League at Syracuse. An audience of 5,000 greeted her and were cordial indeed.

Just before that she had been asked to speak in ten counties in Minnesota. So our Miss Mims is in demand because she has a real message of courage, optimism and sound economy, which mean progress.

We were highly pleased with the book. It is readable because it is a record of actual experiences with people who, like ourselves, thrill at the thought of creating something noble and splendid. Dr. Pipkin, in his splendid introduction, says: "The next generation of farmers will use their political power in a way no American agrarian group has done before. Leadership is with them, and the direction of American life will necessarily be influenced by their way of thinking about their work, and the kind of life they want for themselves and their communities."

Miss Mims has concrete and practical suggestions in her book which any community would find helpful, and the stories of the awakened communities which have tried out her plans make thrilling and inspiring reading.

Mrs. John Shuttleworth, best loved club woman in the state, thought so much of the book that she purchased fifty copies, to be placed at once in the libraries of the state.

The book breathes an atmosphere of enthusiasm which is probably the author's greatest secret of success.

Her chapter on "Observations in Denmark," gives one a delightful glimpse of a happy and prosperous little nation and sets one to thinking about the economic condition of our own state and nation.

Young people who are looking for an opportunity for service should read this book.

Teachers in small communities use this book as a guide and constant source of helpful material. Parents should read this book which tells of homes beautified, children given new hope and interest in the pursuit of interesting tasks. Preachers and community leaders should read it because it offers help to discouraged and tired people.

Shreveport, La.

MRS. R. E. SMITH.

DR. RICKEY RETURNS FROM FRANCE

Dr. and Mrs. H. Wynn Rickey and daughter arrived in Abbeville, La., Saturday, July 2, from Bordeaux, France, where Dr. Rickey has just received the degree of Ph.D. from Bordeaux University. After a visit with his father and mother, Reverend and Mrs. H. W. Rickey, they left for Natchez, Miss., to visit Mrs. Rickey's father Judge Gerard Braudou. Dr. Rickey, former recipient of a "Y" scholarship at Tulane, a Laverne Noyes fellowship at the University of Chicago, Franco-American scholarship in 1929-30 and American Research Fellowship 1931-32, has just finished his third year in France. He holds a certificate from the Alliance Francaise at Paris as well as his diploma from the University of Bordeaux. He wrote his thesis, "Mussel Shakespearian" in French and is the first American to achieve a similar honor at this university.

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D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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Editorial

THE LOST LEADER

I am a Methodist. I love my church. I want some great tomorrows for her. But what if we lose those who can make that greater day?

A Methodist was boasting of the numbers of great men in other churches who began as Methodists. His neighbor gave his boast a rather severe jerk by replying that the tickets used by these ex-Methodists read just one way, having no return coupon. That is what displeases me. But whether that be so or not I don't want them to leave us.

The other day I learned that a young man, product of a Methodist home, son of a Methodist preacher, educated in a Methodist college, had taken an assignment under the Board of Missions of the Presbyterian U. S. A. Church.

This young man had just completed his doctor's degree in a great university and was eager to go to China. For years he had been looking forward to this day. It was a boyhood dream. And he had dreamed and planned to go as a missionary of the Methodist Church. Then just as he was ready, having been accepted by our board, the disturbance in China unsettled the plans of the board. We were unable to get out of the kink. There stood the boy waiting, and as he stood there the Presbyterian Church saw him. Our board said, "We cannot send you now." The Presbyterian board said, "We have sixty others who are just ready to go, thirty of whom are going to China. Won't you go with us?"

The boy was not a Presbyterian, but he was more anxious to get to the work to which God had assigned him than to wait for us to get ready. He joined the Presbyterians.

Cheers for the Presbyterians, tears for the Methodists.

Let us wake up.

DR. JNO. T. SAWYER PASSES ON

Dr. Jno. T. Sawyer, a superannuate of the Louisiana Conference, 89 years of age, a leading figure in the Conference for many years, died Tuesday night, July 12, at the home of his daughter, Mrs. Joseph Donaldson, 4721 Perrier St., New Orleans.

Funeral services were conducted by Dr. W. W. Holmes, pastor of Rayne Memorial Church, assisted by Rev. H. N. Harrison. Interment was in Lafayette Cemetery.

Dr. Sawyer was born in Ann Harbor, Mich., coming to New Orleans as a child. His early schooling was obtained in the public schools of New Orleans.

Dr. Sawyer not only taught for some time but was a graduate of Tulane Law School and practiced law for two years, at the end of which time he went into the ministry, serving with distinction both as pastor and as presiding elder.

We hope a fitting memorial will be prepared for our columns.

OUR WEEKLY PARTY

Rev. L. T. Nelson, Georgetown, Miss., is still seeking subscriptions, and is sending some in.

Rev. J. B. Conner, Olive Branch, Miss., sent in a good list of subscriptions. Thank you, Brother Conner.

Did you Louisiana ladies read July "Louisiana Missionary News"? How are you going to "keep up" if you don't?

We commend the message of Rev. A. T. McIlwain, Greenwood, Miss., "Shall We Repeal the Eighteenth Amendment?"

Dr. J. Lloyd Decell (you've heard of him), pastor Galloway Memorial Church, contributing editor, sends a good word down the line.

"You can count on my doing my best for our paper."—T. E. Nicholson, Philadelphia, Miss. Well, we are counting just that way.

The people of Mansfield, La., are listening to the preaching of Rev. Guy M. Hicks. Eighteen had applied for membership before the meeting closed.

"The Assistant Pastor," official bulletin of First Church, Gulfport, of which Dr. J. L. Neill is pastor, carries the "General Rules" of the church this week.

Annuity Bonds

Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write

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PROTECTION AGAINST OLD AGE

A lady by the name of Mildred Lake Stevens, 317 McTyre St., Jackson, Miss., says, "I enjoy the Advocate. It was one of my father's 'household gods.'"

W. N. Dodds, Pontotoc, Miss., shows his appreciation of the Advocate by sending in several subscriptions and a good word for the paper. Thank you, Brother Dodds.

In sending in the subscription of Mrs. J. W. Ingram, Houston, Miss., Rev. G. H. Broyles tells what a blessing she is to the church, and how she loves the church and its ministers.

Did you see that review of Miss Mary Mims' book on community life? Better look it up. Miss Mims, member of our church at Minden, La., is a most valuable woman and is in growing demand.

We have heard that the Pastors' School at Seashore was exceptionally fine this year. We hope to have a more extended report of it for our readers. Look here, let's expand that project at Seashore.

Rev. R. H. B. Gladney says, "Fasting, praying without ceasing, and weeping are not wasted; but I long to see conviction, repentance, confession, and a turning to the Lord for salvation." We join you, Brother Gladney.

Greenwood, La., has Rev. H. S. Johns for pas-

tor. He reports that he has had good-meetings at both Greenwood and Bethany under the leadership of Rev. L. W. Cain, Park Avenue, Shreveport, and his son, Rev. A. Jerome Cain.

Rev. H. G. Roberts, a superannuate of the Mississippi Conference residing at Amite, La., is a man with a comeback. He was in a car wreck. Let him tell it. "I was sprawled out as a dead man, but picked up alive." Give him a boost.

Rev. L. W. Smart, pastor at Pelican, La., is living a higher life. He has not been very well for quite awhile. He is now recuperating in the mountains of Arkansas. Brother Smart is one of the most efficient members of the Louisiana Conference.

Dr. Ballard, who is now visiting in Little Rock, Ark., made a proxy call at the office the other day by way of several postcards bearing some stories at the expense of the Scotch. Dr. Ballard has some Scotch in him and enjoys a Scotch joke or story.

That man Lewis who is pastoring our church at Corinth, Miss., is still sending in some subscriptions. When we catch up with our work we are going up there and see how he does it. One tenet of his pastoral creed is, "I believe in the Christian Advocate."

Welcome another superannuate. "I am on the retired list. Sometimes for days and even weeks I cannot speak above a whisper, and again can hear very little; but I can enjoy reading the Advocate.—J. S. Rutledge, Walker, La." God bless him, we pray.

You have not heard anything from Rev. T. B. Cottrell, Fayette, Miss., in a good bit. Well, he has not been spending all the time fishing. Here came a letter with a good long list of subscriptions and a check. Come in, Brother Cottrell. We are glad to have you.

An average of only 100 new subscriptions from each pastor would increase the number of readers of our Conference organ by more than 2,500—then, too, it would make it possible for us to again publish the Advocate in 16-page form—a good suggestion, Brother Pastor, don't you think so?

Dr. John Paul, native son of Louisiana, will conduct evangelistic services for the West Virginia Conference, at Moundsville, W. Va., September 20-25. Following this he is scheduling a series of Bible conferences and evangelistic conferences, in the seaboard states for October and November.

The Advocate on a honeymoon. Well, that is not just exactly the way of it, but Rev. Robt. A. Cross, author of the "History of Southern Methodism in New Orleans," and pastor of the Walker, La., charge, accompanied by his smiling bride, paid our office a happy call last week. Congratulations and good wishes.

"The work moves auspiciously with us, the outlook being most promising for a revival of religion at each point on the charge. . . . You are giving us a great paper, and I especially appreciate the pointed and timely utterances in your editorial observations."—Rev. Hilary S. Westbrook, Vaughan, Miss.

Miss Bettie J. Bailey, of Amory circuit, Tranquil Church, pays up for a year or back dues and advances her subscription one year, and says, "I thank you for not stopping my Advocate. I enjoy every issue." Somehow we just presume that everyone who has been taking the Advocate will renew. You won't fool us, will you?

Do you know Mrs. Sallie Phillips, of Pineville, La.? She is speaking. "Just want to say what a splendid paper you are giving us. I have been a shut-in for the past six months and can hardly wait for Thursday to come. I read everything in it; sometimes two or three times." Then she says something big about Dr. Steel's articles.

Brother McIlwain, Greenwood, Miss., has built an annex to his Advocate campaign, or a kind of second story. Another list of subscriptions came in last week. Say, let's all turn in and shell the woods for the Advocate. We just must beat that Publishing Committee somehow. What did you think of that "enforced suspension" hint that they gave out?

Better look in last week's Advocate for Rev. Henry H. Ahrens' tale about "I am covered with feathers." Brother Ahrens has been in poor health for some time, but we feel sure that a man who can give us an item like that is on the road either to recovery or victory over his handicap. It has been months since he has used his typewriter.

The more than 2,500 subscribers whose subscriptions have expired and are running on grace, have it in their power to sustain their church paper. Refer to the label on your Advocate now. If the date thereon has expired, send us your check for \$1.50 to cover your renewal. With a united effort upon the part of all who read the Advocate we can keep going.

There is a thing that grieves us. You know we have a great many readers who are advanced in years. Some of them have written us expressing a wish that we might print the Advocate in larger type in order that they may read it with more ease. Now, we are compelled to put more in less space. Are you in on that movement to restore the Advocate to its larger space?

Be on the lookout for short articles on Prohibition by Dr. R. E. Smith, dean emeritus of Centenary College. The Shreveport Journal, in which they are appearing, is permitting us to use them. They appear under the title, "Clip This Out." Dr. Smith is one of our most reliable authorities on Prohibition. The Advocate is exceedingly fortunate in having him as a contributing editor.

Come in, Sister Collier. Tell my guests what you told me. "I am 78 years old, and have been reading the Christian Advocate since childhood. It is a part of my life. I would hate to do without it. It must mean just as much to some others who are not able to pay for it. I am sending the enclosed check to help fill such a need. Mrs. W. S. Collier, Charleston, Miss." What do you think of that?

Rev. J. H. Stafford, a local preacher of the New Orleans district, who is all the time hammering at something for the Kingdom, came by our office the other day and left some money to send the Advocate to some who find it difficult to get up the subscription. He said, "It is a part of my tithe." What have you done with your tithe? Were there any parts to it? Do you tithe? It's lots of fun. Try it.

Among the Mississippi Methodists attending the Junaluska gatherings this summer are Revs. W. J. Dawson, T. J. O'Neil, H. G. Hawkins, Messrs. T. H. Naylor, W. D. Hawkins, S. W. Sharbrough, J. C. Wood, P. L. Blackwell, all of whom left Monday morning, July 18, motoring. They will attend specially the Lay Leaders Conference, July 20, 21, 22. Dr. J. M. Sullivan, Conference Lay Leader of the Mississippi Conference, will also attend.

You know "Kentucky" Thomas. He has just closed a splendid meeting at Jonesville, La. Twenty had made application for membership when he left. He is meeting with good interest at Cotton Valley, La. Great crowds are hearing him. C. P. Gossett is conducting the singing. If any of you preachers want a meeting led by Brother Thomas, you can get him at Cotton Valley. On account of a change in dates he has an opening for a meeting. Better get him. Rev. W. E. Thomas.

By the way, did you read carefully last week's Advocate? If you didn't it will pay you to go back and look over it again. The proofreader reported that there were several items of merit and interest. He called attention to one or two items on the editorial page, but said the reader would miss a great deal if he overlooked Bishop Kern's article; "Worse Than Prohibition," by Rev. A. M. Shaw; "Poetical Thoughts," Mrs. Geo. S. Brown, and two short articles by Dr. R. E. Smith, "Signs of the Times" and "Clip This Out." Better look all these up and read them.

Dr. Hugh Barnette Cottrell, son of our pastor at Fayette, Miss., Rev. T. B. Cottrell, was graduated in June from the Tulane Medical School. He has accepted a post with the U. S. Marine Hospital, Public Health Department, Norfolk, Va. When we see preacher's children succeeding and rendering a big service to humanity we just want to congratulate them and their parents. We just won't take time to imagine how very much our land would be impoverished if we could not fall back upon the parsonage for that long line of clean, brave and true young people.

Miss Stella Galloway, who makes her home with her aunt, Mrs. H. G. Hawkins, in the District parsonage at Vicksburg, Miss., is spending the summer with her aunt, Mrs. N. M. Reid, 304 Obispo, Long Beach, California, whose husband is City Attorney of Long Beach. Miss Stella expects to witness the Olympic Games at Los Angeles, and has already been invited to some of the international events connected with the Olympic contests. She won part of the money for her trip by winning several cash prizes in the "Biggest News of the Week" contests sponsored by the New Orleans Times-Picayune among the high school students of Louisiana and Mississippi.

Some man down here in New Orleans, guess it must have been Jno. H. Carter, superintendent of the Carrollton Avenue Sunday School, sent us a clipping from the "Association of Commerce News Bulletin." In it was a part of the address of the new president, Henry I. Harriman. Around this paragraph was a heavy blue pencil mark: "The depression of 1929 was caused primarily by a loss of moral perspective and a collapse of common honesty. (Black face ours). The Ten Commandments and the Sermon on the Mount will always be the true guide to real and lasting prosperity." Lookout, preachers. That layman is getting mighty close to our ammunition. I knew an old preacher who went about calling everybody, boys and girls, to preach; to "blow the silver trumpet," he called it. Well, let the layman preach, and let us all practice those two items Mr. Harriman mentioned.

Here's something good. You know the proofreader told you not to overlook Bro. Shaw's article on Prohibition. While pondering on that line of thought the matter began to pile up on him until, first thing he knew, it had broken bounds and turned itself into a sermon-lecture entitled "Nineteen Things Worse Than Prohibition." He will be glad to deliver this lecture anywhere it is called for before church, W. C. T. U., club or other organizations who are interested in stemming the "wet" tide. No money consideration will be asked other than light offerings to cover expenses. With this message Brother Shaw is equipped to convince any except Smith, Raskob, Brisbane, Jim Reed and Co. He thinks it will take hell-fire to convince them and with this he is not equipped. This editor most heartily endorses this work of Brother Shaw. Get him. Let the woods, welkin and everything else begin to ring again with the Prohibition Gospel.

SIXTIETH SEASHORE CAMP MEETING

The Sixtieth Seashore Camp Meeting will be conducted on the beautiful Methodist Assembly Grounds, Biloxi, Miss., from July 31 to August 7, with Dr. G. W. Ridout, recently of Asbury College and internationally known evangelist, as the preacher. Dr. Ridout comes from recent experiences as conductor of evangelistic campaigns in Brazil and Africa. The celebration of the sixtieth anniversary of the founding of the Seashore Camp Ground is set for July 31.

REV. MARTIN HEBERT CONDUCTS LAKE ARTHUR CAMP

This year, July 15-24, Rev. Martin Hebert, pastor Epworth Church, New Orleans, assisted by Rev. H. P. Wall, leader of song, will conduct the Lake Arthur Camp Meeting.

Lake Arthur is one of the well-known camps of long standing. A more beautiful spot would be difficult to find. Brother Hebert will be back among his own people, and we anticipate a gracious meeting.

MEETING AT ADAMS CAMPGROUND

Numberless readers of the Advocate have a personal interest in the approaching revival at Adams Church, Auburn, Lincoln county, Miss. Many pastors who have sown gospel seed in this productive field will now blend their prayers for a fuller fruition of their labors. Those good women and men who shared the spiritual benefits of the community in youth and are now effective promoters of good elsewhere will pause in a busy life to breathe a petition for the largest possible results at this time.

Beginning Sunday, July 24, the meeting will continue through the following Sabbath.

The pastor, the Rev. L. P. Anders, announces that the Rev. B. L. Sutherland, presiding elder of the Brookhaven district, will bring the messages.

Under this wise and able leadership a gracious revival is anticipated.

SUCCESSFUL VACATION SCHOOL AT LUMBERTON

On June 20, 1932, the first session of the Daily Vacation Church School met at the Methodist church with a large attendance, which increased daily until 106 children were enrolled. The school was directed by Mrs. M. L. McCormick, assisted in the Beginners Department by Mrs. A. S. Hinton, and Mrs. J. W. Randall; in the Primary Department by Mrs. C. H. Bishop and Miss Ellen Olson, and in the Junior Department by Mrs. G. H. Robertson and Miss Bessie Jenkins.

The three groups met separately each morning for their worship, study, and play periods. The subject of the study hour for the Primary group

was "Japan." While making a Japanese village, having a Japanese tea-party, and making Japanese faus, the children learned many things about the Japanese and our missionary work in Japan.

The Juniors, a large group of sixty-two children, were divided in three classes, each group working on some phase of "How Nations Share," which was the subject of their study. Keen interest was shown by the children in making posters showing how other nations share with us, the flowers of nations, how our Church shares, and the nations in a shoe. Each child had a part in making the picture scrapbook entitled, "Things We Want to Remember," which contained chapters with the following headings: "Our World Friends," "How Our Nation Shares," "How Other Nations Share With Us," "Flowers of the Nations," "How Our Church Shares," "Foreign Scenes," "Nations' Home Life," "Birds of Other Nations," "How the World Travels," "The Story of the Bible," "Hymns of Other Nations."

In making the posters and the scrapbook, the children discovered many interesting facts concerning relationships between members of different nations and races and relationships between nations as members of the great world family.

While the girls in the Junior group were busy with the handwork on the posters, the boys worked outside beautifying the church grounds.

During the worship period the groups shared their experiences, and through the leadership of Mrs. McCormick many lessons were learned about happier ways of working and playing together.

Each group had its own playground and the children learned many new games. The Junior group were fortunate in having Brother McCormick, our pastor, as their playground director. On the last day of school the children enjoyed punch and cakes, donated by members of the missionary societies.

The school was a week of happy experiences and proved a blessing to the leaders as well as to the children. In the daily experience of worship and play they tried to discover and practice better ways of working together, sharing, adjusting difficulties and to develop a keener interest and love for the Church.

The community will ever be indebted to Mrs. McCormick who, through her interest and enthusiasm, made it possible to have our first Vacation School. May the good work continue from year to year and prove a blessing to others as it has to those who took part this year.

BESSIE JENKINS, Reporter.

CONFERENCES FOR GENERAL SUPERINTENDENTS AND CHAIRMEN OF LOCAL BOARDS OF CHRISTIAN EDUCATION

Two conferences of interest to general superintendents and chairmen of the Local Boards of Christian Education will be held in connection with the Leadership Schools of the General Board of Christian Education this summer. One of these will be held at Mount Sequoyah (Fayetteville, Ark.) July 23-25, and the other at Lake Junaluska, N. C., August 13-15.

Such a conference was held at Mount Sequoyah last summer, the first one of its kind in Southern Methodism. At that time about sixty-five superintendents and chairmen of Local Church Boards of Christian Education were present. So interesting and helpful was the program that the group requested the General Board of Christian Education to provide for a similar conference this year. The two conferences mentioned above are planned in answer to this request.

These conferences will provide an opportunity to busy superintendents and chairmen of Local Church Boards of Christian Education to sit down together and consider the problems that face them as they promote the program of Christian Education. For that reason open forums, centering around actual problems, will play an important part on the program. Such questions as the following will be considered: How and where can we find teachers? How can we remove an inefficient worker without harm to the worker or to the work? How can we use the space we have to better advantage? How can we help the Local Church Board of Christian Education to become vitally interested in the work it is supposed to do?

As the name suggests, these conferences are for superintendents and for chairmen of Local Church Boards of Christian Education. Many a pastor, however, will want to come with his superintendent and his chairman. Let him come! There can be no finer opportunity for fellowship and for planning the work of the local church on the part of the pastor and his superintendent and chairman than a trip to one of these conferences.

REVIVALS ON THE MARIETTA CIRCUIT

We have just closed our second revival meeting on this circuit, Marietta, the week of July 3-8, and Blythe's Chapel, the week of July 10-15. The interest at both churches was excellent, considering the excess of rainfall and the amount of work the people had to do.

Rev. W. C. McCay of Baldwin did the preaching at Marietta, and Rev. H. M. Young, superannuate of Booneville, and Rev. J. Noel Hinson, Cokesbury Instructor, were kind enough to fill my stand a number of times at Blythe's Chapel.

While there were no additions to either church, we feel like there was much and lasting good accomplished in both churches. We cannot judge the success of a meeting by the additions every time. We organized a mid-week prayer meeting at Blythe's Chapel and left a growing interest.

In connection with the revivals we were privileged to have a Cokesbury Training Class: "Educational Work in the Small Church," taught at each church.

I want to take this opportunity to reply to Miss Lucy Foreman's inquiry about the success of the classes in connection with the revivals. Due to the fact that the people were so busy forming, we were rushed for time. But I think the two work together nicely. Each helps to stimulate an interest for the other. Those who take the course for credit are inspired to begin work and they are more active during the church service. They have a desire to put to practice that which they have learned, and the instructor and pastor, working together, can guide them in doing this. Too, there will be a large number of people, who are not taking the course, get to church a little early and listen in on the class discussion. They will pick up a little from the side even though they do not take the course.

I had one class taught in connection with a revival last year, two this year and I am planning for another next week, July 17-22. I find from experience that the two work together nicely on this circuit.

We certainly do thank Bro. R. G. Lord for furnishing us with an instructor for these two weeks, as well as for next week at Mt. Nebo.

J. T. GULLETT,
Pastor.

BROTHER HOWSE THANKS PREACHERS

Dear Editor, N. O. Christian Advocate—May we have space enough to express in some measure our appreciation to the brother preachers of the State of Mississippi for their kindness and untrifling attentiveness to our beloved father, Rev. P. H. Howse, through his illness and death. They shall never know how much we appreciate their goodness, for we have not words that could even approach the gratitude of our hearts. It is left for the infinite love of God alone to unfold. We pray that God shall ever keep them in the hollow of his hand and that they may dwell upon the mountain peaks of Zion and feed upon

the everlasting joys while the cycles of eternity shall roll on in the bounty of God's love.

Your Brother, R. S. HOWSE.

PRAYER MEETING RECORD—CAN YOU BEAT IT?

Thirty-three services of Istrouma Church, Baton Rouge, Rev. Lastie N. Hoffpauir.

	No. Pres.
Nov. 25, 1931.....	91
Dec. 2, 1931.....	71
Dec. 9, 1931.....	122
Dec. 16, 1931.....	77
Dec. 23, 1931.....	76
Dec. 30, 1931.....	62
Jan. 6, 1932.....	112
1932—	
Jan. 13.....	98
Jan. 20.....	127
Jan. 27.....	114
Feb. 3.....	113
Feb. 10.....	88
June 1.....	230
Feb. 17.....	141
Feb. 24.....	129
Mar. 2.....	133
Mar. 9.....	58
Mar. 16.....	104
Mar. 23.....	95
Mar. 30.....	52
Apr. 6.....	111
Apr. 13.....	91
Apr. 20.....	119
Apr. 27.....	110
May 4.....	118
May 11.....	90
May 18.....	113
May 25.....	74
June 7.....	230
June 8.....	207
June 15.....	98
June 22.....	102
June 29.....	110
July 6.....	134

Total.....3570
Average—108.

Official counters.
EARNEST CUSTAIN,
GEO. TUCKER.

"DOING MY BIT"

By Rev. W. G. Evans

A few years ago in the largest and most aristocratic church in one of the foremost Southern cities, an evangelist of national fame was night after night bringing home to his hearers the message of the heinousness of sin and pleading with them to repent of their sins and be saved.

On a Friday night the eloquent speaker had preached with more than his usual fervor and the great audience had hung "spell bound" on his delineation of the fate of a sinner who "falls into the hands of an angry God" and yet when penitents were called to the altar there was no response.

Seated well back in the congregation was a family of four, a father, two small children and their mother, who was known throughout that city for her wonderfully sweet soprano voice. She was a very modest and retiring woman, inately averse to posing before the public, and content to live in the quiet of her little home. A shudder ran through her frame when her husband leaned over and whispered to her, "Can't you help the preacher?" Without a moment's hesitation she arose, passed out into the long central aisle and made her way toward the pulpit and the choir loft on the pulpit platform, where the choir leader, divining her purpose, motioned her to the piano. Seated she ran her fingers over the keys, paused a moment and then began to sing.

"I have wandered far away from God,
Lord, I am coming home;
The path of sin too long I've trod,
Lord, I am coming home."

She finished the four verses of the hymn and turned to return to her place in the congregation, but found

the altar and aisles full of penitent sinners pleading with God for mercy. God had honored her sacrificial service.

All about us are thousands of despondent, discouraged men and women who need the touch of a friendly hand and an earnest word of encouragement whispered into their ears.

CLIP THIS OUT

By Dr. R. E. Smith

Another thing I have missed—having sat up late searining in vain for it. I mean editorial comment in our big wet dailies explaining that drinking party in London, recently, in which women as well as men celebrated. Fights and brawls resulted—one young man, member of the old nobility, was killed. Several others were injured, women participating in the shooting!

In America, on "the morning after," a chorus of metropolitan papers would have chanted the woes of prohibition. We should have heard again how the younger set, inhibited and embittered by having their "rights" infringed, were asserting themselves in these orgies and excesses. Also, "the stuff we get is so bad—it drives them mad—they run amuck."

But this bad affair was in England—where no prohibition has ever been! And where the liquor is as pure as it can be made. But our wet editors have not illumined us on this spree. If they will not play fair they ought at least to be good sports and agree that prohibition does not cause these shameless scenes. Even if the dry laws were repealed, we should still have our wet problem. England has not taken away the "personal liberty" of her citizens. Her men and women may drink or not—as they please—and you see how they please. True, England has some restrictions—as to hours of closing, license and high tax—and it may be that these few regulations nettle and infuriate the thirsty. Yet the laws in England are enforced and the high taxes are collected. Still that country was forced off the gold standard and needs help.

The St. Charles

NEW ORLEANS FAMOUS HOTEL

Is meeting the economic issue in the following manner—

Rooms for 1 person \$1.50 and \$2.00, with Meals \$4.00 and 4.50 per day
Rooms for 2 persons \$3.00 and \$3.50, with Meals \$8.00 and \$8.50 for both
Room and Bath for 1 person \$2.50, \$3.00 and \$4.00 with Meals \$5.00, \$5.50 and \$6.50 per day
Room and Bath for 2 persons \$4.00, \$5.00, \$6.00 and \$8.00 with Meals \$9.00, \$10.00, \$11.00 and \$13.00 for both

Hospitality and Service Imperative as Usual

A Coffee Shop with Prices that defy Competition.

Alfred S. Amer & Co., Ltd.

New Orleans.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

It is with heartfelt sympathy that I write of the accidental drowning, near Gloster, on July 2, of BURNETT, second son of Mr. and Mrs. H. V. Hammock, of Washington, Miss. While swimming in the Homochitto River with several other boys, young Hammock stepped off into deep water and was drowned before his friends could rescue him. Burnett was born at Gloster, Miss., July 15, 1913, and had lived in that community until several years ago when he moved with his parents to Washington. He became a member of the Methodist church in early childhood and was a fine Christian character, taking an active part in the work of the church. The community is deeply saddened by the death of this young man and extends to the family their love and sympathy as they mourn the loss of a loved one. Everyone that knew Burnett loved him for his friendly spirit and kindness to others. Besides his parents he is survived by two brothers Alfred and Allen, both of Washington. Rev. F. J. Jones, of Washington, and Rev. J. H. Morrow, of Gloster, conducted the funeral service, which was held at Mount Vernon Church, July 3. Interment was made in the family cemetery.

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J. R. COUNTISS, Dean.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

LYNCHINGS PREVENTED

According to the records compiled at Tuskegee Institute in the department of records and research during the first six months of 1932, records show 13 instances in which officers of the law prevented lynchings. Of these, two in Northern and Western states and eleven in Southern states. In nine of the instances the prisoners were removed or the guards augmented; in the four other instances force was used to repel the would-be lynchers; thus a total of eighteen persons, five whites and thirteen negroes were saved from death at the hands of mobs.

CONFERENCE NEWS

Louisiana

Downsville auxiliary, Ruston district, met at the church for their "guest day" meeting. The old church was beautifully decorated for the occasion and the program was interesting and impressive. Invitations bearing the W. M. S. emblem were mailed to all members of the church who were not members of any auxiliary. The meeting was opened with an instrumental prelude by Miss Charlotte Hester. The devotional, taken from Acts 10; 1-35, was given by Miss Gladys Farmer. Mrs. Robert McGehee made the announcements and gave the purpose of the meeting. Mrs. R. H. Staples, of Marion, was the guest speaker and gave in her charming way, "The Achievements of the W. M. S.," from the time of its beginning to the present. Little Nell Hester sang very sweetly, "Somebody Needs You." Her song was followed by a pageant, "Modernizing Young Mrs. Patton." At the close of the meeting refreshments were served and each guest received a lovely little invitation in the form of an anchor bearing the W. M. S. monogram and the words "Anchor With Us."

Mississippi

Miss Annie Trawick, head resident of the Wesley House, Meridian, Meridian district, will leave about July 14, for Junaluska, N. C., where she will spend two weeks at the Methodist Assembly grounds. The remaining two weeks of her annual vacation will be spent with relatives in Opelika, Ala. For a period of three weeks the Wesley House is being used as a health clinic for the purpose of administering typhoid serum. The clinic is in charge of the nurses of the Lauderdale county health department.

Guest Day was observed by the Waynesboro auxiliary, Meridian District, with an afternoon tea. Mrs. O. W. Chapman, the president, opened the program with devotional, reading a selection from the sixth chapter of Matthew. Mrs. J. F. Pou offered an impressive prayer. A splendid inspirational address was given by Mrs. E. L. Horne. Mrs. T. O. Slaughter and Mrs. W. P. Gray rendered a vocal duet, "Unanswered Yet." An interesting play, "Modernizing Young Mrs. Patton," was enjoyed. The scene for this was an improvised living room and was made attractive with flowers. Mrs. L. W. Bozone rendered a vocal solo, "Blest Be the Tie That Binds," as the benediction. After the program, tea and sandwiches were served.

The members of Zone 4, Vicksburg district, held their second quar-

ter's meeting at Fayette. The conference president, Mrs. T. B. Cottrell, and the district secretary, Mrs. W. T. Hegman, were present contributing many helpful suggestions. More than seventy-five members of the zone attended this meeting and under the able leadership of the zone leader, Mrs. Annie Bennett, spent a very profitable day. Mrs. Bennett opened the program of the day with a beautiful poem, "Half-Year Gone," saying that dreams are still dreams, but encouraging with the fact that six months yet remain to redeem the promises to God and to

"Bring to pass the kingdom in the hearts of men,
Never content until all the world we win."

The president's message, "Wider Fellowship," struck the keynote of the theme for the day. The fellowship of Methodist women through their many activities at home and abroad was sketched. This Christian fellowship "enriches our lives, quickens our love and thus broadens our service. Through this channel of "Wider Fellowship" we answer the command of the Master, "Go Teach." A special song by Miss Mary Lou Spalding, of Fayette, followed by the "Spiritual Life Message," by Rev. T. B. Cottrell, who used the Master's words, "If Ye Abide in Me," as the text for a most inspirational message, the morning session was closed. The afternoon session was filled with many fine things, a solo, "Nobody Like Jesus," earnestly sung by Mrs. Head, of Natchez, a poem, "The Jettisoned Cargo," given by a member of the Greendale auxiliary, and additional remarks by the president. The district secretary was seemingly inspired by the Spirit when she addressed the assembly as guest speaker. Many fine thoughts were given, as well as much information concerning recent changes made at Council in regard to the work. Plans and suggestions for a "Memory Book" for each auxiliary were presented and Fayette's "Memory Book" was opened with a contribution from the assembly. An open forum with discussion of such matters as "Christian Social Relations," study of the conference minutes by each auxiliary, the "Average Age Contest," and the "World Outlook," combined what was considered by every woman present as the best zone meeting ever attended. The pastors of the zone, all of whom were present, added their bit to the program.

Historic old "Ellison Church," at Vaughan, Jackson District, was the scene of a most delightful occasion when the Woman's Missionary Society was hostess to a large crowd of ladies from surrounding communities. The meeting was presided over by Mrs. Homer Frizell, president. As the guests arrived they were invited into the church, which was beautifully decorated with pot plants and cut flowers. When Mrs. J. T. Brister had concluded a very inspiring devotional service, Mrs. Supelia Frizell said a few words of cordial welcome to the guests. The children, under the capable leadership of Mesdames T. F. Frizell and F. C. Hayden, gave several musical readings and songs. A vocal duet by Mesdames Watson Luse and Tom Dale was followed by a playlet entitled, "Modernizing Young Mrs. Patton." Mr. Lee Gibbs, Jr., of Yazoo City, favored the audience with a vocal solo, accompanied by Miss Lizzie Hoover, pianist. The guest speaker, Mrs. Joe Roberts, of Yazoo City, in her



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usual charming manner, brought a message that made all feel they had enjoyed a rare privilege. At the conclusion of this program, the guests were invited out on the lawn, where in the shade of the old oak trees they were seated at tables of four, and here engaged in a "depression" contest. Following this the Young Ladies' Circle assisted in serving most delicious sandwiches with iced tea.

North Mississippi

The following questionnaire is being used by the two circles of the Batesville auxiliary, Sardis district:

Do you belong to either?

Do you attend regularly?

Do you help in every possible way to keep this work going?

Had you ever thought of this as being, maybe the only way you can do your bit for God?

Don't you believe our depression is largely due to the fact that we have neglected Him and His work?

Don't we economize first with our church and missionary work?

Can't we change this?

SUPPOSE WE TRY!

The circles meet in the home of some member every second and fourth Monday. If you are not a member, won't you join us?

WE NEED YOU—WE WANT YOU!

Come once as our visitor, come back as our member. Don't say: "It costs too much." God intends for us to divide what we have with His work.

There are some more questions to be answered at the circles. Please be present, for you may be the one to answer.

TO PREVENT CRIME IN THE FUTURE STUDY THE CHILD TODAY

By Adrian Scolten

In the study of crime far too little attention is paid to the child, for we instinctively rebel against believing that the innocent child of today will be the criminal of tomorrow. We regard signs of potential criminality in children as pure "childishness" which "the little darling will soon outgrow."

Statistics show that a great many "adult misfits"—problem adults—were once "problem children." This, however, should not alarm the parents of misbehaving children, but it should awaken them to the need of giving careful thought and attention to undesirable manifestations when they appear.

Most problem children who get the right help at the right time cease to be problem children and do not become problem adults or criminals. The thing to do is to give the right help before it is too late.

Many of our courts are committed to the policy of punishing problem children, and not to the policy of eliminating criminal tendencies. Most of them do little, as yet, to salvage the difficult youth of the land. Some of the courts even send children into environments where criminals are made.

Study Child Nature.—The child who steals another child's penny or pencil and knows no law of "mine and thine," the child with an uncontrolled temper, the child who condemns his teachers, his parents, and anyone else who restricts him, the child who runs away from home, repeatedly stays out all night, has no consideration for the feelings of others, and does not try to conform his behavior to his own understanding of right and wrong—these children are manifesting criminal traits. They need study and guidance, not punishment.

Study the child's parental history, his home environment, his school history, his relationship to his playmates and his rating by the neighborhood policeman. Analyze this information and find out from it just how his nature is being starved or cramped or thwarted in his everyday life.

Perhaps he is a very vigorous boy and the restrictions of his city life give him little outlet for his activity. If he steals, find out why. If he runs away from the home environment find out why he runs away. Perhaps his mother nags him. Perhaps she can learn something from the corner pool hall. Why is he happy there? Is there less criticism and more companionship and self-realization there than there is in his home? No happy child wants to be bad. It is the unsatisfied, misdirected life which reaches out in bizarre manifestations.

With a thorough understanding of the social background, the mental capacity, the needs and desires of the child, and an intelligent effort to assist him to make his own daily adjustments, a most important step in crime prevention is begun.

The opinion expressed by the writer of the above article is manifestly another reason why there should be a Department of Education. Knowledge of child psychology is woefully lacking not only on the part of parents of children but by nine-tenths of the teachers. Among the many services which a Department of Education will render will be to emphasize the need of adequate teacher training.—Scottish Rite News Bureau.

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

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MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

Good reports are coming from the young people's groups from over the Conference. It is a joy to see how they are responding to their opportunities and privileges. Two Efficiency Institutes have been organized and two Unions. This work is appreciated.

* * *

There are several tasks ahead of the young people that the older folks must aid them in. They have a pledge to Whitworth College made six years ago. It will take \$25 a district for them to pay up. Please aid in your church that each group of Young People in the Conference make a contribution. This fund must be in hand by the 1st of October.

* * *

Churches represented at the Assembly agreed to make a contribution to Young People's Day right away. We trust you will aid them in putting on a program and taking a collection for this work. It is the only hope they have of maintaining their work this year. A few dollars now will mean much to their entire program.

* *

Please take an offering for Sunday School Day in your church. A representative to Junaluska is desired but this must be foregone. We need \$500 by the first of September to carry us through. Just a small offering from the many churches and a large offering from the few churches will make the way plain. Will you not give us a lift both by prayers and acts?

* * *

Read the letter from Bishop Kern in the New Orleans Advocate of July 14. Are you not glad that you sent in Fourth Sunday Mission money and that you have a very real part in this work? I was so happy to know that so many of our very own Conference had made this work possible. A Standard Training School in China bigger than any ever held in Mississippi? Thank God. More money will mean more good work. We must get more churches to send in the money so that the funds will not fail and the work will go on. Let us hear from your church this Fourth Sunday.

* * *

Mr. Hull is back at work without an operation. I am happy for this. Please pray for each of the workers by name. We need your prayers.

Yours in Him,
JOHN C. CHAMBERS.



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NORTH MISSISSIPPI CONFERENCE

The writer visited the Sardis church last Sunday. Rev. S. A. Brown, the pastor, and the people of this church are carrying on in a fine way. I preached at the morning hour and in the afternoon attended a meeting of the local church board of Christian education and other workers of the church. At this meeting plans were made for the organization of the children's division of the local church.

It was a real pleasure to meet with the workers' council of the Lexington church and review the most excellent work being done by the group of workers. They have one of the most adequate and well-equipped educational buildings to be found anywhere and they know how to use it. The pastor, Rev. J. E. Stephens, is one of the veteran leaders in this field of work.

It was my privilege to attend a meeting of the district young people's institute of the Columbus district. Mr. J. D. Perkins, of Starkville, is the secretary of this district and is taking hold of his work with a great deal of zeal and interest. You may watch for things to happen in this district. The meeting was held in the Louisville church. A fine delegation of young people were in attendance.

A camp for intermediates has been planned for the eastern part of the Conference at Camp Henry Pratt, near Columbus, August 8-12. Rev. W. L. Pearson is in charge of this camp. He has selected a most able corps of workers to assist him. Mr. Whittington, of Columbus, will have charge of the care of the camp. This camp is open for all young people from 12 to 15 years of age. The cost is \$5.50 for the total time. Be sure to send a large delegation to this camp.

Now is the time to begin to make plans for the annual election of all officers and teachers of the Sunday school. This takes place in September, but plans should be made before hand for this important work. Have a meeting of your local church board of Christian education and go carefully over the roll of workers and make such changes as are needed. Every officer and teacher is elected for one year only. They cannot be elected legally any other way than by the local church board of Christian education. A few of them are elected by the classes and the general superintendent by the quarterly conference, but all the rest are elected by the local church board. Make this meeting of the local church board a time for a general review of the work of the Sunday school for the entire year. It is the most important meeting of the year.

Do not fail to pray for us and for the work.
R. G. LORD.

UP TO YOU

We should vote against any candidate for any office who is in favor of liquor. We had a hard fight beginning more than fifty years since to rid ourselves of the legalized traffic in spirituous liquor and we must not go to sleep and let the United States get back in partnership with the liquor dealer.

No real Christian wants to engage in the liquor business and you will be a partner in the nefarious traffic if you do not use your utmost en-

deavors to prevent the licensing of the liquor traffic.

The saloon element controlled the two great parties in this country for a hundred years and it is making a determined effort to regain that control. If you pray, vote against any candidate who is not unalterably opposed to the liquor business.

R. RANDLE.

Memphis, Tenn.

BUCK-PASSING PARENTS

"Chief among these buck-passers are the fathers and mothers who expect the schools to pinch hit for them as parents. They are too weak and spineless to discipline their children and make them behave. They are too lazy and late trouble too much to teach their children any morals and manners, so they send a bunch of hoodlums to school and demand that the poor, hard-worked teachers do for their offspring what they have failed to do and turn them into little ladies and gentlemen with a high sense of ethical values."

Supporting the principle that it is the duty of parents to train their children properly is not the above statement a bit harsh? Doubtless there are parents who depend upon the teachers to do for their children what they are unable to do for them, but there are several contributing causes.

During the agrarian age the needs of the family were very largely supplied from the farm. Here the children were reared under the constant observation of their parents, where they were assigned specific duties connected with the home life. Close observation of the child and the discipline which comes from work was instrumental in molding his character. Our frontier life typified such conditions. Even until recently there were chores which even the city-reared child did which contributed to discipline and character building. For the great majority of children the days of discipline through performance of home chores is gone forever.

Contemporaneous with this new family life of the child which is so important in its education, has come a marked change in the industrial and economic conditions. This change often takes both parents from the home all day during the adolescent period of the child's life and it is thus deprived of the advantages of timely discipline and guidance by the parents. This throws a greater burden upon the school teacher and other social agencies if the child's moral and spiritual welfare is to be conserved.

Another cause which places additional burdens of discipline upon the teacher may be observed. Is it not true that many parents are confused by the different ideas about rearing children which often exist among the parents themselves and that their failure is really due to divergent parental temperament and a lack of knowledge of child psychology rather than to weakness and a spineless attitude toward their responsibilities?

As above alluded to, the child is now very largely separated from life's early responsibilities by the economic changes which have taken place and many children are deprived of the old-fashioned home training by the same forces. While the home life still comes

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first in the education and character molding of the child, other agencies are pregnant influences. Among these are the school, the church, the press, the automobile, the radio and the cinema.

Despite the strictest influences in the home, where the child's behavior is the first consideration, outside influences often become the controlling factor in the child's life. It is for this reason that the school has taken such an important place in the development of the child. It is now an agency which is called upon not only to teach the children how to think and how to use their minds in the development of subject matter, but to think in terms of finer social relationships. More and more the school must provide those activities more closely related to the life of society and the interests of children if it would do its whole duty to those in whose hands the future of our country rests. More and more must the teacher know children. She must not only know the child's caliber but his experiences, his joys, his sorrows, his strong points, his weak points, and, if the need requires, she should know his home life through co-operation with his parents if she herself would avoid the charge of being a buck-passer. But the duties here suggested are beyond the caliber and training of many teachers, for which the teacher herself is not always to blame. But it may be said that the parent and teacher are now working together for the child's welfare as never before. They realize that their problems are joint and that only close co-operation will result in the greatest benefit to the child.

It is this fact that has brought from the parent and teachers' associations and over 6,000,000 women of this country belonging to other organizations, an urgent demand for a Department of Education with a Secretary in the President's Cabinet.—Scottish Rite News Bureau.

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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, JULY 28, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

NOBODY AT HOME. Dorothy Dix is a citizen of my city. She writes many things and has been writing for a long time. Many questions are addressed to her, the majority of them bearing upon matters pertaining to home life. The other day she wrote something I must share with you.

"A young boy who committed suicide the other day left a note addressed to his sister 'because she was the only one who was ever at home.' This is not only one of the most pathetic heart cries I have ever heard, it is one of the most scathing arraignments of modern social conditions that has ever been made, and the real explanation of why youth has gone criminal and why our jails and penitentiaries are filled with boy and girl racketeers and gangsters.

"Nobody home! No light in the window. No fire on the hearthstone. No cookies in the jar on the shelf. No savory dinner cooking on the stove. No mother waiting and watching for one to come home with a kiss of welcome and loving hands to draw one across the threshold. No mother who even knows when one comes home. No mother to listen to the accounts of one's little triumphs and be proud when one made a grade or was chosen captain of the football team. No mother to understand and sympathize and take the sting out of defeat and disappointments. No father to talk to and plan things with and to look up to almost as one does to God, so sure of his ability to help one out of trouble."

And she said a lot more like that. And I bowed my head and thanked God again for my father and mother, and prayed for the father and mother of my children.

There is no substitute for the home.

* * *

A METHODIST PREACHER suggests a moratorium for one year on Annual Conference sessions beginning with his. Wait a minute. Don't discount the whole scheme before you hear it. "Some method could be found to make such a plan legal and feasible. All pastors would hold over on their present charges for another year. Any adjustments made necessary by deaths or retirements could be made by the bishop and his cabinet. From \$8,000 to \$10,000 could be saved on entertainment alone. Probably another \$20,000 could be saved to the charges in moving bills, and to the preachers in extra expenses always incurred when a change is made. Why not have the preachers collect the money for conference entertainment and turn it into the Conference Claimant Fund, and so give to our honored veterans a break in these desperate times?"

Of course some of these figures don't apply to our section yet, but there is enough in the suggestion to turn the wheels of your brains over a few times.

For instance: The ability of the Meth-

odist Church to adapt itself to new and untried ways; economy in a time when that must be one of the big words; doing something in keeping with their services for the superannuates.

* * *

"PENDING REPEAL," a phrase found in the recent Democratic platform, is about the most brutally presumptuous word we have seen in a long time. These staggering sons of strong drink take it as a foregone conclusion that the Eighteenth Amendment will be repealed. "Of course it will be repealed. That is a small matter. It will require some time. But why wait even that time? Why not alter the

SIGNS OF THE TIMES

By Bishop Collins Denny

Traveling and preaching as I do, the most encouraging sign is that there is a hunger on the part of the people for the pure word of God preached with the Holy Ghost sent down from heaven. Not since I entered the ministry have I found such a hunger for the truth of God.

The most discouraging sign is that so many men go into the pulpit with no real message from God. People are not interested in book reviews from the pulpit, nor do they wish to hear business discussed, and I do not find them willing to hear the preacher tell them of politics. May the good Lord help us whom He allowed to be put in trust with the gospel (1 Thess. 2:4) to give the gospel in all its purity to these hungry and needy souls.

Volstead Act at once so as to permit what the repeal will bring?" That seems to be the line of reasoning.

Can it be that the liquorites have listened to their own talk so long that they believe it? Or have law-abiding citizens, believers in the Constitution, and members of the church been so utterly asleep and are still so dumb about the whole matter that these advocates of repeal are correct in their presumption?

* * *

"CUT THROUGH THE BRUSH" is a statement used by President Hoover in his proposal that arms of the nations be cut one-third. And we wish to endorse the move. For months now the Geneva Conference has been dragging along. The militarists and experts and diplomats have been there talking, talking, talking. A new conference was opening up at Lausanne. Already the matter of war reparations is up for consideration. Somehow reparations and disarmament seem to be tied together like Siamese twins whether we are willing

to recognize it or not. But if I have the money to pay a debt or can get it, just why should there be so much worry about it? Mr. Hoover, at one stroke, has declared for a saving of ten or fifteen billion in ten years. Now, that's not bad. Anyhow let's "cut through the brush" and get at something about this disarmament question.

* * *

TWO THINGS will go far toward setting the present economic situation right—real economy and hard work. They have ever been the mainstay of the economic structure. When there is luxury at one end of the social line, softness and self-indulgence deplete the moral fiber; when there is poverty and unemployment at the other end of the line the result is equally disastrous. Confidence and co-operation toward the common good must be called into play along a wider front and more persistently than ever, and the Church should be gloriously dictating the spiritual terms of our times.

* * *

WE KEEP CRYING about "these times," saying that they are a great trial to our faith. That is exactly what faith is for, to be tried and proven. We cannot know that we have any until it is tested out in the midst of actual conditions. Most of us had a faith for sunny weather and easy times. The times in which we are now living are not so much a trial to our faith as a revelation of it, or lack of it. Where in the Bible do we get the notion that the Christian life is to be an easy matter? Isn't it funny? We seem to have been born tired or lazy or weak; big soft babies. Let us stand up like real men and face the battle. "Be strong. We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the struggle; face it. 'Tis God's gift. Be strong."

* * *

SPEAKING OF ECONOMY, hasn't Ohio made an interesting discovery? Seems strange and a pity that it has not come into prominence in other sections. It is so simple after all, about as simple as twelve inches to the foot. You hadn't heard about it? Since it is so remarkable we must tell it. It will spread, the report, rapidly.

Well, it was like this. The state of Ohio faced financial difficulties, but instead of maintaining the standard of appropriations and salaries, or raising them, why, the governor suggested that, rather than increase taxation, they cut down expenses. This they straightway did. Reports say that the average monthly savings to the state amount to \$825,885 and that the costs of government have been trimmed by \$9,646,332. And Ohio isn't such a backward state.

"THE CHRISTIAN CONVICTIONS THAT MAKE EVANGELISM A NECESSITY"

By Dr. C. L. Goodell
Federal Council of Churches

We need not refrain the fact that these are hard times throughout the country, and throughout the world. There is financial pessimism enough in store to make the atmosphere of the sunniest day as heavy as a London fog; and sad to say, what is true in the financial world is equally true in the Church. The benevolent societies are at their wits end, the annual reports are all in red, missionaries have been called back, workers have been dismissed, and subscriptions have been cut or discontinued.

In other times of crisis man's extremity has been God's opportunity. Great financial losses have been followed by great spiritual gains. It was so in the financial crisis of '37, '57, and in the '70's, as well as in the early part of the last generation.

Is it not time for the church to take account of stock, to see what it has by way of assets to offset its liabilities? If there are any spiritual forces that are really invisible would it not be a fine thing if the spiritual eyes of the church could be opened to see and realize them? If the mountains are full of the chariots and horsemen of God who are on our side what is the use of fretting? Would it not be glorious if instead of a threnody which seems like a preface to a Thanatopsis, the church could mass all its forces in a hallelujah chorus beginning with the words: "Why art thou cast down, O my soul, hope thou in God, for I shall yet praise him who is the health of my countenance and my God."

If God is not dead and if his hand has not slipped from the tiller, is it not time to adopt Martin Luther's challenge and cry:

A mighty fortress is our God
A bulwark never failing,
A helper He amid the flood
Of mortal ills prevailing.

Face to face with the exigencies which are upon us there must be a new evaluation of our forces. In the calamities which afflict the world the medicine must be adequate to the malady.

"Tis a mad, mad world, my masters," said Shakespeare long ago. The same old cry that he knew is in the hearts of men today.

"Canst thou not minister to a mind diseased
Plucked from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And by some sweet oblivious antidote
Cleanse the stuffed bosom of the perilous stuff
Which weighs upon the heart?"

Shakespeare's answer to that was, "Why, therein, the patient must minister unto himself." But the answer of the gospel is, "His name shall be called Jesus for it is He that shall save his people from their sins."

God Is Almighty

1. The first conviction which must grip the heart of the church today is the conviction of an imminent and almighty God. Maurice said of Carlyle that "he believed in a God who died in the days of Oliver Cromwell," and some of us apparently do the same thing. God calls himself "I am." Some seem to think his proper name is "I was." He was mighty in the days of Abraham and Moses, in the days of the prophets and apostles, but in our critical, unspiritual days, we assume that he is less efficient than he used to be.

To his students at Harvard, Phillips Brooks said: "Be sure of God, then everything worth while will flow consecutively from that great conviction." To realize, that however little concern there may be in our social order on the part of the world, there is infinite yearning on the part of God, to know that the heavens are bending low and that we can never journey so fast or so far as to outrun His love and care that is to put life under the ribs of death, that is to give us a holy confidence that nothing can shake.

Man Is A Sinner

2. The next conviction which must grip the heart of the Church is that man is a sinner. Men are telling us that the sense of sin has disappeared. Articles are being written for our magazines on "The Vanishing Sinner," and there is only a sneer for a story out of the long ago in which a man cries: "O wretched man that I am, who shall deliver me from the body of this death?"

We have made great improvements in this machine age. We have more comforts than our fathers could have imagined, but in all these improvements there has been nothing to save mankind from the old and devastating problem of sin and trouble. The mourners still go about the streets because of it. Our prisons and our insane

asylums are crowded to the doors as evidence of it, and the marble slabs in the morgues are full. Lord Morley was right when he spoke of the "horrid burden and impediment upon the soul which the churches call 'sin,' and which, by whatever name you call it, is a real catastrophe in the moral nature of men."

You are saying to me that the sin which is most apparent in the world today is not sin of the individual, but the corporate sins of the community. You are talking about a social conscience. A social consciousness, yes; a social conscience, never! Conscience is an individual thing. When you talk about a community conscience you probably mean to say that the individual consciences of the people are moved at a certain point, but in the last analysis it is only the individual that is concerned in that.

We are born one by one. One by one we accept or reject the mercies of God. One by one we die. And one by one we shall stand alone at the great assize. "So then each one of us shall give account of himself to God. Don't forget it."

Some of our leaders have, in my judgment, proven themselves to be poor diagnosticians. They are saying that "the preaching of today is too individualistic, that preachers have visualized souls as isolated units instead of seeing human beings in their social relations." Instead of our preaching being less individualistic, it should be far more so. We do not progress from social relations in individual relations, but from individual relations to social relations.

There are not two fields making up two hemispheres of a great globe—one an individual religion, the other social religion—standing over against each other. The individual and the social in the transformation of the world stand in the relation to each other, not as parts of a whole, but as cause and effect. It is when the individual is transformed that community becomes transformed. No great social movement can be properly sustained that does not have back of it the dynamic of a personal experience of God. Shall the Christian Church send out a social message that does not name Jesus Christ and his love as the basis of it. Can it send out a message that is in no way different from a social message sent out by an Ethical Society or written by a communist or a socialist. If the Church does that she forfeits her right to the name she bears. It is in Christ's name and for his sake and under his command that we must undertake all our social and international work, and unless we have this dynamic of His impelling love wrought by a deep experience we shall be as impotent as were the Priests of Baal on Mt. Carmel ages ago.

It is a libel to say that the men of two generations ago accepted Jesus Christ with the thought of getting clear of penalties in the future world, and had no interest in the things of this world. I knew the men of that generation. I have talked to the preachers of that age, and when I asked them if that was the gospel they preached they say with indignation "Never!" The men who talk about the great message of that age as if it were a message that was finished in individual lives are poor students of history.

Who founded the Bible societies? Who formed the missionary societies? Who endowed the universities? who are the men who made possible the millions that are now used as endowments for Christian education. These are the men who did it. They realize that while there might be some religion where God and the individual was enough, that the Christian religion required three—God, and the individual, and somebody else. If a man did not use his religion they knew he would lose it, and therefore they gave themselves for the Master's work in this world, and they taught their children, who are now laying their millions upon altars—they taught them at the family altar—that the price of their own salvation was to seek the salvation of others.

Jesus Christ Is Saviour

3. It is, realizing that man is a sinner, that the next of the great convictions most laid hold upon us; namely, that Jesus Christ is a Saviour. That he is not only a saviour from something, but a saviour to something, and that in him men find relief from the dread accusations of conscience, and know what the holy promise means where it said, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." More I would like to say about this, but can not. We must give it our deepest thought.

The Bible Is God's Message

4. The next conviction which makes evangelism a necessity is that the Bible is God's message to men, and that it places the emphasis where it belongs.

Principal Jacks had much to say about the "lost radiance" of the Christian church. He said the joy and power had gone out of the Christian life.

I make bold to say that the same thing, in a sense, is true with regard to the Bible itself. We have been using -- for many good purposes, but many people have lost, what somebody has called, the "direct gaze." Its primary message is the spiritual message of salvation for the individual.

One of our keenest thinkers has lately said, "religion is only a power when religion is the experience of the direct gaze, and religion always begins to lose its power when religion is used as an instrument to further other ends, however noble." Religion must somehow be sought for its own sake, and then when it is received as a thing in its own name with a kind of superb finality, then from within it becomes a supreme potency to be harnessed to all ethical and social tasks.

That is what I mean when I say that before we can share this wonderful life we must ourselves have experienced it. I yield to no man in my interest for all the social implications of the gospel, for the use of its great principles in the solution of all the problems relating to social, business, political, and national life, but I insist with all the emphasis of which I am capable that we must first have the appeal to the individual, Jesus Christ was the greatest individualist on the face of the earth. He knew that the new birth preceded the new life, and so His whole message rang with the declaration, "Ye must be born again."

In a very memorable address which Lynn Harold Hough made at the General Conference of the Methodist Church he used these significant words: "The curious thing about religion as a social power is, to use the vernacular expression, when you try to use religion to pull any chestnuts whatever out of the fire, however noble they are, immediately makes it an instrument rather than an end, and it ceases to be able to be the instrument of the very purpose for which you want it to be an instrument. And whenever you allow religion to be an end in its own name and for its own sake, whenever the finality of the vision of God you see in the face of Jesus Christ is so glorious and so compelling that forever you would be occupied by that if it never had any wonder under heaven except its final splendor whenever you see that vision, then somehow there is realized in your life something that you can apply to a million tasks for the changing and remaking of the world."

The Christian, God's Witness

5. The Christian must be God's messenger and witness. If the only message you have when you stand in the pulpit you have evolved from the last magazine article, or the last book on psychology, philosophy, science, or sociology, you are an impertinence in the sight of God and man. The only right you have to stand in the pulpit anywhere is that you are there as God's messenger. You are God's man. You come from his presence and if your audience is asking, as it is in its heart, "Is there any message from the Lord?" you are there to say "There is." God gave you the message. It is not yours, it is a message from the high court of heaven from which you are an ambassador, and you preface it by saying "Thus saith the Lord."

It is a message of life and death, the answer of which should be settled on the spot. You never know who in your congregation is meditating suicide. You never know what man or woman is face to face with the awful problems and catastrophes of sin, and shame, and death. Instead of saying you have "thirty minutes to raise the dead, you can say "I have five minutes to save a life!" You are pleading for a verdict. If under those circumstances you have only a dissertation or a lecture, God have mercy on you and on those to whom you fail to minister. If you have no burning passion that only shows that you are no shepherd, that the sheep are not yours, you are an hireling.

St. Paul said in substance "I would gladly be damned myself if I could only save those who are my brethren."

What was the spirit that sent Adoniram Judson to Burma? At last they slid his frail body over the side of the ship with a gun shot tied to his feet, and if his bones are left they nestle in coral caves, a tribute to his devotion. Why were a thousand missionary graves dug in the hot sands of Africa and in the islands of the sea?

A classmate of mine was only a few months out of college, but Bishop Taylor called him to his self-supporting work in South America, and it was not long before he was crushed by the physical burdens of his great commission, and was forced to leave his work with a hope that the home life and love might restore him. But his zeal had consumed him and they buried him at sea.

It is the same spirit that Bishop Birney has. They were forced to superannuate him last month. His health is gone, but he has the same spirit of another bishop some years ago. When the doctor

told him he could not go back to China for he had only three months to live, "Three months?" he said, "That will be just time to get me back to China so that I can die among the people for whom I gladly give my life."

Do we know anything about that passion? If not, what right have we to represent the passion of our Lord? The address which was delivered by the bishops of the Methodist Church at its General Conference the other day was far and away the greatest deliverance which any General Conference has made to its members since I can remember. There were two surpassing notes in it on which all the rest of it depended.

First the supreme need of the evangel. Humiliated by the report of the last quadrennium, whose record was the worst the church had made in a generation, if not in a century, the leaders of the Church besought its ministry and members to kindle again the fires which had gone out on so many altars. As they closed that great state document, they said the power to do this is found alone in the Holy Spirit. What was necessary for the birth of the church is also necessary for its continued life, and unless we have it we are undone.

So they said to that waiting company of a thousand leaders "Receive ye the Holy Spirit." The necessity and the possibility of that glorious endowment is the supreme conviction which must rest upon the heart of all who would proclaim the blessed evangel.

Twenty years ago there was no American name more frequently quoted among European philosophers than the name of Borden P. Bowne. These words are from his last message to his last graduating class.

"We are promised now and then a new religion. We have some of these but we have come to see that if we will not listen to Jesus Christ in his revelation of the Father it is not worth while to listen to anybody else. He is the only one who has brought a gospel worth hearing, and, we may be sure, the only one who has brought the gospel that can move the hearts of men. We are going to be through this life before very long. The longest life is short when it is over. Anytime is short when it is done. The gates of time will swing behind us before very long, and then the important thing will not be what appointments we had, or what rank in the conference, or anything of that sort, no what men thought of us, but what He thought of us, and whether we were built into His Kingdom, and if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success."

THE MILLSAPS SYSTEM OF COLLEGES

By order of the Board of Trustees of the Millsaps System of Colleges, the following statement is made for the information of those interested:

In obedience to the mandates of the two annual conferences of Mississippi, the Joint Education Commission, the two Conference Boards of Christian Education, and the Boards of Trustees of Millsaps, Grenada, and Whitworth Colleges, adopted a plan for the unified operation of the three institutions. Numerous meetings were held, important facts were gathered, and a careful study was made of the entire educational situation as it confronts our Methodist constituency in the state. In this study, valuable assistance was given by representatives of the General Board of Christian Education, and by B. Warren Brown, Executive Secretary of the Liberal Arts College Movement, who has made a like study of some sixty colleges.

The plan provides unity of administration in the following points:

(a) The three institutions are merged into one system with Millsaps College as the center, and with Grenada College and Whitworth College as junior colleges for women.

(b) The System is to be operated by the Board of Trustees of Millsaps College.

(c) The President of Millsaps College is to be president of the system with a dean in charge of each of the junior colleges when the president is absent.

(d) The Business Supervisor has charge of financial matters at the junior colleges and acts as Bursar for each of them.

(e) The course of study at the junior colleges is so correlated with the curriculum of Millsaps College that their graduates may complete its requirements for the baccalaureate degree in two years. Millsaps College does not admit to the freshman and sophomore classes women who are not residents of Jackson.

(f) The boards of trustees of each member of the system are solely responsible for meeting its financial needs, the Millsaps Board being charged

only with administering current funds. Three of the trustees of each junior college are to sit with the Board of Trustees of Millsaps College with the privilege of a vote and a voice when the affairs of that particular college are under consideration.

The plan contemplates the duplication of the work of the freshman and sophomore years as given at Millsaps at the two junior colleges for women, Grenada College and Whitworth College, together with other courses especially for young women. The same academic administration and scholastic requirements as at Millsaps will be maintained; the curriculum and cultural development of the student will be, so far as possible, made a unity.

Millsaps College has in total assets a book value of \$1,700,000.00, of which \$900,000.00 is invested endowment and \$800,000.00 is the valuation of campus, buildings and grounds. A debt, however, was incurred in the building and furnishing of the New Science Hall of \$151,000.00, largely owing to the failure of those who had subscribed to the building fund in the campaign of 1927-28 to pay their subscriptions in full. The Board of Trustees at its annual session adopted a plan by which it is endeavoring to provide for the early liquidation of this debt. The full co-operation of all subscribers and friends of the college is besought in the carrying out of this plan.

Millsaps College, now in its fortieth year, has throughout its history enjoyed a good reputation and standing in the educational world. In 1912 Millsaps was admitted to full membership in the Association of Schools and Colleges of the Southern States and since that time has been a member in good standing. In 1930 Millsaps was placed on the fully approved list of the Association of American Universities, and of the Association of American University Women. These associations constitute all of the accrediting agencies that deal with colleges in the Southern States.

Grenada College

Grenada College has invested in building and grounds a total of \$331,137.00 and total assets of \$567,091.00, against which there are outstanding \$64,000.00 in bonds, issued to cover obligations incurred in the erection of buildings. Grenada College has productive endowment of \$134,000.00, and outstanding notes and accounts for \$34,500.00. Of this sum \$17,900.00 is for buildings erected. Under the budget adopted by the Board for the operation of the Grenada plant as a junior college, the proceeds of the conference assessment for the support of the institution should all be available for the liquidation of debts. It has retained under the plan all the former faculty necessary to operate a junior college.

Whitworth College

Whitworth College, founded in 1858, now has a productive endowment of around \$40,000.00. Whitworth College has invested in buildings and grounds \$337,827.57. The College is a member of the Association of Colleges and Secondary Schools of Southern States. When the Millsaps-Whitworth System was adopted there were three debts, viz., \$10,000.00 owing the I. W. Cooper estate, \$5,000.00 in current expenses, and the paving debt which amounted to an average of about \$1200.00 annually. We have met operating expenses and spent in the four years of the administration: for improvements \$19,233.38; for repairs \$8,341.07. The present indebtedness, not including the I. W. Cooper loan, is \$31,754.04 as of June 1st, 1932.

The greatest need of the schools at present is to have for the coming session dormitories full of boys and girls with an ambition to make good in the educational world. The Methodists of Mississippi have in round numbers invested in the Millsaps System of Colleges two and one-half million dollars, from which investment they can receive benefit only as they patronize the system and give their prayerful and sympathetic support to its financial development.

In keeping with the times, material reductions have been made in the fees and expenses at each institution.

M. L. BURTON,
D. M. KEY,
J. R. COUNTISS,
G. F. WINFIELD.

THE SEASHORE METHODIST ASSEMBLY PASTOR'S SCHOOL

The first session of the Seashore Methodist Assembly Pastor's School was held at the Campground at Biloxi, June 27 to July 8. It was the stated opinion of everyone who attended that the school was a success in every way.

The attendance was not as large as we had hoped it would be, but there was a representation from every Conference co-operating in the school.

Ninety people paid the enrollment fee at the camp ground. Others living in driving distance attended the school. Seventy-one graduate units of credit were issued and 21 undergraduate credits were given. The class work was of the highest type. No stronger instructors could have been found than those offering the graduate courses. Dr. O. E. Goddard, Dr. Ed. F. Cook, Dr. Claude Orear, Rev. O. L. Simpson and Dr. Wm. F. Quillian led the classes in a most effective manner.

One of the outstanding features of the school was the platform hour every evening. Most wholesome and inspirational messages were brought by Bishop H. N. Dobbs, Dr. O. E. Goddard, Dr. Wm. F. Quillian and Dr. Ed. F. Cook. Our souls were stirred by the powerful messages of the great and good men. The attendance upon these lectures was most gratifying.

Another leading feature of the school was the fine Christian fellowship that characterized the entire school and assembly grounds. It was a fine illustration of the children of God living together and working together. Everyone participated in the various games and means of recreation. Everyone seemed to feel that the spirit of brotherly love prevailed about the assembly grounds. Keller Lodge furnished excellent lodging and plentiful meals of delectable food. The new game, Schirls, was quite popular with everyone. It was just too bad that the champions of the Mississippi Conference had to go down in defeat before the executive secretaries.

Rev. S. M. Baker, as dean, and Rev. Juo. C. Chambers, as educational director, were very efficient in their management of the program of the school. Prof. A. P. Hamilton, of Millsaps College, led the singing and Miss Cecile Moore presided at the piano. Others rendered special music; all adding to the pleasure and profit of the school.

Plans are already under consideration for the promotion of this school another year. We should have at the Seashore Campground one of the large and important centers of church leadership activity to be found in our church. Let us all work together to that end.

R. G. LORD,

A RARE DOCUMENT

Among the Winans Papers, which have come into the custody of the Mississippi Conference Historical Society is a chart giving in its center handwriting the list of the

Delegates of the South and Southwestern Annual Conferences in Convention Assembled in the City of Louisville, May 1, 1845

Grouped around the 97 names are pictures of the following eight leaders: Bishop Joshua Soule, D.D.; Bishop James O. Andrew, D.D.; Bishop William Capers, D.D.; Bishop Robert Paine, D.D.; H. B. Bascom, D.D.; L.L.D.; William Winans, D.D.; Lovick Pierce, D.D.; William A. Smith, D.D.; Bascom was later elected bishop, died soon after; Winans had been the first speaker on the Southern side at the General Conference of 1844 in the debate over Bishop Andrew, without cravat, his clothes baggy, but his head a "dome of magnificent thought"; Lovick Pierce became fraternal messenger to the 1848 session of General Conference of the M. E. Church, and the fraternity was rejected by that body; Smith at the General Conference of 1844 had defended the appeal of the Baltimore Conference member who had refused to unanimit the slaves of his wife.

Other notable names appear in the list, such as: O. F. Pierce, H. H. Kavanaugh, Thos. O. Summers, J. B. McFerrin, R. Alexander, D. S. Goggett, A. B. Longstreet, J. C. Jones, Wm. H. Watkins, B. M. Drake. It was on motion of Drake that the offer of Joshua Soule, who was Senior Bishop at the time of the division, to become one of the bishops of the M. E. Church, South, was accepted.

The chart, which is probably the only one of its kind in existence, must have been made soon after the First General Conference of the M. E. Church, South, met in Petersburg in 1846, for the title, "Bishop," is given William Capers and Robert Paine.

We had a limited number of photographic copies of the chart made, 11 by 14 inches in size, and we offer these at \$2.50 each to colleges, churches, men's and women's classes, individuals. The photo framed makes an interesting and valuable addition to any room or church, or home, or institution.

The proceeds of sale is to be used for purchasing cabinets in which to keep at Millsaps College library valuable documents which come into the possession of the Mississippi Conference Historical Society and for other purposes of the Society.

REV. H. G. HAWKINS,

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Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

"I PROMISED MY LORD"

No, it was not a preacher telling of the vows he took when he was "received into full connection." No, it was not a nun relating her experiences when she took the veil. No, it was not some man explaining about how he reacted to a crisis that came near taking his life, and, for some days, seemed that it would. None of that. It was just a conductor on the Illinois Central Railroad, except that he was not "just a conductor." He was a man with a flower in his button-hole, a smile on his face and a handful of jasmynes for his wife at home. He said it.

Said he, "I promised my Lord that I would never allow profanity to be used in my presence without protest. God is my best friend."

Here was a man to whom God was real and near and personal. He had entered into partnership with God. He was out to stand for God and against anything that reflected upon God and his work. It looked like real religion.

What have you promised God? Back along the way yonder somewhere did you not make a promise to God? Perhaps you made several of them. The Psalmist called them vows. Have you kept them? Are you liquidating your promises to the Lord? Don't you suppose your failure to do so accounts for that kind of yesterday's experience of religion you have? You know an unredeemed vow somehow has a way of blocking one's connection with God and all the sweetness of life dries up.

Our orthodoxy of belief is worth very little if we are failing to keep our vows to God. If I regard iniquity in my heart the Lord will not hear me.

BISHOP DOBBS PRESENTS BENEVOLENCES TO LOUISIANA PASTORS

In three well planned conferences, Alexandria, Baton Rouge and Ruston, Bishop Dobbs has presented the matter of the Conference Benevolences to the pastors of the Louisiana Conference. Dr. H. T. Carley, chairman of the Conference Commission, accompanied Bishop Dobbs and shared in the programs presented. Such topics as "How to Get Maximum Results in Securing the Benevolences" and "The Responsibility of the Pastor in Raising the Conference Collections" were presented by well prepared speakers.

Bishop Dobbs, sweeping aside all indirection, but in a friendly and clear-cut fashion, presented the responsibilities and privileges involved in the Conference Benevolences. Without either criticism or apology the bishop declared the claims of these larger and more universal obligations of our people, making plain the pastors unique responsibility.

The spiritual note of the conferences could be felt by those who had a share in them. Take no counsel of your fears, but with faith, courage and godly persistence, acquaint the people with the task to be done, seemed to be the spirit of the meetings.

OUR WEEKLY PARTY

Rev. L. Lightfoot, a local preacher of Dallas, Texas, paid us a call last week.

With some subscriptions Rev. S. L. Pope, West Point, Miss., says, "I am not forgetting the Advocate, and hope to do much more."

Young People's Assembly was held at the historic Bluff Creek Camp Grounds, July 12-16, and was followed by the annual meeting, July 17-25.

"May our people uphold you in keeping up the dear old Advocate. I have read it since childhood, about 50 years. Mrs. Maude W. Martin, Benton, Miss."

Will you admit a guest from Arkansas? "I never get tired reading 'The Weekly Party.' Wish we had more of them." Mrs. J. I. Hester, 1113 Laurel St., Pine Bluff, Ark.

Superannuate on the move. Rev. D. C. Barr, Louisiana superannuate, passed through our office the other day en route to Texas. Sorry we missed him.

Rev. W. D. Kleinschmidt, pastor at Vivian, La., spent a few days in New Orleans recently, and accompanied the party to the group meeting at Baton Rouge.

Annuity Bonds

Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write

J. F. RAWLS, Treasurer
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Church, South, Box 510, Nashville, Tenn.

PROTECTION AGAINST OLD AGE

Rev. G. H. Corry, pastor Indian Bayou, La., announces that Rev. W. E. Thomas, with his singer, Mr. Gossett, will conduct his tabernacle meeting July 26-August 3.

Up there at Arcadia, La., the pastor, Rev. J. W. Lee, got up some more subscriptions and sent them in a few days ago. We thank him and welcome him to our "shady spot" for awhile.

"I love the Advocate and look forward each week to its arrival. I cannot understand how a loyal Methodist can afford to be without it. It is a wonderful paper. Mrs. W. O. Whitaker, Route 2, Benton, Miss."

Move over. Here is another layman. "Enclosed find check for \$5 to help hold the lines against 'enforced suspension' of our church organ. V. V. Jennings, Pleasant Grove, Miss." That has a good clear note to it. Thank you, Brother Jennings.

Free entertainment, including board and room, has been offered by Rev. S. M. Yancey, superintendent, to any leader bringing as many as 20 people to the Young People's Leadership Conference, which is in session from August 12-24.

"Everything goes well in the Greenwood district," writes Rev. A. T. Clanton, Ruleville, Miss. "Our presiding elder, Rev. W. N. Duncan, has gained the confidence of all by his earnest, zealous leadership." At Clanton sent some subscriptions.

Mrs. A. S. Byrd, Barlow, Miss., sends some subscriptions and a prayer. "May God bless in this time of distress in continuing our church paper." It is not hard to believe in such prayers, is it? Some subscriptions came right along with the letter.

Our good friend and helper, Mrs. N. E. Cunningham, 2504 Oak St., Vicksburg, has sent in a good list of subscriptions. Bring her a fan and give her a rocker and let her sit her with us and cool awhile. She'll be out after some more directly.

People over about Glenmora, La., read the Advocate. Just received some subscriptions from Mrs. R. E. Galloway. That is where Rev. S. S. Bogan preaches. Not only so, but every now and then you have something readable in the Advocate from his pen.

How's this? Dr. Lawrence L. Cowen, pastor Central Methodist Church, Meridian, Miss., has received 127 new members into the church since Conference, and baptized 10 infants. All this has been done through the work of pastoral evangelism and personal work.

"The Christian Advocate has been coming to our home for more than 30 years. It seems to be better year after year. With the fine wholesome reading, and the valuable information each week it is indeed an inspiration in the home where it is read. Miss Fannie Burney, Ebenezer, Miss."

Rev. C. C. Wier, pastor at Franklin, La., has been conducting the meeting at White Castle. This was Brother Wier's first charge. He was assigned there in December, 1895, and served four years. In addition to a good meeting it was a time of reviving old memories and experiences.

Capt. C. J. Zatarain, lay leader of the Algiers Church, who, with his wife and her mother, are spending some fine days at Mt. Sequoyah, writes most encouragingly of his stay on the mountain. A part of the better fruit of this period through which we are passing is going to be a stronger and more effective layman. Watch.

"It was through a friend that I have had the pleasure of reading the Advocate this year. I read everything in it and enjoy it so much. In my old age it is hard to have to deny myself of things I love so much." Mrs. T. L. S. Turnipseed, Holcomb, Miss. Somebody in this party, we feel sure, will practice the self-denial that makes the Advocate possible at this home.

Come in, Brother McGee. We like to hear of progress. Rev. F. H. McGee, pastor at Hernando, Miss. Listen at him. "We have recently remodeled our parsonage here. No, this was not done for the new pastor, but for the present one. No one need begin to lay plans for the future. We plan to begin our meeting first Sunday in August, Rev. W. G. Golding to do the preaching." And he sent along a good list of subscriptions.

From time to time we shall have brief articles on "Signs of the Times." Look for them. We asked several people to answer these questions for us: "What, to you, are the most encouraging signs of our times, and what are the most discouraging?" Replies to the question by Bishop Denny, Dr. James Seehorn Seneker, Southern Methodist University, and Dr. G. L. Morelock, general secretary of our laymen's work, will appear soon.

Layman's Day was observed at Carrollton Avenue, New Orleans, June 12. The morning program was in charge of Capt. H. J. Thompson, the lay leader, who presented a message on "The Ideal Layman." Capt. Thompson, along with many other laymen and preachers, would like to know how many have observed Layman's Day throughout Mississippi and Louisiana. It will be appreciated if our elders will drop a card telling how many in their districts. Let us have them.

A long interesting letter relating something of the Civil War days has come to us from Mrs. J. E. Wimberly, Port Arthur, Texas. From what she says those Yankees must have been pretty rough in that day. But Sister Wimberly says she holds no enmity in her heart. Let us all learn, however great the provocation, none of us can get far in this life with enmity in our hearts, and cannot even get inside the Pearly Gates with it. Jesus prayed for his enemies as he died and led a sinner into Paradise with him.

Here is Dr. J. M. Sullivan, Mississippi Conference lay leader. Give him a seat. Say, laymen are getting a little thick in this column. Well, we'll need them to pay for the watermelons. "I wish to express my appreciation of your service to the Church as editor of the N. O. Christian Advocate. You are giving us a good paper that our laymen should appreciate and support. I trust

it will be sustained." That's the way he writes just before leaving for a few days at Lake Junaluska, where he will meet other laymen.

Rev. C. C. Wier, pastor at Frauklin, La., pays this tribute to a layman who recently died at Berwick, La., Mr. Gus Thorgerson: "We first met thirty-seven years ago. We were very closely associated as pastor and superintendent of Sunday school. He was one of the most attractive men in personality and character one could desire to meet. He was a Norwegian by birth and an American by preference and a child of God by adoption into His family." How much America owes to her adopted citizens, and how much a pastor owes that kind of a layman.

This was addressed to Dr. Decell, but it was intended for the Advocate. Do you want to hear this from New Mexico? "Find enclosed a one dollar bill of the American variety, for which please send me a dollar's worth of your paper on the weekly installment plan. P. S.—I saw H. W. Jordan, formerly of Louisiana, last week and he is going fine at Clayton, New Mexico. He drove 500 miles each way to bring a carload of his young people to the Young People's Assembly. We might be able to use another preacher or two like him if you have any more to spare. John S. Rice, P. O. Box 175, Deming, New Mexico." We bet he says "four bits" too.

Rev. H. A. Gatlin, up here at Natchez, has been so busy this year he has had almost no time for fishing. They tell me, though, that there are no burs and tie-vines in his crop. And he is going to work out his "Advocate Patch" in a few days. Brother Gatlin believes in revivals. He seems to think one a year is hardly enough. Well, this is a new generation of Methodists. He conducted one meeting in April. Then came Rev. Geo. Tucker, of Tennessee, with his big tent for three more weeks. Great results followed the meetings. During the summer months the Methodists and Baptists are having joint services on the bluff of the river on Sunday evenings. Brother Gatlin delivered the sermon last Sunday to a crowd estimated at 1,000.

And the young people. This is no "old folks" party anyhow. Says Miss Mary Searles, field secretary and press agent of our young people in Louisiana, after hearing about our struggle to carry on, "Do hope we can all rally and pull the 'ship' through. Pauline Jorreau is going to put on an advertising campaign urging the young people over the state to subscribe for the Advocate. Miss Jordan is our publicity agent, having charge of promoting our publications in this Conference of which the Advocate is by no means the least." Say, I notice that there are four good strong oars: one for the Young People, one for the Missionary Society, one for the Laymen and one for the Preachers. Take one quick. We can pull away from this waterfall with all hands at the oars. Get the rhythm. And let's go.

SEASHORE CAMP MEETING

When Biloxi was only a village and Gulfport was not even a dream; when Handsboro was the county seat and Mississippi City the scene of prize fights; when there was not the semblance of a beach road, and all traffic along the coast was by boat; the Seashore Campgrounds was the mecca of thousands of people who annually sought the beautiful shaded grounds for picnics and religious assemblages.

For sixty years the Seashore Campgrounds has been known over the entire central southern states as a religious resort, as a summer assemblage for preachers and religious gatherings, as a good place to take the family and spend a quiet and comfortable vacation.

For twenty-one years a summer school for preachers has been maintained and hundreds of the leading ministers of the Methodist Church have received special training here. For a number of years an academy doing accredited work was maintained on the grounds and several hundred young people have here been educated.

But for sixty years every summer there has been a campmeeting where the leading preachers of the nation would come and address the crowding throngs and many thousands have under the tabernacle on the campgrounds professed salvation and found forgiveness of sin.

In the recent pastors school on the grounds Bishop Hoyt M. Dobbs, of Shreveport, La., in an address eulogizing Dr. John O. Keener, son of the famous Bishop John C. Keener, declared that Dr. Keener found salvation at the altar under the tabernacle and as a result he made such a contribution to the South and to the Church that his life alone was worth all that the camp grounds had

cost. His life is just one of many that have resulted from religious efforts made on these historic grounds.

The sixtieth anniversary of the founding of the Seashore Campgrounds will be celebrated Sunday, July 31st. On this occasion there will be three remarkable programs. There will be sermons in the morning and evening by Dr. George W. Ridout, an internationally known Methodist evangelist, there will be a basket dinner at 12:30 to which everyone is invited to come, bring their dinner and spread it on the grounds together as they did many years ago, and at three thirty in the afternoon there will be a service or recollection conducted by Dr. S. H. Werlein.

Dr. Werlein is one of the residents of the grounds who has for years been intimately connected with the Seashore Campgrounds. He will in this service introduce some of the earliest residents of the grounds and will lead in a service of recollection where tribute will be paid the early founders of the grounds.

Dr. Ridout, who is to conduct the campmeeting and to be the main speaker at the anniversary celebration, was for many years a member of the faculty of Asbury seminary in Wilmore, Ky., has for years been a corresponding editor of the Pentecostal Herald, and has recently been in South America, Africa and in Europe as an evangelist. Last winter he witnessed the beginning of a revival in Brazil the like of which had not been seen before. The meeting spread from one community to another until that entire portion of Brazil underwent an awakening of religious interest.

Dr. Ridout will leave for Brazil in October for a renewal of the revival campaign there and this opportunity at the Seashore Campgrounds will be the only one that persons in this territory will have of hearing him this year.

STATEMENT BY BISHOP CANNON CONCERNING DEMOCRATIC PLATFORM

This Democratic National Convention has enunciated officially a new test of democracy. It has openly and after debate taken an action to compel Democratic men and women to choose between allegiance to the dictum of the supreme party convention and their conscientious convictions on moral subjects. The issue thus raised for the first time in Democratic history is more vital than that of prohibition itself. Faced by such a test, millions of self-respecting Democratic men and women will unhesitatingly and indignantly repudiate this unprecedented effort by the National Convention largely composed of hand-picked political leaders to bind the opinions and actions of the rank and file of the party on moral questions. They will unhesitatingly decide that the price demanded by the present dominant, intolerant party leadership is too great to pay for accredited membership in any political party and will determine their future course not by party platforms but by their own conscientious judgment, both as to policies and candidates.

The Southern Democratic political leaders who betrayed the moral forces of the South in 1928 not only by themselves supporting the wet Tammany candidate, Alfred Emanuel Smith, but also by bitterly denouncing as traitors those who conscientiously refused to be joined in any way with the always disreputable, besmirched wet Tammany tiger, and whose leadership was repudiated in that campaign by a large majority of the Southern people, these same party leaders have been guilty of a double betrayal in the present convention, not only did they all without any public protest whatever sit quietly and vote for the resolution demanding that Congress submit a resolution for the repeal of the Eighteenth Amendment, and that without any proposed substitute therefor but with the exception that Hull of Tennessee, Fitts of Alabama, although full opportunity to speak was accorded, they all sat dumbly, impotently or indifferent in their seats while the Convention under the leadership of Smith of Tammany, New York, Walsh of Boston, and Igoe of Chicago, all representatives of the same element of population, and all speaking the same shibboleth, actually voted that the members of the Democratic Party, including their dry Southern constituents must support the repeal of the Eighteenth Amendment.

The stinging rebuke given those Southern leaders of 1928 should have been sufficient, but it is apparent now after the second betrayal that if Southern democracy is not to be hopelessly, permanently disintegrated, the moral forces of the South must find expression under another leadership which will not betray them as in 1928 and 1932, and moreover which will definitely repudiate graft, corruption and brazen lawlessness of Tammany and refuse to have any alliance what-

ever with it. True Southern democracy can have nothing in common with Tammany Hall, its leaders of affiliated groups.

The national political conventions, largely composed of delegates selected and nominated by the political leaders have met and largely mapped their programs concerning the Eighteenth Amendment. Representatives of a large majority of the people of the nation who believe and insist that the Eighteenth Amendment remain unchanged will shortly meet in conference and will determine what they consider to be the best method of procedure. It goes without saying that there is not the slightest idea of yielding to this present day whiskey rebellion against the Eighteenth Amendment. The war with the traffic in intoxicating liquors is an irrepressible conflict. These are simply battles in the war, in which war there will be no retreat, no surrender, no compromise.

LAMBUTH MEMORIAL DAY

The annual Lambuth Memorial Day will be observed on Thursday, August 4, at Pearl River church, Madison charge, Mississippi.

Rev. J. Lloyd Decell, D.D., pastor Galloway Memorial Church, Jackson; and Rev. Geo. H. Thompson, pastor Yazoo City, will be the principal speakers.

Exercises begin at 11 a.m. A basket dinner will be served at noon.

Our Methodism boasts no worthier name than that of Lambuth, and Mississippi is especially honored by its peculiar connection with that name.

DR. CARLEY LAYS CARDS ON TABLE

What our ex-editors have to say is appreciated. Drs. Decell and Harper have spoken most encouragingly of the quality of the Advocate. The ex-editor knows the paper from both ends.

In a good letter the other day Dr. H. T. Carley, who served us so admirably for ten years as editor of the Advocate, wrote thus:

"I have known the paper all my life; and I do not remember its ever having been better than it is now—not even during the ten years I served as editor."

TO THE PASTORS OF LOUISIANA

The Board of Missions has arranged to furnish a limited number of envelopes suitable for use in taking the Benevolent Collections. Send your request for a supply to Mr. Milton Chalmers, 512 Camp Street. I have found these very useful in securing the Conference Benevolences. A note on the back of the envelope states the benevolent causes.

H. N. BROWN,
Missionary Sec., Louisiana Conference.

HOT WEATHER SUGGESTIONS

By Dr. James H. Felts

Preserve the parity of your purse and taste religiously.

* * *

Do not allow your tongue to remind you constantly of the heat.

* * *

Allow no unpleasant thoughts a place in your heart.

* * *

Be not so much as on speaking terms* with strong meat and drink.

* * *

Use your head more and your body less.

* * *

If you MUST spend money be sure it belongs to you.

* * *

If you MUST burn gas paying for it in advance will cool the whole system.

* * *

And clothes that are paid for, even though thin, have an aristocratic coolness that is most refreshing.

* * *

Practice the gospel you are supposed to preach.

* * *

Read the editorials in New Orleans Christian Advocate—after sending in some new subscriptions. Selah.

SHILOH CAMP MEETING

Shiloh Camp Meeting will begin on August 6, 1932, Rev. J. A. Wells, of Kingston, will be our helper.

This is the one hundredth anniversary of the camp. On the morning of the first Sunday of August there will be a special program, Rev. W. M. Sullivan, presiding elder of our Newton district, preaching the sermon. All are invited to attend. We are expecting a great meeting. Join us in prayer for it.

M. R. JONES, P. C.

Johns, Miss.

MOUNT SEQUOYAH EVANGELISTIC CONFERENCE

Our conference opened on July 3 and closed on July 10, merging with the laymen's conference on the 10th, making it a high day of evangelism with the laymen having a leading part on the program. The conference was a success in every way and a high spiritual tide continued throughout the eight days. Pastors and evangelists alternated in the messages delivered and the attendance was fine, culminating in a full tabernacle on the closing Sunday, both morning and night.

Supt. Sam Yancey excelled his former efforts in his endeavor to make his visitors happy and comfortable, and I feel like saying to our churches everywhere that no finer all-around man could have been secured for this place of superintendent, that requires a many-sided person, than Rev. Sam Yancey. He is everywhere over the

grounds greeting people with his pleasant smile and welcome handshake and makes those who visit Mt. Sequoyah feel at once that they are among friends. I could not neglect to say that the cafeteria is perfect, and the food unexcelled; on Sunday, July 10, it looked as though he fed three hundred people. The grounds are beautiful and the views exquisite. Plans have already been made for a bigger and better evangelistic conference and old-fashioned camp meeting next July 1.

Evangelist Lovick P. Law presided at the session and delivered several addresses. Plan your vacation this summer at Mt. Sequoyah (Fayetteville, Ark.).

LOVICK P. LAW.

CLIP THIS OUT

By Dr. R. E. Smith

We are not alone in having difficulty with the liquor problems. Every other nation is sweating blood over it. If we should repeal prohibition tomorrow—don't fool yourself, you would find two thorny problems where only one now is! The trouble is not with prohibition—it is with alcohol—not with law, but with liquor. For 4,000 years man has been struggling with this curse. Down in Egypt I saw on the walls of old tombs rude carvings of drunken debauches—vomiting men being carried home on the backs of slaves.

"Adopt the Canadian plan," says one. Drunkenness has increased faster in Canada in the last five years than anywhere on earth, save Russia—and Russia has the same plan! "England is taking it to death," cries another. Indeed? In England I saw more women with the bloated face and the red nose than anywhere I have ever been! Last year 600 babies in England were "overlaid"—mashed by drunken mothers rolling over them in sleep.

"Only give us beer—like Germany," cries a third. Yes—there are now 10,000 confirmed drunkards—"incurables"—in Munich alone. They began on "wholesome beer." "Well, the Swedish system—the Bratt system," suggests a fourth. Sure! In proportion to population, Stockholm has ten times the arrests for drunkenness as New York! No, prohibition is by far the best plan yet found. If we'd give it time and support we'd be proud of it. Alcohol is a deadly poison, whether sold by a good man or a bad man; in pots or pints—beer, wine or gin. It's not the chairs, stools, spittoons, brass rail and glasses that make saloons bad—it's the alcohol! And the place of a government should always be between a man and that alcohol—never an ally of that poison! The government must not be a partner in the nefarious business! It's blood money.

FACTS ABOUT PROHIBITION

Twenty-six Million Reasons for Prohibition

The 26 Million Cars and Trucks Now on the Roads of the United States

Every motor is a potential agent for accident and death, not only to those in the car but to all persons within reach, when the wheel is in the hands of an incompetent.

According to undeniable scientific research, every driver who has drunk as little as a couple of glasses of beer or an average highball, within two to four hours before taking the wheel, is two to three times as slow to function intelligently in case of emergency, as is the driver in normal condition.

The really drunken driver seldom gets far before he runs amuck or falls asleep, but it is the moderate drinker who is the worst menace on the road. The alcohol speeds up his driving,

makes him take wild chances and slows down his control.

Australia, with the least liquor regulation, has the largest number of automobile deaths, and the United States under prohibition has the fewest auto fatalities, in proportion to the number of motor cars and trucks.

In the event of Repeal, it would be necessary for the Safety Councils in the various communities to post on their bulletin boards, something like the following:

"Don't drink before driving
Don't drive after drinking."

GREAT MEETING AT EROS, LA.

Dear Brethren—Our meeting began on the 7th of July, lasting through the 17th. Brother Edwin H. Grant was with me here, and, thanks be to God, we had a great revival once more at Eros. The fire from heaven filled many hearts and many souls were led to Christ. Our crowds were large. People were rushing to church to get in, and our church would not hold all the people. Many were forced to stay outside for lack of room. Thanks be to God for this great meeting. I am glad to recommend Brother Grant to anyone who desires a man of God to hold his meeting.

We are this week engaged in a meeting at Lapine, with Brother Harvey B. Hyssell, in charge. We are praying for God to give us a great revival at this place. Please remember us in your prayers.

M. L. LEE, P. C.

Eros, La.

Alexandria Dist.—Third Round Part 2

Bunkie, Aug. 9, 8 p. m.
Elizabeth, at Hopewell, Aug. 13 and 14, 11 a. m.
Oakdale, Aug. 14, p. m.
Alco, Aug. 21, 11 a. m.
Alexandria, Aug. 21, 8 p. m.
Melder, at Zion, Aug. 28, 11 a. m.
Boyce, Aug. 28, 8 p. m.
Natchitoches, Aug. 29, 8 p. m.
BRISCOE CARTER, P. E.

The St. Charles

NEW ORLEANS FAMOUS HOTEL

Is meeting the economic issue in the following manner—

Rooms for 1 person \$1.50 and \$2.00, with Meals \$4.00 and 4.50 per day
Rooms for 2 persons \$3.00 and \$3.50, with Meals \$8.00 and \$8.50 for both
Room and Bath for 1 person \$2.50, \$3.00 and \$4.00 with Meals \$5.00, \$5.50 and \$6.50 per day
Room and Bath for 2 persons \$4.00, \$5.00, \$6.00 and \$8.00 with Meals \$9.00, \$10.00, \$11.00 and \$13.00 for both

Hospitality and Service Imperative as Usual

A Coffee Shop with Prices that defy Competition.

Alfred S. Amer & Co., Ltd.

New Orleans.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION

Whereas, in the death of our friend and brother, MARVIN SMITH ENOCHS, Capitol Street Methodist Episcopal Church, South, has sustained an inestimable loss; and,

Whereas, for many years Brother Enoch was an official member of our church and unselfishly and efficiently served its interest. He was the leader of our Sunday school for a long period. He was a dutiful son, a kind and indulgent father, a true husband, a devoted brother, a faithful friend, a sterling citizen and a devout Christian gentleman.

Therefore, be it resolved, by the members of the Men's Bible Class, that we hereby express our appreciation of the Christian character and the unselfish service of our departed brother. That we commend his example of fidelity to Christ, loyalty to his church and devotion to his loved ones; and we pray that the comforting and sustaining grace of God may be the portion of all his loved ones and those who have been grieved at his passing.

Signed for the members of the Men's Bible Class of Capitol Street Methodist Episcopal Church, South,

J. C. WOOD,
J. H. WEST,
CLYDE M. WILLOUGHBY,
Committee.



WHEN EYES ARE RED

and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash At All Druggists

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Excellent Advantages in Piano, Voice, Art, Expression, Home Economics. Personal Care. Religious Instruction.

Charges per Session for Board, Tuition, Laundry, Incidental Fees, \$275 to \$325—the latter price includes room with bath. A Safe Place for Your Daughter. Ask for Catalog.

GRENADA, MISSISSIPPI.

J. R. COUNTISS, Dean.



Once I did not like my food,
It didn't seem to do me good.
Daddy'd shake his head and sigh,
Mummy'd have a quiet cry.
But Granny—she knew what to do—
Changed my food—and then
I grew
And grew. And now I'm
simply grand
Since I've been taking
Eagle Brand.

Eagle Brand has raised millions and millions of husky, happy babies in the past 75 years. It has saved the lives of countless babies who could not thrive on other foods. It's so easy to digest that it's next to mother's milk. If you can't nurse your baby, call on Eagle Brand. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JC-10 350 Madison Ave., New York, N. Y., for free booklet "Baby's Welfare."

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

Zone No. 2, Ruston district, Louisiana Conference, held the second quarterly meeting at Viluna, Mrs. J. L. McCrary, zone leader, presiding. Devotional by Mrs. Calahan, using the parable of the Sower as her subject, bringing out very forcibly the great need of sowing good seeds. This was followed by an inspiring talk on the influence of motion pictures, by Mrs. Geo. Davis, of Ruston, continued by discussion from Mrs. Add. Thompson and Mrs. P. D. Neilson and others. The evil of present-day pictures presents a very serious problem for parents, and should be given very serious consideration. Salem auxiliary presented "Stewardship," with a radio playlet, entitled, "Thanksgiving Ann," which was very effective. The business of the zone was then taken up with splendid reports from each auxiliary, also report from Mrs. Earl Turner, Gibson superintendent. The banner for attendance was awarded to Salem. Mrs. P. D. Neilson extended an invitation to meet in her home next quarter, which was accepted. A delightful social hour followed and delicious refreshments were served.

* * *

The auxiliary of Carrollton Avenue Church, New Orleans, New Orleans district, Louisiana Conference, held their Guest Month Program at their regular mid-month meeting with approximately fifty members and guests present. The meeting opened with an address of welcome by Mrs. R. S. Crichtlow, president. After the business session Mrs. Crichtlow gave a talk on the origin and purpose of the Missionary Society. This was followed by the introduction of several guests present, including Mrs. R. S. Irvine, former superintendent of Christian Social Relations; Mrs. Annie Swan, district secretary; Miss Nettie Stroup, of St. Marks, and several others. The devotional was opened with a solo, "O Come Unto Me," sung by Mrs. V. R. Patterson. The scripture was given by Mrs. R. J. Sangully and Mrs. G. W. Hatch. This was followed by a talk by Mrs. J. M. White, on "Educational Films," and the leaflet was presented by Mrs. V. R. Patterson. A social hour was enjoyed by everyone.

Zone 1 of the Ruston district, Louisiana Conference, convened for its second meeting of the year at Dubach. Mrs. W. A. Gray, zone leader, arranged many instructive and inspiring numbers along the line of "Present Day Problems." This included "The Menace of Bad Movies," by Miss Ruby Owen, of Bernice, and Mrs. W. E. Fine, the Conference literature and publicity superintendent, told many of the outstanding features of "The World Outlook," and urged each one to make

a brave fight for good literature. Mrs. Lucile Garrett was asked to pay a fitting tribute to one of our most beloved missionaries, Miss Nannie B. Gaines. Mrs. Carolyn Dawson, district secretary, then gave a splendid talk on the missionary work in general. The devotional for the day's study was presented by Mrs. W. A. Gray. At noon, lunch was served by the hostess auxiliary. The afternoon session was made quite interesting by the presence of Rev. W. F. Robert, pastor of the Dubach charge. In his own way he told of the high points of the work and asked support in the great task that lies ahead. Mrs. Daye, of Haynesville, told of many unique contributions that Scarritt College has made to the world. Mrs. Marsh, of Bernice, then told of "The Room of Remembrance." The September meeting will be with Lisbon.

Mississippi

The Guest Day meeting of the Main Street Methodist Church, Biloxi, Seashore district, was held in the Tabernacle of Seashore Camp Ground, attended by about eighty ladies, members of the societies and other women of the church. Mrs. L. J. Power presided, opening the program with devotional exercises. Mrs. R. E. Johnson, of Gulfport, district secretary of women's work in the church, gave an excellent talk on the history of the missionary societies and the work they do. Mrs. M. B. Sharbrough explained that this meeting was to acquaint the guests with the work being done in the missionary field, home and foreign. A play was presented by the Evelyn Lewis Missionary Society. Miss Lauraine Barbour, accompanied by Mrs. W. L. Barbour, gave a vocal solo and Miss Alice May Power concluded the program with a reading.

* * *

Guest Day of the Electric Mills auxiliary, Meridian district, was held at the Community House, which was attractive with summer flowers. Miss Ella Wayne Ormond, secretary of the Mississippi Methodist Woman's Conference, Dr. and Mrs. Hunt were among the out-of-town guests. One of the features of the program was an inspirational address by Miss Ormond. After an interesting program of music and readings the playlet, "Modernizing Young Mrs. Patton," was presented. A pleasant social hour followed when the hostess society served a dainty ice course.

CAN'T FIND DRUNKS

Rev. Wm. L. Robinson

The "wet" crowd is making a lot of noise these days. They would have you believe that the country is "floating in liquor." They would have you believe that you can't step outside your own door without seeing a lot of drunken people. Are conditions really as bad as they picture them?

On the fifth of July, I got in my car here at Lake Cormorant and drove over to Oxford, spending the night there with my mother-in-law, Mrs. H. G. Hathorn. The next day I got on the train at Oxford and went down to Jackson and spent the night in that magnificent Robert E. Lee Hotel. While in Jackson, I visited my old friend, C. O. Henderson, who is connected with the department of education. I also met quite a number of people who are connected with the department of education. The seventh of July I went to Gulfport by



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

LUZIANNE COUPONS } **REDEEMABLE WITH OCTAGON SOAP COUPONS**

train and then caught a bus out to Biloxi and stopped at the beautiful Methodist Assembly grounds. After enjoying a brief visit with the preachers there at the Assembly grounds, I came back to Oxford by train. When I got to Oxford, I got in my car and drove to Fulton, Miss., and spent a few days there. On the twelfth of July, I came back to Lake Cormorant in my car. And do you know, on that trip I did not see a drunk person nor did I see one person who even looked like he was under the influence of alcohol. And I tried to observe very carefully, because I wanted to see if conditions are really as bad as the "wets" picture them. Now, when one person is drinking that is just one too many, but I don't believe that conditions are as bad as some folks claim they are.

It is my conviction that the friends of temperance should speak their convictions on this matter and tell the world the actual facts. There are many people who get all their information (or misinformation) from the daily press. We who read the church papers must present the other side to these folks.

Lake Cormorant, Miss.

"SIGNED UP FOR THE WAR"

Dear Editor—I have read, "We Have Signed Up for the War." Every word of it is God's truth. All the old soldiers shout, "Amen!"

It is utter folly to dilly-dally or compromise. Rum has never asked an armistice, and never will. The war is Rum annihilation or Rum despotism. The black flag is his only battle-flag. He neither asks nor gives quarter. Every kind of optional pretense has been tried and utterly failed.

Rum has never "stood hitched," or kept a contract, and never will. A fight to a finish or abject slavery.

As a youth of seventeen, I mustered in 62 years ago under the flag of the Temperance Union. I swore in for the war, short or long; I've never had a furlough or shirked a battle.

Soon after enlisting we were transferred to the army of W.C.T.U. and have fought under that banner ever since, but not always with the main army—a good deal of scout and skir-

mish. I can never forget our glorious commander-in-chief, Frances E. Willard, and memory holds dear thousands of the old soldiers. Please God, I will fight beside those veteran comrades till my sun goes down.

Scars? What does a soldier expect? Tell these old comrades I'm still in battle line and ready for the fray. Nearly four-score years have not cooled the ardor of youth, nor lessened the fire for battle. What is far more, sir, when we, scorned old soldiers, stack our guns at the end of the last day's march, the fight will go on! Our sons and our daughters are already on the firing line; our grandsons and our granddaughters are in the reserve corps; our great grandsons and daughters, when the call to arms comes, will joyfully shoulder their guns and steadily march from their training camps to the battlefield!

No, sir, there will be no Appomattox!

Yours truly,

L. L. UPTON.

Slaughter, La.

IT IS A BURNING SHAME



That so many churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock companies.

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NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

The Jackson County Young People's Union was organized June 24. Kreole, Escatawpa, Pascagoula, Moss Point and Mt. Pleasant form this Union. They have already planned for a Christian Culture Institute and have held another most interesting meeting to perfect their plans. This is a result of the Young People's Assembly.

Rev. J. W. Leggett, president of the Young People's Assembly, is at Juna-luska attending the Young People's Conference. He reports a most wonderful group of young people fully as large as last year and a happy and profitable time.

Rev. J. M. Lewis, Louise, Mississippi, reports the organization of a Young People's Union for the Northern end of the Vicksburg District. They have elected their officers and applied for their charter. At their last meeting fifty young people were present. Miss Birdie Hegman, Holly Bluff, is the assistant district worker for this area. Brother Lewis is one of the staunch, true friends of the young people and has made quite a contribution to the young people of the Conference.

We are exceedingly anxious that every person who loves the Church and the progress of Christian education in the Church will do his best to see that his local church observes Sunday School Day and sends an offering to the Board of Christian Education. Your Board is in need of as much money at this time as it is possible for them to get. The Board's program calls for summer work and this work brings an added expense. The only hope of paying it lies in the offering from Sunday School Day. If you do nothing but make the announcement and make the offering, please do so and send it to us.

The mission offering for last month was discouraging in that so many regular contributors did not respond. We are trusting that many of our regular contributors will send in and a number who have never responded will send us an offering. The Church is doing as much good with this mission contribution as with any fund ever collected.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

The writer has been engaged this week in conducting a Standard Training Class at Kosciusko. The course, "Organizing for Christian Education

in the Local Church," was offered. About twenty workers attended the class and fifteen units of credit were made by the class. The call did most excellent work. Definite things were agreed upon that can be done to improve the work of this church. Rev. Jas. T. McCaffrey, the pastor, and Mr. B. G. Webb, the general superintendent, together with a corps of trained and interested workers, are making things happen in this church.

A Christian Adventure Camp for intermediates was held this week at Castalian Springs. This was the first camp of this kind to be held in our Conference. About fifty of these youngsters attended this camp. Every moment of the time was filled with worthwhile things for these young people. Rev. J. E. Stephens, as camp commander, together with a corps of well trained leaders, made the camp a success in every sense of the word. Such camps offer an opportunity for our young people to live together under most wholesome Christian atmosphere. They had courses of study, recreation, interest groups, worship as means of directing them in living together as Christians.

Another Christian Adventure Camp is planned for young people 12-15 years of age at Camp Henry Pratt, near Columbus, August 3-12. This camp will be directed by Rev. W. L. Pearson and a corps of well trained workers. The program will be about the same as that of Castalian Springs. Plan to send your young people to this camp.

We are very anxious to make plans for the fall training work. If you wish a standard class or school in your church this fall be sure and get in touch with me as soon as possible. Such piece of work will greatly help you in starting off the work after the vacation season.

Your Fourth Sunday missionary money should be coming in now. We appreciate the loyalty of a group of schools in sending this offering. The offerings are smaller but they keep coming from about 100 of the loyal schools. There are at least 200 more schools that are just as able to send this offering as those that have sent it. Will you not join the ranks? Unless more schools join in this offering we will have to call off some of the Cokesbury training work that has been planned.

The offerings for Sunday School Day keep coming in. It is not too late now to observe this day. More schools have observed the day to date than observed it the entire year last year. Let us make our Conference one hundred per cent.

Pray for the workers and the work.
R. G. LORD.

LOUISIANA CONFERENCE YOUNG PEOPLE'S DIVISION

Results are already being seen from Assembly, in the local churches over the state. For instance, the young people at Lake Providence, in Monroe district, went right home and re-organized according to the new plan. Jack Shell, of Atlanta, is president of this new Young People's Division. They held a young people's revival last week, and while reports of its success have not been received, the plans were quite promising.

This young people's revival was held July 10 through July 17. Leaders

who were to assist in the project were: Rev. A. K. McLellan, Alton Pierce, of Alexandria; Rev. J. B. Grambling, of Mer Rouge; Rev. Henry Rickey, of Monroe; Rev. W. H. Giles, of Tallulah; G. S. Siudy, of Shreveport, and the pastor, Rev. H. B. Hines, with the co-operation of the local young people.

Miss Pauline Jordan, our publicity agent, reports that the Senior-Young People of Homer have recently organized, probably as a direct result of Assemblies.

The quarterly social meeting of the Hoyt M. Dobbs Union of Baton Rouge district was held Sunday, July 10, at Zachary. This was planned for a vesper meeting at Mt. Pleasant, but because of a storm in that section, had to be held at Zachary.

Bluff Creek Camp

Fifty-two Christian culture credits were awarded at the close of the camp at Bluff Creek, which was held July 12-16 for the young people of Baton Rouge district. Fifteen of these were under age, but their work was very fine. A splendid spirit prevailed throughout.

Morning watch was led each day by Miss Lillie Mae McQuaid, who also served as dean of the camp. Her theme was, "Children of the King." Instructors of the various classes were given previously and for sake of brevity, will not be repeated. However, class work was of a high order on the part of both teachers and pupils.

The young people thoroughly enjoyed the recreational program under the direction of Mr. Ardon O. French, and entered into games of volley ball, baseball, croquet, hoop races, etc., enthusiastically, the four groups competing throughout. The "Donkeys" won first place Stunt Night, and also for the entire week, with the "Chiggers" second.

Each evening vespers were held under the trees, with the following leaders and themes: Tuesday, Collins Lipscomb, of Hammond, "Our Place in the Home"; Wednesday, Mary Eva Stewart, of Amite, "Our Place in the Community"; Thursday, Lydell Sims, of Hammond, "Our Place in the Nation"; Friday, Mary Searles, of Baton Rouge, "Our Place in the World."

Platform addresses were made as follows: Tuesday night, Rev. K. W. Dodson, presiding elder of Baton Rouge district; Wednesday night, Rev. J. Henry Bowden, of Ponchatoula, who was also business manager of the camp; Thursday, Rev. D. F. Anders, of Zachary; Friday, Rev. C. E. McLean, of Franklinton.

Business sessions were very ably conducted by the new district secretary, Collins Lipscomb, each morning at the close of class periods. Collins also presented some most commendable plans for the year in this district. Our Conference treasurer, Mr. Wallace White, attended the camp, and explained the financial program to the delegates, urging prompt making and payment of pledges.

On the last day, several lovely gifts were presented from the Baton Rouge district young people to Miss Lillie Mae McQuaid in token of appreciation of her service to the district the past three years, and of regret in giving her up to another district.

Twelve churches were represented: Amite, Blackwater, Franklinton, First Church Baton Rouge, Hammond, Jackson, Istrouma, Keener Memorial, Natchitoches, Ponchatoula, Slaughter, Zachary.

Camp Caddo

A week-end camp was held for members of the North Caddo Union, Shreveport district, at Camp Caddo, July 15, 16, 17. Seventy-three young people were present from the northern section of the district, including a group from Shreveport, who assisted the district secretary, Miss Pauline Rodgers, in conducting the program, teaching, etc.

The camp opened at noon Friday,

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and closed after vespers Sunday. Miss Gladys Brownfield, of Shreveport, had charge of directed recreation. Vesper services were led by Miss Hazel Lea Nowell, of Mansfield; Miss Katherine Fish and Miss Pearl Hattie, both of Shreveport, leading in the order named. Miss Anna Pharr Turner, of Shreveport, had charge of Morning Watch. The faculty was composed of Miss Turner and Miss Nowell. Platform addresses were given by Dr. E. L. Thompson, Friday night; Mr. C. C. Huffman, Saturday, at 10:30 a. m.; Mr. Waldo Moore, Sunday, at 11:15.

Stunts were given Saturday night, preceded by a weiner roast and picnic. Swimming, eats, open periods, and other features were included in the program.

Lake Arthur Camp

The Christian Adventure Camp will be held at Lake Arthur Camp next week, August 1-6. The faculty consists of: Miss Anna Pharr Turner, Miss Julia Reid, Rev. E. C. Gunn, Rev. Virgil D. Morris, Morris Hines, Charles Carver, and Miss Marjorie Haggart. This for the 12-15 age group.

Miss Pauline Jordan, your new publicity agent, has sent out cards to each of the eighteen unions in the Conference, urging them to push subscriptions to the New Orleans Christian Advocate. Young people, let me urge you to do everything in your power to help out our Conference organ, in appreciation for the space which Mr. Raulins has so generously given our work this year. We cannot let "enforced suspension" actually take place, can we? Let's sacrifice, if need be, to carry our part of the load.

Word comes from Mr. Jas. V. Reid of a successful meeting just closed in Hot Springs, Ark. He will preach in a camp meeting at Ft. Jesup Camp Ground, July 29 to August 7, going from there to help with the Christian Culture Camp at Lake Arthur. All young people who have been to Assembly know and love Mr. Reid.

MARY SEARLES,
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Christian Advocate

NEW ORLEANS

Vol. 79—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4036.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 4, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

"BOY HERO SAVES HIS MOTHER" is the head of the article in the newspaper telling how an eight-year-old boy saved his mother from drowning. The family were in bathing together when the tide turned and the parents were caught in the undertow and were being carried out, neither being able to swim. Showing unusual presence of mind the boy rushed to a point on the sandbar and caught his mother and drew her in while his strength failed when he tried for his father who was drowned.

If some of the parents of our day are saved it will be through the children, even the small ones. For real folly commend us to some of the parents of today and their rank carelessness and indifference to parental responsibility. But children, in their own right, have power to pull parents together and hold them to the task of making a home even when the difficulties are great. Tiny hands are all the time reaching out to save parents. Unconsciously they are seeking to save both themselves and their parents.

* * *

CONGRESS SEEMS to have done one thing that has caused no disturbance or discussion of note. It adjourned. That is one of the best actions a body can take at times. You recall that a motion to adjourn cannot be debated. That is one reason for its bringing such small grief.

However, let us not be too hard on Congress. When we look at Congress we are looking into a mirror. In it we see ourselves. And we made it. The members of Congress would be much better if they were not so much like the rest of the citizens.

And it is an encouraging sign for democracy that we are now living close enough to Congress and know as much about it as we do. A big part of our hope for the future rests with this body. We elect a President and we have a Judicial Department, but the private citizen says his main word through Congress. If you expect to keep our Prohibition legislation you just as well get ready to make a Congress in sympathy with it.

* * *

A GERMAN AND A BRITISH airman, who were busy trying to kill each other a few years ago, announced recently that they intend to make an air trip west across the Atlantic in a crusade to show the futility of war. These comrades for peace are Baron von Schleich, called the "Black Knight," and Major Christopher Draper, known as the "mad major" of the old British Royal Flying Corps. Schleich is of the German Flying Forces.

These ex-soldiers are to come seated side by side in the cockpit.

Let all Americans prepare a welcome for these noble men and speed them in their work. We should have an American airman join them on their mission. Long centuries ago there came some visitants from the sky, whose message was "Peace on earth; good will to men."

* * *

"THOSE BAPTIST PREACHERS" seem to be a factor to be reckoned with by those delegates and others who have taken such advanced stand on repeal, according to the observations of Will Rogers. "I just want to know what all these old dry officeholders that went wet overnight are going to tell those Baptist preachers back home," he queries regarding certain delegates to the Democratic convention.

FIFTY-CENT SUBSCRIPTIONS

Some of our friends have misunderstood the special offer made by our Publishing Committee. It applies to new subscriptions only, and not to renewals.

We trust that our pastors and others interested will take immediate advantage of this exceptional offer to new subscribers that many new readers may become acquainted with the Advocate.

The limit of the new subscriptions at this rate is December 31, 1932.

EDITOR AND MANAGER.

Well, I want to know, too. And I am writing no funny column.

Arthur Brisbane observed that there were enough people in Methodist, Baptist and Presbyterian Sunday schools to keep the Eighteenth Amendment in the Constitution.

It brings up the matter of the place of the Church and of the preacher in politics, or at least, in the making of the country. It is not a matter so much as to whether there are enough to keep our present achievements, but as to whether or not they will bestir themselves to do so.

Let "those Baptist preachers," those Methodist preachers, and those Presbyterian preachers, and all other preachers who have a conviction as to Prohibition bestir themselves to see that our senators and representatives in Congress are cut from the right cloth. And let them be frightened neither by what the enemy may say, preachers of communions that have no conscience on the matter, nor the weaker

voices of their own brethren from their responsibility at this time.

* * *

FORGIVE US OUR DEBTS is one translation of that petition in the prayer Jesus taught his disciples. James Hennum, a merchant of Sloan, Iowa, got to looking over his books, checking the debts owed by his customers, debts, some of which had been running for fourteen years. The total was \$75,000. He looked at the debt, and he looked at those who owed it, and he thought upon the hard times now faced by those debtors. Then he announced that he was willing both to forgive and to forget. And he marked across the whole account, "Paid."

This matter of forgiveness used to figure pretty large in our preaching. It was the gate back to the Father's house. But the gate swings both ways, toward God and toward man. It is locked until we find that key. Forgive your fellowman. Then it opens toward God for you. Forgive us as we forgive.

* * *

THAT AIN'T MY JOB, said a vegetable peddler when his neighbor, whose pushcart stood nearby, asked, "Why didn't you help save that drowning boy yesterday?" The drowning had occurred over the levee at the end of the street. "That ain't my job."

Whose job is it to save boys who are drowning? Must it be left to experts when there are none on the job? Are others to stand by and see them drown because nobody has assigned them the task?

If we wait to find our signatures on the work that needs to be done we shall continue without work. Furthermore, there are several things for which we are jointly responsible. What about good government, public health, community ideals? Don't you know that you can't bring up your children in a community where these jobs are neglected?

* * *

BENEVOLENCES is a word that stands for our financial responsibility that reaches beyond our own local church and its program. All the time we are in danger of overlooking the opportunity embraced by that word. When we look into them closely we hear our Church saying, "By these we stand by China in a troublesome time; we send a missionary to a needy corner of a large city; we give a lift to the Indians of our country; we provide Christian education for our young people; we help to build churches where people have none; we send the Bible to those who have it not; we break down the short-circuiting provincialism of the local church and make it an agency of world-wide Methodism."

"ECONOMIC RECOVERY AWAITING SPIRITUAL REVIVAL"

By Bishop W. A. Candler

Often a layman's words are more effective in enforcing a spiritual truth than anything a preacher may say. Although the minister may speak more forcibly he is thought to speak professionally, while the layman is believed to speak out of deep conviction.

Mr. Roger W. Babson, the well-known expert in gathering and interpreting the statistics of commerce and industry, has made recently a deliverance on the spiritual conditions in our country which is worthy of the most serious consideration by men of the business world as well as by churchmen. He says no more than many faithful preachers have been saying, but he says it differently and unclerically.

In addressing a conference held recently at Northfield, Mass., on the subject of Evangelism, he said:

"For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith, and more courage.

"Self-control, unselfishness, faith, and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers, and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers, and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

"For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks; later it was one tenth of one's income; today it may be giving up a game of golf or turning off the radio on a Sunday morning.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) to sermons which are uninteresting, un-intelligent, and non-helpful to the average man and woman; (2) to the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) to a lack of spiritual influence in the home and school and the bad example as to 'church-going' set by certain influential people in the community; (4) to the feeling that the Church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolences could be easily doubled."

These words of Mr. Babson are weighty with wisdom. The present time urgently requires pastors to remain with their people and seek to lead their congregations into a great revival of

religion. Thereby they can do more to bring economic recovery and the lifting of the clouds of depression resting on our country than by any other means whatsoever.

Some preachers may vainly imagine that they are called upon to propound economic theories from their pulpits and to offer panaceas for the cure of all financial oppressions and social ills. But that is not their mission, if they have been truly called by God to preach the Gospel of Jesus Christ.

Some others will claim that they are worn out by the burdens and cares of their pastoral engagements, and will flee to some resort for rest and recreation. "The hireling fleeth, because he is an hireling, and careth not for the sheep" (John XII:13).

In times of financial adversity the people are most accessible to appeals for religious revival and penitent return to God; and heretofore periods of depression have been accompanied by great visitations. Such was the case in the panic of 1857 and that of 1873. But this depression has brought no such spiritual movements. Our people are lamenting their losses far more than they are bemoaning their sins.

The ministry has not called them to repentance. The preachers have discussed unemployment more than they have condemned ungodliness, and have seemed to regard joblessness as worse than godlessness.

It is now time for them to lay to heart the truth proclaimed by Mr. Babson that "economic recovery is awaiting spiritual revival." The souls of the people are the sources of energy and industry and frugality from which material prosperity must spring. "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." (I Timothy IV:8). Moses taught Israel the lesson we may well learn when he said to his people that it was God "who gave them power to get wealth." (Deuteronomy VIII:18). Written on the pages of universal history in clearest lines is the truth that as a nation declines in morality and religion, it declines in wealth and prosperity. Babylon's ruins are the monuments to its forgetfulness of God.

The prevalent depression is directly and unmistakably traceable to the sins of selfishness of our people, and it will not pass without penitential return to God.

But it should be remembered that spiritual prosperity cannot be sought as a means to get material prosperity. Truly godliness is profitable, but it cannot be attained by seeking it as a dividend yielding investment. We cannot use it as a matter of thrifty money-getting. We must repeat toward God, and not toward markets and exchanges.

We shall blunder even more egregiously if we indulge the delusion that political platforms and candidates can bring good times. They never have done so and never will. Good times must come from good people, without whom no real and enduring good can come.

Man cannot live by bread alone, and his bread will grow scarce when his piety fades and dies. The forms and forces of national life take their rise in the religion of the people.

National life is feeble or strong according as the faith of the people is faint or vigorous. The fruitful periods of a nation's history are those during which religion is flourishing, and periods of religious declension are marked by the withering of all social and political vitality. Literature and art have no such vital relation to political institutions. They may flourish without invigorating national life and fail without enfeebling it. They have often attained to their highest development during periods of national decay, and some of their finest forms have sprung up amid political ruins. But such is not the case with religion. When it withers the state wanes. When faith begins to perish, all things else begin to die, as if the dew of heaven had been denied, or the former and the latter rain had been withheld.

BIBLICAL AND CLASSICAL PARALLELS

By Prof. W. G. Phelps, Classical Languages

Ovid, a Roman poet of the time of the Emperor Augustus, was no saint. In fact, some of his writings are shockingly immoral, while other parts have much interest and charm. The old story of Philemon and Baucis has always been a favorite of the writer, because, in spite of the author's looseness of life, it has a very wholesome teaching and many biblical parallels.

This worthy old couple, Philemon and Baucis, lived in Asia Minor in a little one-room hut

thatched with straw. "In this little hut they were united in marriage in the years of their youth; in this little hut they had grown old together. They made their poverty light by confessing it and by bearing it with a cheerful spirit. You need not ask who are the masters or the servants here. The whole household consists of two; both command and both obey." These simple statements put a halo of light about this modest little home.

One day two strangers came to the little community and knocked at a thousand homes asking for a place of rest and sleep, but a thousand homes were closed to them. The strangers were not welcome. But at the home of Philemon and Baucis there was a cordial reception. They gave the best they had to the poor wayfarers who were really Jupiter and Mercury in disguise. Their store of food was small and humble, but they obeyed the admonition given in the Epistle to the Hebrews (13:2): "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

When the modest meal had been placed upon the rickety table that had to be leveled with a tile under one leg, the guests reclined. To the astonishment of the aged host and hostess the wine pitcher never became empty. If you will read I Kings 17:16, you will find a very similar situation: "And the barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the Lord which he spake by the prophet Elijah."

Finally, the guests told the disturbed and embarrassed old couple that they were gods and that they had come down to this community to test the spirit of hospitality. They had found all other households lacking in this grace and deserving of punishment, but Philemon and Baucis were to be exempt because of their cordial entertainment. They were also to have any wish fulfilled. After consultation, they decided that they would like to be the keepers of the temple of these divinities, and since they had lived such a happy wedded life through all the years, neither wished to survive the other. Both these desires were fulfilled. Following the gods up a little hill, they looked back and saw all other homes submerged, but lo! their own little hut had been transformed into a glorious temple. Here they served as ministrants until, worn with age, they stood one evening before the portals of the great building and were talking of their interesting past, when each saw the other putting forth leaves. Philemon became an oak and Baucis a linden tree, and there they lived on with interwoven branches. The poet comments: "The righteous are an object of care to the gods, and those who love are loved in return." This reminds us of I Samuel 2:30: "—for them that honor me I will honor."

But the most striking parallel of all is in connection with the visit of Paul and Barnabas to Lystra in this same Asia Minor as recorded in the fourteenth chapter of the Acts of the Apostles. When Paul had caused the impotent man to be cured, the people were so astonished at the miracle that, under the leadership of the local priest of Jupiter, they attempted to worship the missionaries as Jupiter and Mercury. I feel sure they thought: "Behold, here are these gods again come to earth as in the story of Philemon and Baucis." This old tale of Ovid thus gives this passage of Scripture an interesting sidelight.

Centenary College.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

The extensive district organizations of pastors into various types of meetings for pastors is evidence of a felt need for better mutual understanding of the pastor's task. Some of these preachers' meetings give prominence to fellowship, some to programs of information and culture and others to homiletics. Unless these gatherings are properly guided there will be much expense and time wasted. The Church has recognized that we do need to gather our pastors for a better understanding of their task, hence there are being worked out definite plans of study for pastors' meetings which cover every phase of the active pastor's work. Pastors must repeatedly get a fresh vision of their work or they will drop into ruts which will cut short their usefulness. The above thoughts are to this end: that groups of preachers for 1933 look carefully into the ten subjects suggested by the course of lectures given this year in a syllabus of the study of "The Pastor and His Task."

Our greatest danger is that we will continue to be self-centered. The Christian view is that

we get out of ourselves; as it were, let Christ dwell in us and be our center. The self-centered person is doomed to be unhappy, for by the very nature of the situation it is impossible to bring happiness by desiring to receive from ourselves. The only way for a Christian to live and rejoice is to be constantly looking out for the happiness and spiritual health of others. It is an everyday observation that as we push others up we are directed up also and our spiritual heights constantly increase. The highest joy which can come to any person is in that unselfish field.

* * *

It seems to me that the ministry has the opportunity of this generation to proclaim to a disturbed world the peace and strength of the power of the gospel. No organized group of people have any message for the day; the bankers, the politicians, the statesmen, organized women, labor organizations, organized soldiers, daily press editors, all are dazed and seem to be the blind calling for the blind to go to no definite place. We have a message of Jesus Christ and his teachings inspired by faith that will right many ills of the day. Let the Church stay by its appointed task of spiritual guidance and full life and soon it will come forth as a great sun of light. History reveals that only those who have had spiritual life have been able to point to the way of God and lead out in it. The world is bankrupt for the very commodity the Christian religion offers and that commodity is FAITH, FAITH.

* * *

Debt is an awful thing; it sounds like death. Often it means death to all that is best in a man or woman. Young men and young women had better go slow in contracting debts even for so valuable an asset as education. To come out of college with a heavy debt around one's neck often pulls a young person down to a low level of character. Many of the student loan funds handled by the Church and other organizations have been of doubtful value to final development of Christian character. A willingness even under deep stress and strain to become dishonest is a blast that shakes character and confidence to its very foundation. I heard of one young student who held the idea that if he once got his education it could not be taken from him even if he never paid for it. Education of the head to the destruction of rock-ribbed character is the very essence of folly. The leaders of church and state need to study this field of subue temptation.

REV. JOHN W. DORMAN

By Rev. J. D. Wroten

Brother J. W. Dorman, as he was affectionately called by all denominations here, was the son of E. M. and Mrs. E. W. Dorman. He was born in Spartanburg district, S. C., May 13, 1856. Early in life he became interested in religion and joined the church at old Gerezim Church in Union county, Miss., in 1872. His education was received at Blue Mountain Academy and Hiwassie College. He joined the North Mississippi Conference December 3, 1879, in Water Valley, Miss., Bishop H. H. Kavanaugh presiding, and John Bancroft as secretary. He was ordained deacon by Bishop R. Paine at Grenada in 1881, and elder by Bishop H. N. McTyeire at Oxford, Miss., in 1883.

The following charges were served by Brother Dorman in his very fruitful ministry: Horn Lake circuit, 1881; Bolivar, 1882; Jonesboro, 1883; Blackland, 1884; Faisnia and Indianola, 1885-6; Jonestown, 1887-8; Concordia Station, 1889-91; Greenville Station, 1892; Starkville Station, 1893-95; Oxford Station, 1896; Greenville district, 1897-1900; Holly Springs Station, 1901; Columbus district, 1902-5; Starkville Station, 1906; Lexington Station, 1907-10; Itta Bena Station, 1911; Sardis district, 1912-15; Water Valley First Church, 1916-19; Louisville Station, 1920-22.

Forty-five years after he joined the Conference, Brother Dorman, at his own request, superannuated and moved to Water Valley in 1923. He was granted this relation at the Annual Conference in Greenville, Miss., in 1923.

The home life of this good man in Water Valley was beautiful. Fatherly, friendly, faithful, broad, brave, brotherly, tender, tried, and true are words that in a small way describe the attitude you could always find in Brother Dorman. Never in his pastor's way, but speaking for myself, it was my great and good fortune for more than two years to share in his saintly counsel, always feeling stronger after a conference with him.

Constant in his religious life are words very applicable to his dear life. If he failed to be at Sunday school and teach his fine class of adults, which he taught for nine years, or failed to be in

his regular pew for the preaching services, you would know that he had been called out of town to fill some pulpit or that he was ill. And of course it was his delight and constant practice to be at prayer meeting.

We often hear of congregations which desire a combination minister. They mean by that, that they want a man who is a good preacher and at the same time a good pastor. He was a good gospel preacher. Hundreds of souls, yea, thousands heard Jesus speak through him and gave their hearts to God. In his pastoral work he was always found at the needed place at the right time. Always seemed to know how to conduct himself in his relationship with other denominations so as to keep friendship and win their love. People today in Water Valley speak of his helpful ministry when he was pastor here years ago. In other words, he did his own work well, was brotherly to other pastors and was Christianly pleasant and sympathetic to all the other people to expedient degrees, so that his labors produced goodness and helpfulness which overflowed into the lives of the citizenship of his pastorates. Invariably he became a citizen of the citizenship of love.

Along with being a good preacher and splendid pastor he had a good supply of good common sense, which is a crowning necessity for an honest to goodness successful minister. Having such, he decided that after forty-five years of preaching that he would step aside from the active ministry. This he did as said above, but he never had a thought of stepping aside from his active spiritual life. His life was like that of a song and the words of that song seemed to be:

"A charge to keep I have a God to glorify
A never dying soul to save and fit me for the sky."

We could never close this sketch without saying that no doubt much of his inspiration and strength came from his dear good wife, Mrs. Regina Dorman, to whom he was happily married in 1882. To this union one son, Moody, was born to bless the home and now is with Sister Dorman to help her bear this great grief which was occasioned by Brother Dorman going home on April 25, 1932.

There was a sweet sacredness about his funeral, surrounded by a large congregation and a wonderful offering of flowers. As was requested by his family, his pastor, the other home pastors, and Dr. J. R. Countiss said the last words. In that congregation sat many of his brother ministers from over the Conference and members of some of his former pastorates.

Across from the First Methodist Church is the track of a baby in a concrete walk before a person's door. Brother Dorman's tracks are before every door in all of his pastorates, where he was needed. The baby's track is wearing away as it was made on wearable material. Brother Dorman's imprints will never wear away because they are made on human hearts and these hearts are eternal.

RUSTON CONFERENCE STIMULATES INTEREST IN BENEVOLENCES

By Rev. R. R. Branton

On July 15, 10 a. m., the pastors and presiding elders of the northern section of the Louisiana Annual Conference met at Trinity Methodist Episcopal Church, South, Ruston, La., in response to an urgent appeal from Bishop Hoyt M. Dobbs.

The purpose of the conference was to intensify interest in the missionary program of the church by bringing to the attention of the ministers the seriousness of the financial condition of our missionary enterprises; and to urge upon the pastors to do their utmost in collecting all benevolent claims "in full."

Minutes of the Conference

On July 15, 10 a. m., the ministers of the northern section of the Louisiana annual conference, Methodist Episcopal Church, South, met at Trinity Methodist Church, Ruston, for the purpose of studying serious financial problems confronting the church.

Dr. H. T. Carley, acting as temporary chairman, called Dr. A. S. Lutz to the pulpit for the purpose of conducting devotional exercises. After conclusion of the devotional exercises, Dr. Carley was elected permanent chairman, and R. R. Branton was elected secretary. The chairman appointed a findings committee composed of the following: W. C. Childress, R. H. Staples, P. B. McCullen, G. M. Hicks, Louis Hoffpauir, T. M. Browlee, W. H. Giles, J. B. Williams.

The chairman stated the purpose of the meeting, after which he presented Bishop Dobbs. The

bishop made a very challenging appeal relative to the work in which the church is engaged. Following the bishop on the program, Rev. H. L. Johns spoke on "The Pastor's Responsibility in Collecting Apportionments." Dr. W. L. Duren discussed "How Shall We Get Maximum Results?"

The chairman then opened the conference for general discussion. The following took part in the discussion, giving helpful suggestions as to ways and means of collecting apportionments in full: J. M. Boykin, J. F. Dring, J. C. Price, J. B. Grambling, E. L. Cargill, W. L. Doss, Bishop Dobbs, G. M. Hicks, H. N. Harrison, K. W. Dodson, Briscoe Carter, W. R. Harvell, R. M. Brown, W. C. Scott, H. W. Ledbetter, Ellis Smith.

Rev. W. H. Giles representing the findings committee, made the following report:

"We, your committee on findings, beg leave to submit the following report: First, we note with regret the small amount paid on benevolences last year.

"Second, we feel that present conditions demand that we make prayerful and strenuous effort to secure an advance in our payments for benevolences over last year, and that payment in full of appointments be our goal.

"Third, that we as presiding elders and pastors pledge ourselves to lead in this effort by making liberal, personal contributions, and doing our utmost to inspire others to be liberal in their contributions; and if we have not yet begun, that we begin the task immediately.

"Fourth, we recommend that pastors seeing benevolences jeopardized by remaining in their local church budget, withdraw benevolences from the budget, and assume full responsibility for same."

The conference was adjourned with prayer by Rev. P. B. McCullen.

A GALLOWAY BIOGRAPHY

A distinct contribution to literature is the biography of the late Bishop Charles B. Galloway from the pen of Rev. W. L. Duren, member of the Methodist clergy, now stationed at Monroe, La.

As a comprehensive portrayal of the life and character of the great preacher, orator, publicist, and prince of Christian chivalry, the Duren volume far surpasses in excellence the biography written several years ago by Bishop Warren A. Candler, despite the fact that the eminent Georgia divine was for many years closely associated with Bishop Galloway, and was perhaps his closest personal friend.

Mr. Duren has a distinct biographical style. His story moves in an orderly manner. Naturally, it is a keenly sympathetic story for he was a student at Millsaps College during the days when Bishop Galloway was president of the board of trustees at that institution, and, in common with many outstanding students of his day and generation, he was always a welcome guest in the Galloway home, and the intimate friend of Bishop Galloway's only son, the late Dr. Ethelbert Galloway, to whom the volume is affectionately dedicated.

Twenty years have passed since the beloved divine was laid to rest in Greenwood cemetery, but the Duren biography makes him live again in the hearts and minds of those who knew and loved him for the matchless traits of mentality and spirituality that made him one of the foremost figures of this generation.

It is a faithful picture, and at times so vivid are the descriptive passages that merely by closing the eyes one sees that majestic figure walking the streets of the city he loved so well, or pouring forth his marvelous oratory from one of the local pulpits.

Biography is in some respects the most difficult form of writing. Aside from the laborious research in which the author must engage before putting pen to paper, he must have an indefinable inner knowledge of his subject. As well-said by Andre Maurois, "a well-written life is much rarer than a well-spent one." Dr. Duren has given to the world a graphic word picture of a life that was well-spent, a life that was a veritable benediction to the people of Mississippi, and he has embalmed within the pages of his book much precious history. He shows us Galloway as a matchless preacher, a superb orator, a courageous leader, a champion of truth and justice, a publicist to whom people always gave willing ears, a man whose friendship was a rare heritage—in a word, the greatest Mississippian of his day and generation, the most influential citizen of the commonwealth.

The Duren biography is well worthy of a prominent shelf in any library, and to its author the world of literature owes a debt of gratitude.—Jackson Daily News.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The very general observance of "Laymen's Day" with the use of the timely topic, "The Ideal Layman," was no doubt productive of good, and charges which have found best to delay the observance of the program will please try to arrange for it during July. This may well be done on the fifth Sunday. If pastors will notify the district lay leader special assistance can usually be provided.

It is fortunate that some of our lay leaders and preachers can attend the Conference and Institute to be held at Lake Junaluska on July 20-24. Arrangement has been made for several cars to go from this Conference, and it is our hope and prayer that the results may be manifest in a deeper interest and greater effort looking to an awakening of our people to a full responsibility with reference to the Benevolences.

A report from the Conference treasurer shows that receipts up to July 14th are as follows:

Brookhaven District	
	General and Conf. Work
Magnolia	\$202.50
McComb, Centenary	200.00
Meadville and Bude	67.00
Wesson	31.50
Hattiesburg District	
Hattiesburg, Court St.	200.00
Leakesville	12.00
Magee	150.36
Prentiss	107.02
Jackson District	
Fannin	67.50
Jackson, Galloway Memorial ..	750.00
Vaughan	30.00
Meridian District	
Bucatanua	10.50
Cleveland	5.30
Meridian, East End	380.00
Meridian, Fifth St.	150.00
Meridian, Seventh Ave.	45.00
Quitman	150.00
Shubuta	145.00
Newton District	
Bay Springs	20.00
Burnside	6.75
Carthage	15.00
Carthage Circuit	6.00
Forest and Morton	235.00
Philadelphia Circuit	13.00
Raleigh and Mission	25.00
Shiloh	2.90
Seashore District	
Bay St. Louis	17.75
Carriere	21.00
Coalville	32.60
Kreole	12.00
Long Beach and Pass Christian ..	5.00
Moss Point	100.00
Saucier and Lyman	15.00
Wiggins	12.00
Vicksburg District	
Auguilla	50.00
Centerville and Stephenson ..	25.00
Fayette	30.00
Gloster and Liberty	52.00
Louise and Holly Bluff	200.00
Rolling Fork and Cary	47.00
Woodville	122.00

J. M. SULLIVAN.

DAILY VACATION BIBLE SCHOOL AT ST. MARK'S, JUNE 13-JULY 1

By Rev. J. A. Alford.

The Daily Vacation Bible School is the usual program at St. Mark's immediately following the close of school. This year the time was reduced and only lasted for three weeks. There were 290 children ranging in age from 4 to 15 years enrolled. This was considerably more than has ever been enrolled in a similar school here. There were thirty volunteer workers who gave time and effort without stint or money. A number of these were leading Bible scholars, and some returned missionaries, all of whose kindly services made possible the success of the school.

The work consisted largely in that which is usually given, such as Bible instruction from both

Old and New Testament, songs, story telling, character chalk talks, handwork, swims, picnics, etc. The fine system of grading, and classifying kept up interest, and left no time to hang heavy on the hands of any pupil.

Here scores of children who otherwise roam the streets and alleys in unwholesome idleness and degrading amusements were kept busy with worthwhile programs. In this way little hands are trained to do interesting tasks, make useful articles and youthful minds are taught beautiful stories of life and clean living.

A most impressive closing program was given in which most of the children took part, consisting of a pageant, playlets, drills, songs, etc., and closing with a beautiful prayer-song. This school was not only the largest in number, but the best in point of work done in character building.

DON'T VOTE, SAYS DR. TURNER

Senate Bill No. 2, by Mr. Dugas, submitting to the voters of Louisiana the repeal of the Hood Law is clearly unconstitutional. The Legislature and the Governor were so advised by the Legislative Bureau, composed of three able attorneys,

Annuity Bonds

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write
J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

**PROTECTION
AGAINST OLD AGE**

one of whom is the present Attorney General of Louisiana. I desire to say all Prohibitionists in Louisiana should, in my opinion, refuse to vote on this repeal measure because of its unconstitutionality. If every voter in Louisiana should vote to repeal this law it would still remain the law until the Legislature saw fit to repeal it; or, if every voter in Louisiana should vote to sustain the law it would not make the law any stronger than it is now. So why vote at all on this measure?

Respectfully,

A. W. TURNER.

ALL HAIL! GRENADA COLLEGE!

By Miss Jessie McDaniel, President Student Government

"Dear Ole G. C.!" How often this phrase comes to our minds, and what memories it stirs within us! Grenada College is dear to the hearts of many girls. She offers them those things which make for a richer, fuller, and more useful life. Every phase of life at Grenada College has been an inspiration to us. There have been sports that have helped us form ideals of fair play and true sportsmanship; recreations that have really re-created; faculty members who have given us the benefit of their labors and have held forth

knowledge and ideals of the highest type; a president who has taught us the wisdom of the words, "Never give up!"; the campus, a spot of beauty; cheerful and friendly surroundings in which to gain many bits of useful knowledge—all these and more have been given us by our Alma Mater.

The students of Grenada College are truly grateful for the associations formed there. Friendships have been made that will successfully buffet the storms of life. Life itself has taken on a deeper and richer meaning. We have learned to be faithful and loyal to a high ideal, to accomplish in the face of difficulties, to be ever hopeful that right will prevail.

We love you, Grenada College. We are for you, now and always!

JESSIE McDANIEL.

HOUMA MISSION BOY HONORED

The MacDonell French Mission School, Houma, La., completed its ninth session recently. There was capacity enrolment and practically all the students are asking for readmission for the coming session. This school was established in 1923 as a result of the Week of Prayer offering of 1922, which made possible the erection of a very substantial and attractive building, the first floor of which provides for class rooms and offices, and the second and third floors dormitories for the boys. There were, from this same offering, sufficient funds for a small additional building, the diningroom and kitchen unit. It is interesting to note that this year, just ten years later, the Week of Prayer offering is again assigned to Houma, this time for a building for the girls.

The Daily Vacation Bible School, held annually in June, has an enrollment of more than a hundred and fifty. This is a community-wide school and serves all denominations. In addition to the regular school faculty the Bible school teaching force consists of volunteer helpers from the local churches and from New Orleans and other nearby cities.

Mr. Hillias Martin, recently appointed as teacher of agriculture, was a member of the first class to graduate from the MacDonell French Mission School. After completing his high school course he entered the agricultural department of the Berry College and received his B. S. degree in May of this year. Mr. Martin worked his way through school, made an excellent record in all departments of school life, and is the first of the graduates of the MacDonell school to return and give his life for service among his own people.—Missionary News.

MEMBERS OF MISSISSIPPI CONFERENCE GROUP, ATTENTION

The next premium for your Group Insurance of \$4.50 per thousand for the quarter beginning August 10th will be due at that time and should be paid some time during the month of August. Please do not overlook this, so that I will not have to call your attention to it again. I thank you.

Sincerely,

W. D. HAWKINS, Treasurer.

CONFERENCE ON TEMPERANCE AND SOCIAL SERVICE

A Conference on Temperance and Social Service will be held at Mt. Sequoyah, Fayetteville, Ark., August 25 to 31, 1932, under the auspices of the General Board of Temperance and Social Service. The vice-president of the board, Dr. A. C. Millar, the secretary, Dr. E. L. Crawford, and some other members of the board will attend and participate in the conference. In addition, Dr. J. W. Perry, secretary of Home Missions; Dr. Ernest H. Cherrington, of the World League Against Alcoholism; Dr. H. L. Bowlby, secretary of the Lord's Day Alliance; Dr. Atticus Webb, superintendent of the Anti-Saloon League of Texas, and representative leaders of the Woman's Christian Temperance Union and Prohibition organizations of the adjoining states are expected to participate in the conference. Bishop James Cannon, Jr., will be present the latter part of the conference if he can return in time from Europe, where he will attend as representative of the Board Conferences on World Peace, Disarmament and Anti-Alcoholism.

At no time has it been more important for supporters of our National Prohibition Laws to confer together and take effective action to prevent the repeal of the Eighteenth Amendment.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

DR. FEATHERSTUN JOINS THE CHURCH TRIUMPHANT

Dr. H. Walter Featherstun, a superannuate of the Mississippi Conference, died at Jackson, Miss., Sunday afternoon, July 24.

A fuller account of Dr. Featherstun's life will follow in a short while.

OUR WEEKLY PARTY

Rev. A. T. McIlwain preached in a revival at Baldwin, Miss., where Rev. W. C. McCay is pastor.

"Long live the Advocate," is the word sent along with the renewal of Mrs. Y. T. Shafer, Way-side, Miss.

"God bless our great paper. It gets better even though condensed." Mrs. Jno. H. Green, Barlow, Miss.

Rev. W. R. Lott recently assisted Rev. J. A. Biffle, of Greenwood Springs, Miss., in revival at Friendship Church.

Brother L. L. Upton, longtime friend of the Advocate, sends in some subscriptions and gives an encouraging word.

Rev. L. J. Power, pastor of Main Street Church, Biloxi, Miss., sends in some subscriptions, saying, "I hope to send more later."

Rev. Gus Klein, General Evangelist, is engaged in a revival meeting at Nettleton, Miss. All the churches have joined in the union revival.

The camp meeting at Ft. Jesup, Many, La., is being conducted by Mr. Jas. V. Reid, lay evangelist, of Fort Worth, Texas, assisted by the Latham Sisters, Wilmore, Ky.

We regret to notice that Mrs. T. H. Dorsey, Jr., of Aberdeen, Miss., has been critically ill for several months. She is at this time being treated at the Baptist Hospital in Memphis.

Revs. C. T. Floyd, T. H. Dorsey and W. C. Galceran, have assisted the pastor at Strongs, Miss., in the revival meetings on the Prairie and Strongs charge. Rev. W. C. Galceran, Jr., is the pastor.

"Here's hoping the Advocate may brave the storm and serve the Church as long in the future as it has in the past," says Rev. Geo. H. Jones, of Montrose, Miss. And he sent some subscriptions.

Rev. T. H. Dorsey, presiding elder of Aberdeen District, has appointed Luther A. Bennett, a Millsaps College student, to supply the Woodland circuit in the place of Rev. A. F. Youngberg, who has resigned.

SPECIAL OFFER: Pastors are authorized and urged to take NEW subscriptions to the Advocate

for the balance of the year at the reduced rate of fifty cents each.—Publishing Committee.

Mrs. W. E. Darnall, Brandon, Miss., gets the rocker and palmetto fan and the cool place on the porch this week. You ought to see her list of subscriptions and the good check that accompanied them.

Rev. George Tucker, General Evangelist, has just closed a three weeks' tent revival in West Point, Miss., where the audiences were drawn for many miles around. All the churches co-operated in this meeting.

Rev. L. E. Alford, pastor of Columbia, Miss., sending in the renewal of Mrs. Sallie Rankin, conveys this message from her: "I am seventy years of age, and the Advocate was coming to our home when I was born and it has been coming ever since."

"You are giving us some wonderful editorials and I hope and pray that the Advocate will not be suspended. To this end I shall also work." Rev. O. S. Lewis, Canton, Miss. That is one of the surest ways to get that prayer answered, don't you think?

In the "Assistant Pastor" of our First Church at Gulfport we notice that the pastor, Dr. J. L. Neill, is urging his people to subscribe for the Advocate. With a steady pull by all our pastors this talk of "enforced suspension" would all be turned into a note of victory.

We find, in spite of the financial difficulties, that the 2,000 people over Louisiana and Mississippi whose subscriptions have lapsed have it in their power to relieve the situation and save the Advocate by renewing their subscriptions. This we most earnestly urge them to do at once.—Publishing Committee.

Move over and give Dr. R. H. Bennett a place among us this week. Dr. Bennett is the man who writes for us "Twitchings of Timothy Twig," which have saved you from numbers of attacks of indigestion and exercised your smiling muscles. A letter from him says, "You are giving us good stuff."

Rev. W. R. Lott has been preaching a series of sermons on the subject of "Pentecost, A Great Occasion." The four of these sermons gave as the reason for it being a great occasion: 1, Intensive preparation; 2, Great message; 3, A great person to deliver the message; 4, Far-reaching results.

Rev. D. B. Boddie, pastor at Pineville, La., and Chaplain of the Veterans' Hospital, continues to give each interest of the Church its due consideration. This week we had a list of subscriptions and a good word from him. "Give us all that you can on the eight pages and we will make no kick. Keep the good work up."

Thirty-five additions to the church were a part of the tangible results of the great meeting at Cotton Valley, La., conducted by Rev. W. E. Thomas, general evangelist. He is now engaged in a meeting at Ringgold, where the interest is excellent. The work of Brother Thomas is generally attended with the most gratifying results.

The interest in the future of Grenada College is abiding with the Methodists of North Mississippi. The type of young woman which that college has given back to the Church is a credit to any college. Rev. J. E. Stephens, pastor at Lexington, will canvass for students during the month of August. Let all the pastors and laymen help him in this important work.

Such words as the following and others of like tone appearing in this column make it easier for an editor to sing as he goes to work, even though the "organ" is not in the best working order. "Let me again express my high appreciation of your work as editor. Since you have had to cut down the paper it seems to me that you have made it even better than before." W. L. Doss, Jr., presiding elder, New Orleans district.

Rev. Geo. H. Jones, our pastor at Montrose, Miss., in a letter containing several subscriptions, for which he has our hearty thanks, says in part: "We have just closed a week's revival series at Louin. These services were attended by larger crowds than any services have been in any of the churches on the Montrose charge in the three years of my pastorate here. The preaching was done by my father, Rev. W. B. Jones, pastor at Philadelphia, Miss."

Rev. N. G. Augustus, honored superannuate of Pontotoc, Miss., celebrates his 77th birthday by renewing his subscription to the Advocate. "I have been reading it ever since I could read at all. My grandmother was among the early subscribers, perhaps among the very first." Brother Augustus gives us a few pretty hard raps as to some

things he finds in the Advocate. We would that all subscribers would be just as free. This editor appreciates the views of others and especially so when they keep up their subscriptions and keep friendly.

Miss Ann Stevens Lewis, daughter of Rev. and Mrs. Osmond Lewis, pastor at Canton, is our guest in this paragraph. A short while ago Miss Lewis underwent an operation for appendicitis at the South Mississippi Infirmary, Hattiesburg, where Mrs. Lewis' youngest brother, Dr. Grady Cook, is house surgeon. The operation was successful and Miss Lewis will be home shortly. She will be a senior at Millsaps this year, and is vice-president of the Young People's Assembly of the Mississippi Conference and district secretary of Young People's Work in the Jackson district.

Listen to this: "Dear Advocate—Many thanks to you for coming on to see me even though my subscription has expired. One week I had \$1.45 and had to use some of it. Then I almost wrote you to discontinue my subscription, but I live so far out I do not get to go to church very often and the Advocate is my only means of knowing anything about the Church and its work. So I felt that I could not do without you. Today I am sending you money order to come along another year. Sincerely, —" The Advocate likes to make pastoral calls to people like this.

Ransom J. Jones, the son of Rev. W. B. Jones, of Philadelphia, Miss., and the brother of Rev. Geo. H. Jones, of Montrose, Miss., received the M. D. degree at Emory University in June and also the class medal for service rendered. Before the month of June was over he and Miss Emolene Benton, of Lagrange, Ga., who at that time was a nurse in training at the Georgia Baptist Hospital, were married by Dr. J. B. Peters, pastor of Druid Hills Church in Atlanta (formerly pastor of First Church in New Orleans). On July 1, Dr. Jones took up his duties in government service as assistant surgeon in the U. S. Marine Hospital in New Orleans. He and his bride are making their home at 728 State Street, New Orleans.

In an account of the Mt. Hermon Assembly of the Northern California Young People's Organization, appearing in the Pacific Methodist, we read the following: "From Mer Rouge, Louisiana, came 'Jimmie' Grambling, one of the foremost leaders of young people's work in the country. 'Jimmie' furnished a program of recreation that surpassed any of the preceding years. The climax of the program came with the Friday afternoon carnival, of which Mr. Grambling himself was king. Everywhere were various animals, possessed by no. zoos, everywhere were freaks that at one time were sedate preachers, studious leaguers, or quiet officials. Our assembly owes 'Jimmie' a debt of gratitude for this excellent program of diversions."

CHURCH EXTENSION BOARD MEET

The executive committee of the Louisiana Conference Board of Church Extension will meet on Tuesday, August 16, at 10 a. m., in the First Methodist Church at Shreveport, La. All applications to the general board will be considered at this meeting.

W. A. McKENNON, Chairman.

NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Indianola, Miss., on Tuesday, August 9, at 2 p.m. Applications to the General Board only will be considered.

C. A. PARKS, Chairman,
J. J. BAIRD, Secretary.

WHY METHODISTS BAPTIZE BY POURING AND BAPTIZE BABIES

The above is a booklet of nearly fifty pages by Rev. W. A. Swift, of Jackson, Tenn., editor of The Methodist Herald. It is unique in that it discusses practically every topic in the Bible relating to adult and infant baptism. No book like it in its make-up on the market, and it is attracting widespread attention. Some 2,500 copies have been ordered in the last fifteen days. Preachers are ordering five, ten, twenty and up to fifty, to sell and give away. The price is twenty cents a copy. Address all orders to Rev. W. A. Swift, Jackson, Tenn.

WHAT DOES IT ALL MEAN?

By William T. Ellis

Every day, and every hour of every day, in all corners of the earth, men and women are talking about the present depression, and trying to find the hidden meaning of it all.

Is it not high time that we accept the rather obvious truth of a Divine Purpose in this discipline?

Our world had grown very naughty. We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct.

In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful and prideful "strong men" has been one of the major tragedies of the depression.

Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.

Today the world stands dazed and helpless in the presence of one of its major calamities.

Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of Divine Providence, should boldly declare, like the hairy Herald on Jordan's bank, "Repent, Repent!"?

This is an hour for humanity, in new humility and contrition, to recognize the inescapable will of God; and to turn to Him for deliverance.

Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

BROTHER AHRENS' "BREAKS"

By Rev. Henry H. Ahrens

A preacher became very angry with me when after reading a personal I had written to the effect that "Brother W— was seen this morning on the floor of the conference." The brother in heated terms told me the next day when the personal appeared that he knew he was small by stature but that I had no right to hold him up to ridicule.

I once incurred the displeasure of a bishop by reporting the statement of a preacher that he, the bishop, had

more white vests than any bishop or minister in the Church.

Another bishop once took me to task for saying in the old Picayune that I hoped St. Paul had a clergy permit. The above statement was made after I had listened to the bishop preach for an hour and a half on "Paul's Missionary Journeys."

At a session of the Mississippi Conference I reported a bishop as saying: "My young brethren, do not smoke. I once smoked and I do not expect to smoke again until the Judgment Day." A presiding elder told me he could not understand why I reported the bishop's words.

A Roman Catholic archbishop once called me to come into the priest's home in which he was visiting, telling me he had something important to ask me. I entered a room with him. He locked the door and then in a solemn manner asked me if I had a cigarette.

I had difficulty in reporting the sermons of Bishop John C. Keener. Especially was this the case when he preached at the 11 o'clock service on Sunday morning at the Seashore Camp Grounds. Monday morning's account of the sermon usually read as follows: "At the 11 o'clock service, the senior bishop of the church, Bishop John C. Keener, preached a heart-searching sermon and after the benediction was pronounced he was warmly congratulated by ministers and laymen."

RESOLUTIONS PASSED BY BLUFF CREEK YOUNG PEOPLE'S CAMP, BATON ROUGE DISTRICT, M. E. CHURCH, SOUTH. JULY 16, 1932

We, your committee on resolutions, wish to report the following for your approval: Whereas, the Bluff Creek Camp for the Young People of the Baton Rouge district for 1932 has greatly contributed to the life of all in attendance, be it resolved, that,

1. We express our appreciation to Mrs. Chaney and her helpers for providing us with the best and most splendidly prepared and served meals that we've had at camp this far.

2. We extend our thanks to the chaperones for their interest in promoting such successful quiet hours, and to all attending the camp for their help and co-operation in this matter.

3. We express our appreciation to Mr. Bowdon, for his splendid and efficient management and promotion of the camp; to Lillie Mae McQuaid for the excellent morning watch presentations; to Collins Lipscomb for his efficient handling of the business meetings for the district work; to the faculty in general for their leadership in their respective classes; to all leaders of vesper services for their helpful talks; to Wallace White for his leadership in music; to Mrs. McGants for her efficient help as nurse; to the three boys, often referred to as "My Flunkies," for their work in taking care of all minute details of the Camp grounds.

4. We extend our approval and appreciation to Dr. Dodson, Brother Bowdon, Brother Anders, Brother McLain for their helpful platform presentations.

Whereas, we believe that every young people's group in the Baton Rouge district would be greatly strengthened in their program by having representatives of their church attend this camp, be it resolved that we all attempt to interest our parents, pastors and members of our church in this our program, and make the camp in 1933 a bigger and better camp than this year.

Respectfully submitted,
ARDEN O. FRENCH, Chairman.
DAISY NEILLSON,
LEROY CRAIG.

The St. Charles

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Rooms for 2 persons \$3.00 and \$3.50, with Meals \$8.00 and \$8.50 for both
Room and Bath for 1 person \$2.50, \$3.00 and \$4.00 with Meals \$5.00, \$5.50 and \$6.50 per day
Room and Bath for 2 persons \$4.00, \$5.00, \$6.00 and \$8.00 with Meals \$9.00, \$10.00, \$11.00 and \$13.00 for both

Hospitality and Service Imperative as Usual

A Coffee Shop with Prices that defy Competition.

Alfred S. Amer & Co., Ltd.

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF MISS ELIZABETH B. MORRIS

It is with a tinge of pleasure mingled with pain that we attempt to write in memory of departed friends, and a true friend was Miss Lizzie.

Miss Elizabeth B. Morris, the daughter of the departed Reverend and Mrs. Morris, Moscow, Tenn., was born at Moscow, February 24, 1888, and died at the Methodist Hospital, Memphis, April 7, 1932, after suffering with pneumonia for five weeks. Funeral services were held at the J. T. Hinton Chapel, with the Reverend H. S. Spragins officiating. Interment followed in Memorial Park Cemetery, Memphis.

She is survived by two brothers, J. T. Morris, Moscow, and I. J. Morris, Coahoma, Miss., and four sisters, Misses Johnnie and Kate Morris, Moscow; Mrs. J. A. Nunnally, Grand Junction, Tenn., and Mrs. S. C. Myers, Memphis. She was an active member of the Madison Heights Methodist Church, Memphis. She had lived in Memphis since 1914, and for a number of years had been a bookkeeper for Levy and Son. From the beautiful flowers one would hardly ask if she were loved. She lived the last years of her life with her sister, Mrs.

S. C. Myers. She was never too tired after working all day to help with the household duties and to read to her little nephew, Stephen Clovis.

Then,
Cease these falling tears,
And still that throbbing sigh,
And smile to see Miss Lizzie
An angel in the sky.

One who loved her,
EVELYN CUMMINGS.

IN MEMORY OF OUR PRECIOUS MOTHER, MRS. I. L. PEEBLES, WHO DEPARTED THIS LIFE ONE YEAR AGO

I love to think of days gone by,
O, Mother, dear, before you left,
But now I'm looking to the sky
Where there'll be no more death.

One year ago, Mother dear, you left us. How our hearts ache for your dear loving presence; but you had finished your work here and the dear Lord saw fit to take you home where you could rest from your earthly tasks.

Only those who have lost their mother can understand the heartache and longing.

Her home, our home, a place once so cheerful and happy, is no more, for Mother Dear is not there. She has joined precious Father, and by the help of God we will meet you in that "Land Beyond the Skies."

Words cannot express how we miss her, but oh! it is not so comforting to know she is

Not cold beneath the grasses,
Not close-walled within the tomb,
Rather in my Father's Mansion,
Waiting in another room.

Need I doubt my Father's wisdom,
Need I sit enthroned in gloom,
When I know my Mother's happy,
Waiting in another room.

A loving daughter,
MRS. A. L. (EMMIE) BROTHERS.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair.
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You will find the tablets convenient and pleasant to take. Ask for them at your nearest drug store. Give them a chance to help you, too.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

Mississippi

Eighty women attended the "guest meeting" of the Vancleave auxiliary, Seashore district, which was held in the church. Beautiful summer flowers added to the pleasure of the guests. Mrs. E. D. Simpson presided and also made the address of the afternoon, "Pioneer Missionary Societies." A musical program was enjoyed and the playlet, "Modernizing Young Mrs. Patton." During the social hour refreshments were served.

North Mississippi

The Snowdown auxiliary was recently hostess to a zone meeting of the Corinth district, the following auxiliaries being represented: Snowdown, Iuka, Belmont, Harmony, Evergreen and Burnsville. Mrs. W. A. Hodges presided, with Mrs. Davis leading the devotionals. Splendid reports were heard and Mrs. Hodges urged that an auxiliary be organized in every church of the zone. The chairman then stressed the theme of the morning, which was "Prayer," and Mrs. R. M. Patterson, of Belmont, and Mrs. H. H. H. of Burnsville, spoke on "Spiritual Cultivation." A noon lunch was served by the hostess auxiliary. After devotionals conducted by Rev. W. J. Wood, of Belmont, the afternoon session was given to discussions of the work: The change in the name of the Missionary Voice, by Mrs. Robert Carter; "Status of Women," by Mrs. A. E. Ashmore; "Higher Education," by Mrs. E. M. Sharp. The next meeting will be with Burnsville.

* * *

Zone No. 5, Corinth district, held its second quarter's meeting with Wheeler auxiliary, Mrs. A. J. Roper, presiding. After the devotional by Rev. W. R. Crouch, of Guntown, Mrs. H. E. Jones, of Saltillo, discussed "The Status of Women"; Mrs. Sanford, of Booneville, "Why Have a Missionary Society?"; Mrs. Norton, of Guntown, "How to be a Good Member;" and Baldwin told "Who Belongs to the Missionary Society." Mrs. Tucker, Booneville, was guest speaker and brought interesting information about the work. At noon lunch was served by the Wheeler auxiliary and the afternoon was devoted to business of the zone. Mrs. John McKay and Mrs. Clark stressing spiritual life groups. The Lebanon auxiliary presented the playlet, "Thanksgiving Ann." Booneville will be the next hostess.

Although disbanding for the summer, the Blanche McCafferty circle of

the Louisville auxiliary, Columbus district, is well advanced with its year's work as is shown by reports at the last meeting with Mrs. Shelby Woodward.

OCTAGON COUPONS AND THE MISSISSIPPI METHODIST ORPHANAGE

By Alma G. Riley

The sum total from the Octagon coupon campaign keeps climbing slowly but steadily. Up to date we have received coupons which total in cash \$14,500. While the mercury keeps mounting, we trust your washing will keep mounting and, thereby, coupons from Octagon products will keep mounting, so that everybody may keep happy.

The campaign, as we have it now, will continue to the close of 1932, but at that time the concession will either be removed from us or, if we are allowed to continue at all, the redemption value of the coupons will be lowered. Instead of getting \$5,000 for a million coupons, we shall get probably only \$4,000. When we consider the fact that all prices on Octagon products are only about half what they were at the beginning of this campaign, we will know that the Company is being most liberal to let our concession stand. All this being true, may we not swing into "high gear" that the Orphanage may not lose one possible dollar?

Do you know that, through the EXTRA VALUE CERTIFICATE, when you buy a box of Octagon chips and pay about 20 cents for it, of that amount 7½ cents comes back to the Orphanage; a can of Scouring Cleaner costs you 5 cents and we get 1½ cents for the coupon; the cake of toilet soap costs you 5 cents and of that sale we get 1½ cents. The small laundry bar sells for 2½ cents and the coupons bring ¼ cent. I scarcely can believe the women of our Church are realizing these startling facts, else we would have had that desired \$40,000 long ago.

It is iced tea time. Are we drinking ONLY Luzianne tea? Have our requests been so polite but so urgent that our grocers could not refuse to stock with these Luzianne products that count so heavily along with the Octagon products? Have we made it our business to see that all the Luzianne and Votan coffees are made available in our towns? If we have not, just how loyal are we being to our Orphanage? It we had money to give these days, we might afford to be negligent in this, but here is something that costs us not one extra penny. I truly believe in my heart that our loyalty in this small deed may be held as one of the testing rods against us.

The mother heart of Methodism is with the Orphanage, but just "thinking" will not lift the load. There must be concerted action—and NOW.

THE FINE FLAVOR OF GOODNESS

As it so often does, Dr. Moffat's translation gives a quickening touch to that saying of the Master's as recorded in the twenty-first chapter of St. Luke and the nineteenth verse. The Authorized Version has it: "In your patience possess ye your souls," while Dr. Moffat's rendering is: "Hold out steadfast and you win your souls." According to the latter translation, Jesus was thinking of a somewhat more strenuous virtue than the earlier



WHY?

If interested in saving Octagon coupons for your church or school, remember that every LUZIANNE certificate can be credited as four Octagon coupons.

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rendering suggests. And it would seem as if that fitted in better with the thing He was saying, as He tried to prepare the disciples for the trying and difficult days ahead. Mere patience would scarcely seem to be the thing needed to face up to such days of testing as He saw coming.

Of course, it may be admitted that we do not always do justice to patience as a virtue in our thinking of it. It may have a strong and strenuous quality in it, too, with a minimum of that putting-up-without-complaining characteristic that we are inclined to emphasize. At any rate, questions of translations aside, it must have been that Jesus was speaking at this time of strong and rugged qualities for stern and difficult times. He was impressing on His followers the thought that they had a brave part to play if they were to be true to Him and His program in the days of tribulation and testing just ahead, and that the qualities they needed were of the stern and strenuous sort. He didn't make the task seem easy; He didn't smooth down the difficulties, but He called them to be brave and enduring and to play the man.

And the kind of occasion and admonition that Jesus gave on this occasion was very similar to that which came from Him on many an other. He never made the way of discipleship seem very smooth, and comfortable, but was continually throwing in the plea for boldness and adventure and a bit of the heroic. Well, why was it that the notion ever got into people's heads in these modern times that those who professed to be His followers now were not very likely to have much of the quality that He set such store by? Why is it that so many seem to think of good people as plaster saints, stained-glass-window folks with halos round their heads, who never do much but look pious and impressive and are utterly lacking in the fine human qualities of courage and devotion and noble-spirited enthusiasm? There must be something the matter when people think that way, for, in reality, goodness is the most strenuous and red-blooded and dynamic thing in all the world, and there isn't anything else has the quality and fine flavor that it has—Exchange.

LYNCHINGS IN 1932

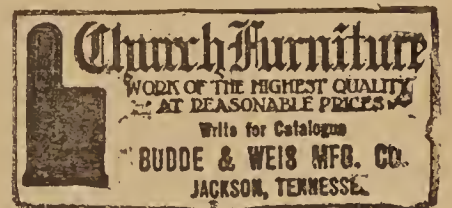
I send you the following information concerning lynchings for the first six months of this year. According to the records compiled at Muskegee Institute in the Department of Records and Research, I find that there were 5 lynchings in the first six months of 1932. This number is the same as the number 5 for the first six months of 1931. In 1922, that is, ten years ago, there were 30 persons lynched in the first six months of the year.

During the first six months of 1932 there were 13 instances in which officers of the law prevented lynchings. Of these, 2 were in northern and western states and 11 in southern states. In 9 of the instances the prisoners were removed or the guards augmented; in the four other instances force was used to repel the would-be lynchers. Thus a total of 18 persons, 5 whites and 13 Negroes, were saved from death at the hands of mobs.

Of the persons lynched 2 were white and 3 were Negro. The offenses charged were: Attempted rape, 1; murder, 1; threatening men, 1; dynamiting a store, 1.

The states in which lynchings occurred and the number in each State are as follows: Florida, 1; Kansas, 1; Kentucky, 1; Ohio, 1; Texas, 1.

R. R. MOTON.



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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Welis, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

A Good Meeting

On Sunday afternoon, June 26th, a group of children workers met at Moorhead for a conference together concerning their work. Workers were present from several churches. The program provided for a most helpful discussion of the problems of the workers of the children's division of the local church. Mr. H. R. Trice and Mrs. C. A. Parks, of Indianola, were the leaders. It was decided to hold such meetings regularly.

Shall We Take Out

The worst thing about the depression is the DEPRESSION. The loss of money may be regained or we may learn how to get along without so much money. But when the morale and spirit is broken they are very difficult to repair. It seems that the business world, the social world and the political world are not willing to take out and quit yet. Civic clubs continue to meet and to hold district, state and national meetings. Social functions proceed with as much enthusiasm as ever. There seems to be no lack of attendance at all political gatherings, both state and national. Shall the Church quit in the face of its greatest opportunity? We are thankful for so many fine loyal people. However, when a meeting is called for church leaders there is a general complaint that we cannot go, it costs too much; too many meetings, etc. One brother would even cut out the meeting of the Annual Conference. The Church is not defeated. It is the only institution now that has the hope and promise of victory. This should be the time for the greatest activity on the part of the church in its entire history. No, we shall not quit.

Read These

You will want to be sure and read the following articles in our journals:

In the August Church School Magazine, "The Editorials," "In Troublous Times," "Adults and Youth, the Hope of a Better World."

In the August Epworth Highroad, "Editorials," "The Holly Boughs Round the Maple Leaves."

In August Elementary Teacher, "Increasing the Values of Promotion Day," "Is Living With You an Asset to Children?" "Studies in Creative Teaching."

New books: "The Christian's Religion, Its Meaning and Mission," by Richard L. Ownbey; price 50 cents. "What is Teaching," by Miss France McLester; price 35 cents. "The Educational Work of the Small Church," by Rev. J. Q. Schisler; price 35 cents. "The Children's Work of the Local Church," by Miss Mary Skiuner.

Do These

Have a meeting of the local church board of Christian education and pre-

pare for Promotion Day, Childhood and Youth Week and elect officers and teachers for the Sunday school. Review the work of the year.

Send in the year report of Vacation School, if one has been held in your charge.

Observe Sunday School Day, if you have not done so, and send the offering to our office.

Plan your fall training program.

Write us for "Literature Guide" for your Sunday school and for "Pictures, Children of the Orient." The Guide and the pictures are free.

Pray for us and for the work.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Lake Arthur

A most attractive program just received from Misses Merle and Elsie Whitman announces the Sixth Annual Young People's Christian Culture Camp at Lake Arthur, to be held August 8-13. This camp is for those 16 to 23 years of age, with a special course for young adults.

The instructors and leaders are: Mr. Ardon O. Freuch, Y. M. C. A. secretary at L. S. U.; Dr. W. W. Drake, Professor and Mrs. T. W. DeHaven, Rev. S. A. Seegers, Mr. and Mrs. James V. Reid, Miss Marjorie Hagart, Miss Flavia Spell, Miss Julia Reid, Charles Caryer, Morys Hines, with the Misses Whitman as camp directors. Vespers and Morning Watch will be led by the young people.

The Lake Arthur Christian Adventure Camp is now in progress, closing Saturday, August 6.

A week-end institute will be held at Harmon, in Shreveport district, August 19, 20, 21, to be directed by the district secretary, Miss Pauline Rodgers. Three classes will be taught—Worship; Recreational and Personal Development, and Citizenship and Community Service. More news about this later.

Miss Langford writes that there will be an all-day rally for Monroe district, at Mer Rouge, Sunday, August 31. We hope to have a full report of this rally for next week's Advocate. Rev. J. B. Grambling has returned from California, and will bring new ideas to this meeting.

The Intermediates of the Franklin Church were recently organized according to the new plan, with the assistance of Mr. Vauce McLean, of Morgan City. Rev. C. C. Wier, the pastor, has been anxious for some time to get this group organized. Miss Beryl Alford is president.

The Senior-Young People at Monroe have also been recently organized, according to Miss Langford, who is sponsoring them.

Congratulations! Rev. Virgil D. Morris and Miss Fae Emmerich, of New Orleans, have announced their engagement, the wedding to take place September 6, at McComb, Miss. Both these fine young people attended the Young Adult Assembly, and Rev. Mr. Morris taught a class at the Hi. Assembly, hence they are well known by Louisiana young people. Rev. Mr. Morris is pastor of the Gentilly and Chalmette charge, New Orleans District.

Has your fourth Sunday offering for Missions been sent in to Wallace White? If not, you should do so at once. This offering should be divid-

SPECIAL OFFER TO NEW SUBSCRIBERS

The Publishing Committee, anxious to have the Advocate go into every Methodist home in the three patronizing Conferences, authorized us to make the following offer:

The Advocate will be sent to any address in the United States the balance of this year to new subscribers for only 50 Cents

Let every pastor take advantage of this exceptional offer and see that every Methodist is given an opportunity to subscribe to his Church paper.

A day of great issues is upon us. Prohibition's battles must be refought. We are undergoing the birthpangs of a greater day. Help us fight your battles by increasing the circle of readers to your Conference organ.

ADVOCATE THE ADVOCATE

ed and the amount given by your Young People's Division, or your department, sent in separately, designating the name of the department. In Ruston district only one church school made this division, though practically all sent offerings. And in Minden district, only five church schools did this. This is not written critically, but in order to call your attention to the fact, that it may be improved upon.

MARY SEARLES,
Field Sec. and Press Agent.

CLIP THIS OUT

By Dr. R. E. Smith

Yes, the platforms are wet. One immerses and the other sprinkles and pours out on us! Neither one in the name of the Lord. You read in your Bible about an east wind. Whenever there is wind from the East—disaster always follows. It was so at Chicago. Those wets from the East brought the deluge. But—cheer up, friends—the dry laws are not yet repealed. No, far from it. No political platform has lasting or legal authority. Planks are made to catch votes—and voters! Soon outworn and forgotten. Listen: If the Democrats win and their wettest hopes succeed, it will take 10 years to repeal the amendment. More than that—any 13 states can keep prohibition. More than that—it will take two-thirds of each house of Congress plus three-fourths of all the states to repeal the Eighteenth Amendment—36 states must go wet before repeal! Some of the state legislatures will not meet again for two years. By that time people will begin to think and pray. And when they do that prohibition will stay. No, this nation will be aroused and the godly mothers and fathers will face the awful consequences of repeal. The time for noise and shouting will go by and men will fight the thing out on its merits. The Eighteenth Amendment will stay in the Constitution. Our first duty is to watch the men who run for Congress this fall. Elect only men who will vote against repeal. Make them declare their position before election. Now is the time. On September 13, our primary will nominate our Congressmen here. One hundred letters to your Congressman will smoke him out. If he is dry, he'll be glad to know that 100 voters are interested enough to write him now. He knows that many times that number will be influenced by these 100. The first battle will be lost or won in the next Congress and the large part of Congress will be elected this fall. So—

fall in now. "Attention!"—Shreveport Journal.

FACTS ABOUT PROHIBITION

Do We Want To Go Back?

Dr. Harvey G. Beck, University of Maryland professor and president of the American Therapeutic Society, was quoted in a press dispatch as saying that beer was prescribed for ailments in 2700 B. C. Is the professor or any other medical man—proposing that we return to the medical methods of the days of the Pharaohs?

Dr. William J. Mayo, of Rochester, Minn., writes P. H. Callahan, secretary-treasurer of the Kentucky Committee of One Thousand Supporting the Eighteenth Amendment, as follows:

"Personally I have never used alcohol in any form and I have never found it necessary to prescribe alcohol except for surgical patients who have been habitual drinkers and on whom sudden and complete deprivation might have an unfavorable effect. Scientific research has shown that alcohol is a narcotic, not a stimulant."

Dr. Arthur Dean Bevan, president of the Presbyterian Hospital, Chicago, says that not a single pint of whiskey has been used in the last ten years by the Presbyterian Hospital which cares for 152,000 patients annually. He quotes the noted Dr. Osler as saying that alcohol is "a depressing agent, that it is not desirable as food, and that it reduces the resistance of the individual to the germ or organisms that produce grippe and pneumonia."

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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 11, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

WORLD PEACE THROUGH SPORT is the topic of this editorial. 'My, don't you wish you could have been there? 105,000 people in that stadium and Vice-President Curtis, a candidate for re-election, too, opening that Tenth Olympiad of the modern era with twenty-six words. Now, that is a record in more ways than one.

Let's sit in on it.

Look at that banner over there. Didn't see it at first. Something the matter with my eyes or you are elbowing me too hard. Do you see that design, that symbol? Five colored circles entwined, representing the five continents in a common cause of goodwill. (Believe that is all of the continents). That is the Olympic flag. Boy, aren't those old diplomats at Geneva and Lausanne having a dull time of it. They ought to be at this game.

You say it's hot up here in this grandstand? Why, I haven't noticed it. Listen! Twelve thousand voices singing "of Virile Games by Which the Body's Beauty Is Made to Live Once More." I tell you that creeps right up my back. (Give me some peanuts, and pass up that red pop. This beats Tulane's Green Wave). Listen at that old Roman, "Mens sana in corpore sano." (A sound mind in a sound body.)

Look! What's that? Parade of the nations! Now, that's just too big for me. I can't stand much more. What are you looking so grouchy about? Indigestion already? You say Uncle Sam is not leading the parade and you don't like that? Hand me those glasses. You can't see as well as you used to. Can't anybody but Uncle Sam lead a parade and do it right. Say, you are right! Who are those boys up front there putting on the big strut, anyhow? Sure, it's the Greeks. Oh, yes, What's this thing called, anyway? Olympiad. I thought that was American. Get me my book. Here it is. Why, the Greeks started this thing about two or three thousand years before Uncle Sam put on long breeches. Have you forgotten all your Greek? Listen! Can't you hear those billows beating along the far shores of old Troy? And don't you hear those light waves whispering among the many isles, "Greece, Greece"? And have you forgotten that first marathon boy who ran in to tell the good news of Marathon? Twenty-six miles, wasn't it? And Vice-President Curtis used just twenty-six words to start this whole show. And old Pheidippides, a champion Olympic runner, was able to say, even after that long run, "Chairete, nikomen" (Rejoice! We are winning.) Then he died.

Off with your hat! Those Greeks deserve it. Why, say, several things happened before we got on the scene and in some other places.

Just look at those other nations. (Let me swallow this lump. You are spilling the peanuts). Now, now. There it comes. Now that knocks me out. You can't see anything for the people and flags? Well, take this glass and turn it right down yonder. That is the flag of your Uncle Sam. Look at those youngsters. Girls, too. Athletes! And Uncle Sam marches as well with the nations as he does when everybody is out of step except him.

Say, we didn't hear that Olympic oath right good. Here is a copy of it. "We swear that we will take part in the Olympic games in loyal competition, respecting them in the true spirit of sportsmanship, for the honor of our country and for the glory of sport."

Why, that would work with the nations of those five continents in the game of living together in the world. You wouldn't have to alter it much, and you could change those closing words to "international life" instead of "sport." It would work with China and Japan, Germany and France, and all of us.

This may be politics, but just what is it about sport that makes it so fine? Well, it has to be played by the rules of the game, you have to respect your opponent, it takes team work. Then about the biggest thing about it is that "it" that causes a fellow to forget himself and all his grouches, real and imagined, and causes him to die laughing just for the game.

* * *

LEONARD MAGRUDER, a graduate of Centenary College, chief assayer of the New Orleans branch of the United States mint, at the age of 71 and after 52 years of service, retired last Saturday.

Perhaps you will remember the good old days when your dollars and dimes were a little more plentiful that quite frequently you found one bearing a tiny "o." Well, that was Mr. Magruder's mint mark.

These long faithful years of dealing with precious metals reminds us of the job of teaching and preaching, the job of dealing with character and the shaping of human lives. How precious and how delicate are personality and character, human life. Mr. Magruder says that he had scales so delicately poised that they could weigh a kiss. And he tells of the precious bars of gold, and he tells of the alloy. His is a tale of human comedy and tragedy, of human perfidy and human princeliness.

He said, "It is a funny thing about dentists. They charge you for the gold they put in your mouth, but never mention the gold they take out." That's easy. It pays for the grunts and kicks of patients. One poor old man, he said, came in one day with a "gold brick" for which he had paid \$3,000

to a man on the train, and this was all the money he had in the world. Handing the brick to the assayer he said, "I think it is worth \$20,000." It was not worth 20c. Said the assayer, "When I was forced to tell the old man the sad news I thought he was going to collapse right there in the office."

* * *

AFTER A HALF YEAR the great Disarmament Conference at Geneva is over, and none so poor as to do it reverence. It came in with banners flying, high hopes and promises perched on each; it passes with muffled drums. But let us not make a mistake. The dirge is not so much for the conference as for the participating countries who were so lacking in moral vision and courage as to make definite steps in the direction of disarmament. And it must not be forgotten that there is no power in heaven above, the earth beneath, or waters under the earth, to keep nations from playing the fool. If they choose they may sell the tomorrows of several generations and roll the earth in blood. But we must assume responsibility for it.

President Hoover made a very definite suggestion to the Conference. The plan was good and twenty-nine nations approved it. But of course plans however perfect are no substitute for disposition and willingness on all hands to make concessions and to work together co-operatively in the greatest enterprise that the nations have ever faced as a common task.

And let not the friends of peace be disheartened. It is much nearer than it was when Isaiah told of the transformation of swords and spears under the influence of Him who was to be called Wonderful, Prince of Peace. It was he later who said that they that take the sword shall perish by the sword. Let's put those words through a loudspeaker until the world hears, until we brothers be. Let's enthroned the Prince of Peace in our hearts and continue to talk and preach peace. Let us put it on our buildings and write it in our text-books. Let's prove that it is just as brave to live and work for peace as it is to die in war on bloody battlefields. It is unpatriotic to work for anything but peace. Our country, with fifty others, has said, "We will under no circumstances resort to war as a means of settling international misunderstandings; we will seek adjustments only through peaceful methods."

* * *

CREPE MYRTLE is doing much during these hot days to set gladness in the heart of the passer-by. There it is along the way with its clusters of watermelon red, its lavender, its pink, its white, and mot-

(Continued on Page 8.)

FRIENDS, OR QUAKERS, IN AMERICAN HISTORY

By Rev. H. B. Hines

Text: Galatians 5:13—"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Ralph Waldo Emerson calls the United States of America "The last and noblest effort of Divine Providence in behalf of the human race."

Since God does His work in this world through men, He needs them collectively as well as individually for the accomplishment of His purpose. Human governments are a necessity in this world to God as well as to man. God can use best the nation, or the individual, who assumes the best position to be used. Our Heavenly Father sent a blessing to all mankind through Abraham of old, because he submitted his way to God. The government of the United States of America, because of her desire for God and her dedication of self to His leadership, has become a beacon light among nations for the freedom and the uplift of humanity, and for the most striking manifestations of God's glory among men. This is not only a perceptible fact among us but the great voices of the old world are heard from across the seas exclaiming to us, "The hopes of the world are centered in your country—the free Church in the free state—do your best." And in the beauty of his Spirit and the power of His truth may we continue doing our best.

America is what she is today because of the individuals and groups of individuals making up the nation, living in the spirit of the Savior of mankind, and sending the light of His truth into the darkness about. Signally, among these groups, are the friends, commonly known as the Quakers, and, while the influence of William Penn is known to every student of American history, it may not be so well known that the city of Philadelphia is known as the "City of Brotherly Love" because of the righteous spirit of the Friends. Simple in their manner, pure in their purpose and living, brotherly in their love for each other and godlike in their spirit, they have not only caused Philadelphia to be called the "City of Brotherly Love," but they have wielded an influence for God and man that forms one of the brightest chapters in the uplift of the human race. They have always stood squarely against slavery of all kinds and against war. Truly, they follow the Master in these things, for Christ was in favor of freedom and against war. William Penn established such relationships of love, justice and friendship with the Indians that he needed no soldiers to protect him and his people from them or to enforce his regulations. The Indians looked upon him and his colony as friends. And the mutual trust led into a rich and sweet friendship. Oh, that we all could live in that spirit of innocence, purity and loving justice that would make us friends to each other and to God! "I have called you friends," said Christ, and this means the closest relationship to be established with each other and with God. It means the blending of our glory with the glory of God, and the intermingling of this life's sweetness with the sweetness of that eternal life in Him. Their opposition to the taking of an oath is in harmony with right living, for if our statements, under all circumstances, were true to an honest conviction, we would never need to be put under oath.

Not only is the Quaker a friend of God and to humanity, but he believes in attesting that fact by keeping the inner man in harmony with the Fatherhood of God and the Brotherhood of man. He does not practice water baptism because he believes that the baptism of the Spirit is the essential thing, and that if the essential is there the symbol is not necessary. He does not take the sacrament because he believes in the communion of the spirit of man with the Spirit of God, and that if the spiritual communion is there the external symbol is not necessary. Is it not the Spirit in us, and the power of the Spirit working through us, carrying the truth and the salvation of God's love that brings us into the glory of His existence and into the beauty and happiness of a brotherly love that makes us secure in each other? They, then, embody the fundamentals of your faith and mine, and they and we together are building the great and glorious America that is leading the nations in lifting the world back to God.

A few illustrations may serve a specific purpose in revealing the character of the Quaker. Mr. Dodge gives us one that reveals his ready action in all matters that appeal to his conviction. Mr. Dodge was speaking to a devout Quaker about the indifference of Christians and the Church to-

ward the world of sinners. They both agreed that indolence, unbelief and worldliness were three great causes of this indifference, and that the Holy Spirit could not work in individuals or Churches where these things existed. "I believe," said Mr. Dodge, "that Penticostal blessings come through Penticostal praying. There is a demand for agonizing prayer." The Quaker replied, "Friend Dodge, suppose thee and I make the beginning."

Again, his faith and philosophy are tersely told in this incident. A skeptical young man confronted an old Quaker with the statement that he did not believe the Bible. The Quaker said, "Dost thou believe in France?" "Yes, though I have not seen it I have seen others that have; besides, there is plenty of corroborative proof that such a country exists." "Then, thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did you ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

He strongly believes in being used of God as well as using God, as evidenced in the following little story: The busy preacher was telling the venerable Quaker how many times he had to preach, and besides the preaching he had much talking to do, when the Quaker met him with this timely remark: "If thou dost so much talking when hath God a chance to speak to thee?"

Shall I not give this little lesson from the life of one who economized for God? And, truly, it represents the life of the Friends, generally: "We shan't get much here," whispered a lady to her companion, as John Murry blew out one of the two candles by whose light he had been writing when they asked him to contribute to some benevolent object. After listening to their story he gave one hundred dollars. "Mr. Murry, I am agreeably surprised," said the lady, "I did not expect to get a cent from you." "Why?" asked Mr. Murry. And, after being told the reason, said, "That, ladies, is the reason I am able to let you have the hundred dollars. It is by practicing economy that I save up money with which to do charitable actions. One candle is enough to talk by."

Finally, the proverbial calmness of the Quaker may be understood through this incident: Mrs. Gray's peaceful countenance, under a severe test, aroused resentment in the heart of her niece. "I don't see how you can sit there, Aunt Abigail, and hear all that talk, without even looking as if you cared," she said tearfully. "I have just been boiling over, and not even so much as one of your cap ruffles stirred." "If thee could have seen far enough below the cap ruffles," replied Mrs. Gray, calmly, "thee would have seen that I was boiling also, but without steam, my child." We may feel grieved at injustices and persecutions, but we, like this good woman, should keep the spirit in perfect control.

POINTED PARAGRAPHS

By Rev. John W. Ramsey

In a recent article in the New Orleans Christian Advocate, Rev. V. C. Curtis suggests that, to relieve the pitiable condition of many of our superannuates, homes be provided for them, pointing out the fact that some charges have two parsonages one of which could be used for this purpose. This suggestion is timely, and reminds the writer that this condition exists on the Terry charge, Mississippi Conference. One of these parsonages is at Forest Hill, near Jackson, and is occupied by the pastor, the other is located in the pretty little town of Terry where all the modern conveniences may be easily provided. Why should not the trustees of that charge donate the parsonage in Terry for a superannuate home? Having been pastor of that charge and having lived in the parsonage located in Terry, the writer of these "paragraphs" can testify to the cordiality of the people of that community, and if the eyes of the trustees of the Terry group of churches should fall on this paragraph it is hoped that this suggestion will induce them to do this very thing.

* * *

In a Smithsonian Institution report of an extensive study, made by W. L. McAtee, of the Biological Survey, far-reaching evidence is given tending toward refutation of the theory of survival through natural selection as taught by Darwin. Thus another scientific theory is exploded. Let us hope that experimental science, through its infinite series of guesses and theories, will even-

tually arrive at ultimate truth. In the meantime, all thoughtful people should be exceedingly slow to accept the vagaries and surmises of science.

* * *

In the Epworth Herald under the caption, "The One Unchristian Area," C. W. Culmby has the following to say concerning college fraternities: "As far as student responsibility is concerned, there is but one area of college life that is irredeemably un-Christian. That is the fraternity. Any group that on arbitrary lines sets itself off from other groups is by that very act denying the universal brotherhood of Jesus. For half a century all attempts to reform fraternities have failed. They always will fail. For the evil is not this or that practice of the fraternity, but the very nature of the fraternity itself. Its roots are wrong. Hence no culture, no care, no pruning can make it bear good fruit. "Reforming" fraternity evils never works a final cure, for the fraternity roots are anti-Christian."

* * *

In the year 1920, 178,000 saloons, 670 breweries and 75 distilleries were closed by law. A year earlier other thousands of saloons were closed by State law, and 1,092 breweries and 236 distilleries saw the handwriting on the wall and closed voluntarily. There was a saloon on the average for every three hundred inhabitants. Use your own reasoning powers: Is it probable that bootleggers and illicit joints are selling as much liquor today as was formerly dispensed by 178,000 saloons, 1,000 breweries, and 200 distilleries, plus a horde of bootleggers who carried on their illicit trade then as well as today?

* * *

The Oriental Institute of the University of Chicago announces that the human conscience began to function about 5,000 years ago. This may explain why it is so worn out today.

* * *

The press reports are to the effect that the Mississippi State College has awarded a medal of honor to Tommie M. Hand, of Bay Minette, Ala., for the most exemplary Christian life of any member of the graduating class. Most schools offer cash awards, scholarships, medals, etc. for athletics and scholastic attainments; yet these are nothing compared to the development of Christian character; which should be the chief aim of every institution of learning, especially those belonging to the church. The fact is if church colleges fail in this high objective there is no excuse whatever for their existence.

REV. H. WALTER FEATHERSTUN, D.D. 1849-1932

By Rev. J. L. Decell, D.D.

Henry Walter Featherstun was born July 10, 1849, in Warren county, Miss., and departed this life in Jackson, Miss., on Sunday afternoon, July 24, 1932, having reached the age of 83 years and fourteen days. His father was the Rev. Francis Marion Featherstun, long time an outstanding and useful member of the Mississippi Conference; and his mother was Mary Eliza Rundell Featherstun, a woman of Christian culture and spiritual devotion. Four years after his birth his father entered the conference and for more than three-quarters of a century his home was in the "moving tents" of Israel's advancing hosts.

Dr. Featherstun became a local preacher at the early age of eighteen years and for sixty-five years he proclaimed "The Glorious Gospel of the Blessed Son of God." His call to preach involved the necessity of preparing for the ministry and he went to a Dr. Abernathy's private school near Clarksville, Tenn., where he made rapid progress in his studies.

Soon after his return from school, together with Warren C. Black, James J. Smylie, and George Bancroft, he was admitted into the traveling connection of the Methodist ministry at a session of the Mississippi Conference, which was held at Meridian in December, 1871. Long since it was his to sing: "My company before is gone and I am left alone with Thee," for the other members of his class went to their reward many years ago. Bishop H. H. Kavanaugh presided over the Conference when he was admitted on trial and

ordained him local deacon on Sunday, December 17, 1871. Two years later, having completed the four years' conference course in two years, he was ordained traveling elder by Bishop William M. Wightman at Brandon on Sunday, December 14, 1873.

His first appointment was Rolling Fork, where he remained two years and was then sent to Brookhaven. It was while he was pastor at Brookhaven that he was married to Miss Emily Edwards White, of Vicksburg, the celebrated Rev. Dr. Charles K. Marshall performing the ceremony. With rare artistic culture and beautiful consecration she aided him in all his ministry for fifty-eight happy years. God blessed their home with seven children; one dying in infancy and Mrs. Emmie May Vaughan and Mrs. Juliette Featherstun Flemming likewise preceded him to the Father's House. With his devoted wife those of his immediate family who remain to cherish his memory are: Mrs. Dr. H. F. Tatum, Meridian; Walter M. Featherstun and Mrs. Judge J. Morgan Stevens, Jackson; Mrs. L. B. McLaurin, Birmingham; a sister, Mrs. Irene Phillips, and a half-sister, Miss Mamie Featherstun, Memphis.

The annual conference roll for the first time in a long number of years will not carry the name of Featherstun, though his grandson, H. W. F. Vaughan, bears the honor of the ministry in which he wrought so well. Rev. Lewis R. Featherstun, the father of Mrs. J. T. Leggett, and Mrs. J. H. Penix, of Jackson, entered rest at the parsonage in Yuba City, California, October 19, 1883; and his father, Rev. Francis Marion Featherstun, died at Woodville, Miss., January 30, 1891; his travels exceeded theirs by forty-one years. While he was pastor in California, his mother and seven children of his father's household died with yellow fever during the terrible epidemic at Vicksburg in 1878. With this great burden of sorrow added to by the death of his preacher-brother, Rev. Lewis R. Featherstun, he turned home again to remain until the end.

Dr. Featherstun's ministry fell in an eventful period in the history of Methodism. The church grew, widened her borders, consolidated her gains and enriched her faith and he made no small contribution to her progress. His appointments were as follows: Rolling Fork, 1872-73; Brookhaven, 1874; Rolling Fork, 1875-76. From the conference at Natchez in 1876 he transferred to California and served Trinity, Santa Anna, San Luis Obispo, Carpinteria, and Sacramento, in the Los Angeles and Pacific Conferences. Returning to Mississippi he was assigned from the conference held at Natchez in 1883 to Summit for the year of 1884. In the fall of 1884 he opened Kavanaugh College at Holmesville and remained its president until 1890 when he became president of Edward McGehee College for Women at Woodville, Miss., where he remained until the Conference of 1894. Three years of his presidency of the school at Woodville he was also pastor of the local Methodist church—succeeding his father as pastor in 1891. After eleven years of school work he returned to his loved employ, the full-time pastoral ministry, and was at Yazoo City, 1895-96; Central Meridian, 1897-98; Brookhaven district, 1899-1900; Moss Point, 1901-02; Main St., Hattiesburg, 1903-04; Crystal Springs, 1905-06; Columbia, 1907-08; Natchez district, 1909-10-11 (Vicksburg and Natchez districts merged into the Port Gibson district in 1911); Newton, 1912; Newton district, 1913-14; Port Gibson, 1915-18; Utica, 1919; Waynesboro, 1920-21; and Bay St. Louis, 1922.

As was characteristic of his life and ministry he thought of others more than himself and December 2, at the Conference held in Crystal Springs in 1922 at his own request he was placed on the superannuate roll. Ten years his ministry was in that honorable relation and he continued the same devotion to Christ, loyalty to the Church and love for his brethren that had crowned the fifty-one years of his active ministry.

Dr. Featherstun was a Methodist to the manner born, and he had definite convictions, but his ministry was adorned with consideration for and brotherliness toward those of other denominations. He was not a bigot, but a brother. The first revival he ever held was for a Baptist congregation, and the last church he preached in was the Presbyterian at Jackson. His pastoral ministry was of the didactic type, and he was enthusiastic in the cause of civic and social welfare. Long and nobly did he lead in the cause of temperance reform and no hardships could swerve him from the course he set out to pursue. He was a member of the General Conference held at Memphis in 1894; and at Asheville, N. C., in 1910. He served on the General Epworth League Board, was a college president for eleven years and always interested in the young people; he was an author of ability and contributed valuable articles to the church press and his book, "Christ

and Our Poets," had a wide sale. Several months he was in age and feebleness extreme and waited within the shadow of the valley; notwithstanding his room was often an "upper room" where the Word of God, the great hymns of the Church, unquestioned assurance and prayers from his own heart made the hours ones of veritable benediction. Ministered to in affection and a most beautiful devotion by loved ones, attended by skilled physicians and made comfortable by patient nurses, he came up to his coronation hour on the Lord's Day afternoon with an unblemished record and a triumphant faith. The horsemen and the chariot of God came and he left to be with the Bishop of his soul and join the triumphant Church of the First Born and wait in the City of God for the coming of his other loved ones and the companions in honor in the ministry of the Lord and Saviour Jesus Christ.

"Home, home, he cried exultingly!
Death is a glorious birth;
Then gently slipped his shackles,
And fled away from earth;
The angels caught him softly,
And bore him up the steep,
The golden gates closed behind him
And we remain to weep.

The trumpet note of welcome
Is always on the blast,
It has no time to die away
The souls come in so fast;
Then faint not ye beloved,
But let hope conquer sorrow,
These golden gates shall open
And let you in tomorrow."

The funeral services were conducted from the Galloway Memorial Church, Jackson, on Tuesday

LISTEN, DELINQUENT SUBSCRIBERS!

The manager tells me that it is still in your power to save the situation by renewing your subscriptions. He further, however, says that unless renewals come in this month it will be necessary for him to discontinue your paper to save expenses. You have received your notice. Please send your renewals at once.

D. B. RAULINS, Editor.

morning at 10 o'clock, by Rev. J. T. Leggett, presiding elder, who was assisted by Revs. B. F. Jones, J. G. Galloway, J. A. Smith, and J. L. Decell, and his body was laid to rest beneath flowers of beauty to wait the resurrection morn. Among the many friends who attended the services were the following preachers who in addition to those who had part in the service were present to respect the memory of a true brother beloved: G. H. Thompson, J. L. Sutton, J. C. Chambers, T. O. Prewitt, O. S. Lewis, V. R. Landrum, P. H. Grice, J. L. Greenway, L. F. Alford, C. W. Crisler, A. J. Boyles, C. E. Downer, M. K. Miller, and Dr. T. J. Bailey.

The ranks of the Mississippi Conference Brotherhood have again been broken, but not forever!

"SIGNS OF THE TIMES"

By Dr. James Seehorn Senecker

This short statement cannot be considered an answer to the question: "What are the most discouraging—and the most encouraging—signs of our times?" Neither does it purport to be an analysis, which should precede any answer worthy the name. Rather, this brief statement is an unsophisticated, straightforward attempt to say a few things which, if true, should furnish food for thought and hope. Assuredly, we need not only thought and action but also vital trust and hope in these as in all testing times.

Perhaps it is true that our tools and techniques for dealing with things and with life have changed more in the last three centuries than in "all previous historic time." Many are saying precisely that. If it be true, do we not need to stop short and ask ourselves what meaning and value, if any, these changes have brought in terms of human welfare and enrichment of the life of the spirit?

During all these years, have the basic values of life changed materially? Are not the values of life—selfhood, character, family, and of communal

and national relations—relatively the same today as ever? These changes might conceivably make the enduring values of life more nearly accessible to all. But have they contributed materially to that end? If not, should we continue to cling to them and exalt them, as seeming so important? The lack of clear vision and the presence of confused thinking regarding such considerations may be quite as discouraging as that we do not understand the workings—the ins and outs—of our economic order. Yes, we need to understand more of the economic phases of our life. But is that our greatest need? Does not our greatest need lie in the direction of deathless devotion to such ideals as those for which Jesus battled relentlessly? Assuredly, many of us still believe tremendously in certain human values which we regard as eternal. These must be the actuating, inspiring concerns to which we rivet our enduring, deathless trust and hope. Nor is this enough. We must advance to the point where we effectively harness all our social, economic, political, educational and religious machinery to the purpose of embodying these ideals in outward and living form. Nothing else can endure, as far as we can see. Naïve contemplation of ideals and individual and group lip service to them are fruitless. Insofar as we are putting our ideals and eternal, worthy human values foremost in purpose and practice that is one of the most encouraging signs. But insofar as we are not doing so, that is one of the most discouraging signs of our times. Will the reader please observe that we have attempted to say nothing about causes and cures? That is another baffling consideration.

THINK LONG AND SOBERLY OVER THIS

Editorial in Richmond Christian Advocate

We have just felt a pang in the heart at reading the account in the New Orleans Christian Advocate that that noble paper, with a great record of eighty years, is about to suspend publication. We want our readers to bring it home to your Conference and think what would happen if your paper had to face this calamity. We believe before the people would see it done they would rally at the point of sacrifice, and we hope the people of Mississippi and Louisiana will come to the relief of the paper in this time of distress and put it on a solid foundation. We believe they will do it when they realize what the suspension of that paper will mean.

This paper has had great editors, including Bishops Keener, McTyeire and Galloway. It has been a powerful factor for righteousness for four score years in these two states, and has been the mouthpiece of the Church far and wide over the South. If it suspends, we will not have a paper in those two states, and the field will be surrendered to papers with a powerful propaganda against the ideals of the Church.

We hope this will stir Methodist people everywhere. These are times when, above all others, we need Church papers to hold the line against crumbling standards and a stampede back to the jungle. We cannot afford to abandon our lines here. But what are some of us doing to hold the lines? When you fail to stand by your paper you are voting for its failure. We know times are hard and burdens heavy, but we must stand by the guns and hold the lines. We are getting in this office more letters saying "Stop my paper" than ever. Almost every one of them gives financial reasons as the cause. But every one of these is a vote for us to suspend. Stand by your paper even if you have to do without something else.

Have you paid your subscription? This will help us climb the hill and every unpaid bill is another vote against us. What are the pastors doing? Have you tried, Brother Pastor, to send in subscriptions? There is just one man here to edit the paper and cover the field. What have you done to help him? Will you not put your hand to the wheel now and pull and then push?

And while we are talking, we would like to get a word over to some (but, of course, they will not see it) who take the paper, for sometimes two whole years, and when we press them with bills write back and say they just took the paper for a year and we should have stopped it. They feel no obligation to pay for it, and yet we have furnished the paper and the labor and the postage to send it to them, thinking they wanted it, since they did not tell us to stop it, and our plan fully stated is that you are to notify us when you want it stopped. We are out that much, and every one of these are voting against the Advocate.

GOLDEN ANNIVERSARY

By Rev. J. H. Bowdon

In this day and age when marriage ties are so easily broken and divorce is rapidly becoming a national scandal it is quite significant when a couple celebrate their golden wedding. Such an unusual event took place in our little town on the evening of July 18, 1932. It was the first event of its kind ever recorded in the history of Ponchatoula. The happy couple was Mr. and Mrs. J. R. Ables. They renewed again the vows they took fifty years ago when, as Miss Elizabeth Drude and Mr. Jacob R. Ables, they faced the minister in a state of nervous excitement and for the first time said, "I do" on July 17, 1882.

Mr. and Mrs. Ables have spent the whole of their married life in Ponchatoula, La. In a great revival meeting in 1893 Mr. Ables joined our Church. It was not long before his interest in the church and his executive ability called him to a place of leadership in the Ponchatoula Methodist Church where he has rendered efficient service through these years. Mr. and Mrs. Ables have given some forty-odd years of service to the church in an executive capacity, he serving twenty-odd years as chairman of the official board and she eighteen years as its secretary-treasurer.

Their many friends in the Church and community wish for them many more years of happiness and service.

A TILT WITH BISHOP VINCENT

By Rev. S. A. Steel, D.D.

"Come to Chautauqua and be my guest. I want to talk." The letter was from Bishop John H. Vincent. I went. I was entertained in the hotel Athenaeum and sat at Bishop Vincent's table. We talked about many things. After I had been there a day or two he said: "I want to introduce you to the audience this morning. There will not be time for a speech, but make a few remarks." It was the 9 a. m. devotional service, which was conducted by Bishop Vincent, and always there was a large audience, for everybody at Chautauqua loved Bishop Vincent. There were said to be 3,000 people in the auditorium that morning. Vincent and I were the only ones on the big platform. After the opening prayer and before his talk, he said: "I have as my guest a friend from the South that I want to present to you," and then said some clever things about me. Speaking in an understone, he asked, "What is your native state, Doctor?" "Mississippi," I replied. "He is from Mississippi," and then in an aside which nobody heard but me, he said, "That is not his fault." As I rose to speak, the audience, following his example, gave me the "Chautauqua salute," thousands of snowy handkerchiefs fluttered in the air, making a pretty sight. I told them I was glad to be there, to be there as Bishop Vincent's guest, and to be presented to them by him in such flattering words. I then said, "He said something up here that you didn't hear, which I will repeat. He said it was not my fault that I was born in Mississippi. Now, I know it is not in good form to take issue with Bishop Vincent at Chautauqua, especially as I am his guest, and I do not intend to violate the proprieties by doing it; but I will say this, that when he says it was not my fault that I was born in Mississippi he ought to know what he is talking about, for he was born himself in Tuscaloosa, Alabama, just across the Mississippi line." Well, sir, if a bomb had burst above the auditorium, it could hardly have produced a greater sensation. I saw hundreds of heads grouped together, and I knew they were saying, "What! Our beloved Bishop Vincent a southerner?"

That evening at dinner he said: "I am not going to introduce you again up here." "Why?" "Because I can hardly get anywhere without people stopping me to ask if what you said about my being a Southerner is true." "Well," I said, "you ought to tie the bag tighter if you don't want the cat to get out of the wallet. And if you make any more flings at Mississippi, I'm going to tell them something else on you." "What are you going to tell them?" "I'm going to tell them that when you left Alabama, your father sold Bishop Hargrove's father a lot of slaves." He threw up his hands and said: "Steel, have mercy!" "Well, behave yourself."

But he couldn't let me alone. There was a distinguished English speaker on the program. He arrived in the night and was at Vincent's table for breakfast. When he introduced me, he said, "Dr. Steel is from the South, and the only fault I find in him is he is provincial." Well, that was a dare, and I wasn't going to take it and be discredited before the eminent Englishman. So, I said: "Do you mean my patriotism is provincial?" "Yes, you are a sectional man." "My patriotism

is twice as broad as yours." "No, no, no!" "Well, I'll prove it. Will you accept this company at the table as a jury?" Of course he would, and felt pretty safe, as I was the only Southerner there. "Ladies and gentlemen," I said, "consider yourselves a jury to decide if my patriotism is not twice as broad as Bishop Vincent's. I won't discuss the question, I'll prove it by mathematics. I teach my son that Lincoln was a great man, that he was a patriot, and did his duty as God gave him to see it in a time that tried men's souls. Did you teach your son that, Bishop Vincent?" "I did. There sits George. Ask him." Dr. George Vincent, his son, was seated just across the table from me. "Did he teach you that, Dr. Vincent?" "He surely did." Then I said: "I teach my son that Jefferson Davis was a great man, that he was a true patriot, and did his duty as God gave him to see it in a time that tried men's souls. Did you teach your son that?" He was silent. "Come across, old fellow!" He was silent. "Ladies and gentlemen, you may have the case." There was applause all around the table. The next morning at breakfast he again dared me. "Our friend, Dr. Steel, is an independent thinker. He does not agree with St. Paul in some things." "Now what are you after," I said. "Why, you don't agree with St. Paul when he said, 'God hath made of one blood all nations of men to dwell on the face of the earth.' You doubt that." "Go on and



MR. AND MRS. J. R. ABLES,
Who Celebrated Their Golden Wedding Recently

quote the rest of the passage," I said. As he was silent, I said, "If you won't quote it, I will: 'and hath determined the times before appointed, and the bounds of their habitation!' You are hitting at my views on the Negro question. God fixed the bounds of their habitation in Africa; but the New England folks built ships, sent them to Africa, packed the poor ignorant Negroes in their holds, and brought them to America, as slaves. There wasn't a single Southern ship in the slave trade. You butted into God's plan and brought them over here. We held them in slavery, but when you set them free, you found them qualified to sit in Congress and make laws for the nation."

I was going on, but he switched the "talk," and said, "Here, I don't think you got a good piece of steak."

We were sitting on the bank of Lake Chautauqua and admiring the beauty of the landscape when, sweeping his hand around, he said: "There is not a lovelier sheet of water in America." "True," I said, "but did it ever occur to you that every drop of that water feels the attraction of Dixie, and won't rest till it gets through the pass at Jamestown and races to reach the happy land of Dixie!" He took my rollicking impudence with the best of humor. The last time I saw him was in a hotel in Kansas City. I found him in his room, in a gligee, resting. As always, he greeted me cordially. "This is funny," he said; "I've just had a dream about you." "What did you dream about me?" "I dreamed that I had died and got home to heaven. I was lying down on a beautifully grassy lawn when I heard some voices and, looking, I saw you and Jeff Davis walking arm-in-arm together, and you said, 'Jeff, since I got here where we see things in their true light, I believe we were

wrong in fighting for secession.' He replied, 'Yes, Sam, maybe we were; but we made a bully fight!'" I said, "Vincent, you certainly have grown in grace since I saw you last if you saw Jeff Davis in heaven. Since you found him there, I'm satisfied. Nunc dimittis." Bishop Vincent was as radical a northerner as he said I was a southerner; but he had a charming personality and was a "good sport," taking as well as giving blows. I'll meet him in heaven, and we will talk about something else than the stormy "Civil War."

ANNOUNCEMENT

Bishop Hoyt M. Dobbs, President of the Louisiana Conference, and Bishop Sam R. Hay, President of the Central Texas Conference, authorize the Advocate to announce that Rev. G. A. Morgau has been transferred from the Louisiana to the Central Texas Conference and appointed pastor at Santa Anna, Texas; and that Rev. W. T. Gray has been transferred from the Central Texas to the Louisiana Conference and appointed pastor of Mangum Memorial Methodist Church, Shreveport, La. These changes take effect on August 15.

REV. C. H. HERRING PASSES

Just as we were about to close our forms and go to press with this issue of the Advocate, the following sad news was received from Rev. Otto Porter, Presiding Elder of the Seashore District: "Rev. C. H. Herring, pastor of the Mentor Charge, Seashore District, died August 4, and was buried at Bethesda Church on the Scotland Charge, Brookhaven District, August 5. I was assisted in the funeral by Rev. B. L. Sutherland, L. L. Roberts, and Wesley Ezell. Brother Herring was sick only ten days, and little hope was held out for his recovery after undergoing a necessary major operation at the Methodist Hospital at Hattiesburg."

To the Editor—May I call attention through your columns to a great service which can be rendered to families of the unemployed this summer by making church kitchens available for canning. The Woman's Missionary Societies can organize and direct the work. Farmers, the owners of estates, and state departments of agriculture will be glad to contribute fruits and vegetables. Contributions of jars and sugar can be obtained, and thousands of families enabled to lay up food against next winter's need. At Morgantown, West Virginia, which I visited recently, 6,000 quarts of apples, apple butter and tomatoes were canned, and over two hundred bushels of apples were dried in the community canning kitchens which were made available by the various churches in Morgantown.

JAMES MYERS,

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For further particulars, write

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PROTECTION
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Editorial

(Continued From Page 1)

tled colors; all crepe myrtle. It is doing for the hot mid-summer what dogwood did for spring. Ain't it pretty?

You haven't noticed it? Men don't pay any attention to things like that? Flowers are for women? Well, women read the Advocate. And there ought to be a few flowers growing in men's hearts. If you don't look out you will have bit-terweeds and dog fénuel. So I am out this morn-ing trying to plant a flower in the garden of your life. Get out and get acquainted with myrtle. Isn't it fine trimmed up as a little tree? The Son of Man said, "Consider the lilies," you know.

* * *

"MISS HELEN KELLER, deaf, blind, and dumb from infancy, received the honorary degree of LL.D. at Glasgow University last month. The hall was thronged at the ceremony and she received enthusiastic applause. Her academic robes were the gift of Scottish teachers of the blind and deaf. She was also presented with a gift for the purchase of books in Braille," says a recent re-port.

"Deaf, blind and dumb from infancy,—honorary degree of LL.D., Glasgow University." And she has been a college graduate and writer of books for years already. Pause before that, will you? Go back and read that first paragraph again, slowly this time.

And here we are, two eyes, two ears and a tongue that speaks too much—crying like babies; complaining in the midst of small difficulties; cowards running away from small battles. O God, smite our spiritually-deaf ears and let us hear the trumpets of God calling us to battle; smite our spiritually blinded eyes and help us to see that the mountains of difficulties about us are filled with the cohorts of God; and smite our lips dumb until we know that God is not dead.

* * *

"IN THIS TRAGIC HOUR of the world's his-tory we wonder if there is an interpretation of Thy will, written upon the walls of the nations in letters of want and sorrow, which we have not caught. O God of all Good, has the dark mantle which has enwrapped us been of Thy permitting? Has the great drive of commerce, the onrushing tide of unequalled progress, the ever-increasing resources of our country's wealth been broken in upon by the call of sacrifice, suffering and want, lest we forget?"

Thus prayed Evangeline Booth, commander-in-chief of the Salvation Army in America, at the Democratic Convention in Chicago. And this prayer is one of the few things that occurred there that help us to keep faith in the future when there is so little, apparently, to justify it.

We feel that Evangeline Booth stands pretty close to God, and we are inclined to think that the questions in the prayer are very much in order. A nation reaps what it sows. But God will permit a great deal to come upon us before he will allow us to slip finally into the bog.

OUR WEEKLY PARTY

"We just closed a good revival out at Shubuta," writes Rev. C. W. Wesley.

Pastors, did you notice that block in the middle of Page 3? Won't you help to get in those re-newals?

Rev. Hugh C. Castle, pastor at Utica, Miss., re-cently sent in several part-year new subscriptions. Thank you, Brother Castle.

Rev. A. L. Davenport, Tyro, Miss., reports, "We are trying to have a real message for our people each time we go before them. You are giving us a great paper."

"The Advocate has been coming to my home for over thirty years and I would count it a great loss to have it stop now," says Mrs. F. C. Hunt, Meridian, Miss.

Good meetings on the Greenwood and Bethany charge, La., reported by Rev. H. S. Johns, the pastor. Rev. L. W. Caiu, Park Avenue, Shreve-port, with his son, Jerrome, did the preaching.

Don't overlook the special offer to new sub-scribers found on Page 8. Why not take advantage of this opportunity to introduce the Advocate to many more people in your community and church?

"We are enjoying the pastorate of Rev. J. M. Corley, our 'new' preacher," says T. F. Dumas, of Lucedale, Miss. And he spoke a good word for the Advocate recommending it to other young men.

"We have just closed our revival meeting at Black Hawk. The visible results were six addi-tions. Upon request of the people I conducted the meeting myself." Rev. R. L. Ellis, Black Hawk, Miss.

Bishop Arthur J. Moore has been made presi-dent of the board of trustees of Asbury College, Wilmore, Ky., succeeding Dr. H. C. Morrison, re-tired. Dr. Clarence True Wilson, Washington, D. C., is vice-president.

Montrose, La., was the place of a recent meeting conducted by Rev. B. C. Taylor, pastor at Natchi-toches. Rev. Jolley Harper is the energetic young pastor. Taylor reports that the battle goes strong along the Natchitoches front.

"My wife has been confined to her bed for six weeks, having undergone an operation. I am glad to say, however, that she seems to be well on the road to recovery now." Rev. A. D. George, Keener Memorial, Baton Rouge.

"My parents have taken the Advocate for more years than I can remember. I just cannot see how we can afford to let such a wonderful paper as our Advocate fail." Fannie M. Purcell, Shreve-port, La. And let's don't.

The preacher up here at Crawford Street, Vicksburg, Rev. J. F. Campbell, signed his name to a letter bearing some subscriptions the other day. He is working out his "Advocate Patch" now and says he is going to send us some more subscriptions.

A man 86 years of age was one of the twelve members received on profession of faith by Rev. R. S. Saucier, pastor at Brooklyn and Bond, in his Fruitland Park meeting. Rev. O. C. Hull did the preaching while Mr. L. A. Prine, of Leakesville, led the singing.

Brandon, Miss., has a pastor by the name of Rev. S. F. Harkey. He has just worked out his "Advocate Patch" and sent in a good list of renewals with bona fide American money to cover the same. That is the way Harkey looks at "Advocate suspension."

A copy of the Church Outlook for August, offi-cial paper of the Lecompte and Cheneyville, La., churches, is here. Among other good things in its columns was a letter of appreciation from the people of the churches expressing highest praise for their pastor, Dr. C. D. Atkinson.

Mrs. A. H. Batham, Belmont, Miss., tells of the celebration of the seventieth birthday of Rev. W. J. Wood. His first sermon was preached at Pales-tine Church in Pontotoc county and as a result there were twenty conversions. They that turn many to righteousness shall shine as the stars.

"I have read the Advocate since a child and look for it each week. Am sorry the 'Home Cir-cle' has been cut out because my children looked for it every week." Mrs. A. L. Brothen, Meridian, Miss. And the children ought to have a place in the Advocate. Come on. Let's build up the Ad-vocate to 16 pages again.

Mr. James T. Kent of DeQuincey, La., passed away at the home of his son, Marvin Kent, July 20. He was 91 years of age. Brother Kent was the father of Mrs. J. S. Rutledge, of Walker, La., and the deceased Mrs. F. N. Sweeney, of Frank-linton, La. Both are wives of superannuated preachers.

"Aren't these wonderful days to live? Isn't it the time for God's people to blaze the way to genuie sacrifice and apostolic consecration?" asks Rev. J. A. Wells, Laurel, Miss. Now, how are we going to answer him? I agree with him and an-swer in the affirmative both questious; but I find it easier to write down the answers with my typewriter than with my life. All of you help.

"I sincerely hope and pray that your valuable paper may weatner the calm of the present plight in the Sargossa Sea and return to its former prosperity none the worse, but the better for its severe trial at the present time." Rev. J. W. Lee, pastor at Arcadia, La., writes that word. A good commentary on his unessage was the list of subscriptions he sent and those sent at other times.

The pastor at Lake Providence, La., Rev. H. B. Hines, writes a good, strong, refreshing letter. Told about how well his young people are doing. "Our Young People's Revival was far-reaching in its successful results. One of our young men has answered a call to the ministry. One of our young women has fully consecrated herself to life-work in the home field." Let us rejoice with Hines.

"They have started something," is the way Mr. A. M. Mayo, superintendent of the Sunday School, First Church, Lake Charles, writes about the young people. And he sent tangible proof of it. These youngsters have gotten out a rather well arranged news sheet telling about what is going on in the church. At the masthead we see this word, "The Reporter." The Advocate salutes a comrade.

On Tuesday, September 20, the three bodies of English Methodists will meet in Wesley's Chapel, City Road, London, for prayer, praise and final preparations for reunion which will take place formally that afternoon in Royal Albert Hall. The next morning the three bodies will hold a sacra-mental service in Wesley's Chapel. It is said that this is in keeping with the wishes of Wesley, who desired to keep all Methodists in Great Britain one connected people. Of the Wesleysans there are 868,795; United Methodists, 181,054; Primitive Methodists, 222,978; a total of 1,272,827.

The proofreader has about ruined me. Brother L. L. Upton, of Slaughter, La., who sent us that good letter on prohibition, calls our attention to the fact that we have reported him as saying "scorned" where he said "scarred," with refer-ence to the old veterans of the temperance cause. But listen to him: "Oh, Mr. Editor! My! my! I would not have said 'scorned' old soldiers for any-thing in the world. I said 'scarred' old soldiers. . . . Please tell my comrades that I could not have called them 'scorned.'" We apologize to Brother Upton, shoulder our gun, and join him on the march.

Did you read those "Hot Weather Suggestions," by Dr. Jas. H. Felts? Better look them up if you haven't. Dr. Felts said something so nice about the Advocate that he must have a place on the "stoop" today. "You are giving us a positively spleudid paper. Your editorials and personals are refreshing, helpful, rich and racy. I mean it. No paper comes to my desk that is in a class with the New Orleans Advocate in happiness of ex-pression and vigor of thought. You have more than made good." Just for that we have a good notion to go up and ride over the Corinth district with Dr. Felts.

Bishop James Cannon, Jr., sailed on the Mau-retania Wednesday afternoon for Europe to at-tend international conferences on World Peace, Disarmament and Alcoholism. This is the four-teenth successive year that Bishop Cannon has at-tended similar conferences. Before sailing he said: "While of course the selection of the best man for President is very important the Prohibi-tion emphasis should be put upon the election of Congressmen and Senators opposed to submission as the halfway house to repeal, and as a direct invitation to repeal; and opposed also to repeal itself; the Eighteenth Amendment being far better and more enforceable than any of the proposed substitutes."

"Rev. Geo. Tucker closed, last Sunday night, a three weeks' community revival in our city. As pastor of the Methodist church, I desire to ex-press my very great appreciation of Bro. Tucker. His sermons were strong, fearless, absolutely sound, but remarkably gentle; and his spirit re-veals a Christly blithesomeness that has greatly impressed our little city. At times there were 2,000 people in attendance. It is impossible to estimate the good this revival has done, and will do. The Methodist church received 20 on profes-sion; the other churches had many accessions. Geo. Tucker has a message that should be heard throughout our whole Church." S. L. Pope, pastor West Point, Miss.

CLIP THIS OUT

Dr. R. E. Smith

It is easy for a platform to say "We favor repeal, but no saloons." That is like saying "We want fire but no heat." Liquor, once legalized, must have some rapid and ready method of distribution. It may have another name, but it will have the evils of the saloon. In Sweden, under the Bratt system, and in Canada under government control, they think in "clubs," which sounds better than "speakeasy" or "saloon." Even if not legal to open or drink on the premises one may take the package "home" or to his "club" (next door) or to his "room" at a hotel. Often these "clubs" are next door to a church. On Sabbath the glasses clink, the men and women drink, because the voters didn't think before repeal! All the liquor traffic now wants is repeal—then you will see how we lost out and played into their hands. Senator Borah says he has worked hard for months on some plan whereby repeal or modification can prevent the saloon and he finds it impossible. No nation has succeeded in escaping that spectacle. Repeal spells saloon—with different letters only. Senator Bingham (wet) says: "Sell only in cases of a dozen bottles not to be opened on premises." Good! Deliver it to my "club" next door and the gang will be there singing "How Dry I Am." A boy may rent a room at a hotel for the night, order a case delivered there, or to his frat house and no officer may interfere. Bootleggers will thrive, too, for government stores (like post offices) close early and visitors and night clubs must celebrate late! No—better stick to the constitution and educate the folks up to it!—Shreveport Journal.

FACTS ABOUT PROHIBITION

What Some of Them Think About It

Warren Green, Governor of South Dakota—"I favor the retention and enforcement of the Eighteenth Amendment."

Henry H. Horton, Governor of Tennessee—"I am unalterably opposed to the repeal of the Eighteenth Amendment, or the modification of any of the existing prohibition laws. Education of the public mind concerning the evils of alcoholism and a more rigid enforcement program are essential to the material and moral development of our people."

John G. Winant, Governor of New Hampshire—"New Hampshire has found prohibition the most satisfactory way of dealing with the liquor traffic."

Dan W. Turner, Governor of Iowa—"Our people should not be sidetracked in the endeavor to solve economic problems by the effort that is being

made at this time to undermine prohibition. Argument that it will increase the price of grain is without merit. Absolute lack of constructive plan to handle liquor in case the Eighteenth Amendment is nullified or repealed is also significant. So-called referendums are without weight or authority as there is no provision for same in state or federal laws. What we need is stricter enforcement of the laws, not wavering in the face of liquor opposition."

Irving Fisher, Professor of Economics, Yale University—"Whenever there is a depression the public are led to believe in almost any claims as to what needs to be changed, to cure the depression. There is then danger of throwing overboard anything in sight, good or bad. Let us hold fast to that which is good. Otherwise we may deepen depression. We certainly cannot cure it by narcotizing ourselves, and then taxing the narcotic."

NEW CHURCH

Dear Editor—Our new church at Locust Grove has just received the finishing touches of paint, screens, etc., and has just witnessed a gracious revival, with twenty-one additions, most of whom were on profession of faith. The pastor doing the preaching.

We have all plans made to build a new church at Evergreen, where we recently conducted a revival and organized a new church.

The ladies in Oak Grove have raised funds and our brick church here is to be repaired at once.

R. A. BOZEMAN, P. C.

Oak Grove, La.

REVIVAL AT CLAY, LA.

One of the best revivals ever held was conducted in the Clay Methodist Church during the first two weeks in July. It was a meeting that will long be remembered by all who attended.

Large crowds filled the auditorium each evening and the morning services were also well attended.

The song services each morning and evening were conducted by Rev. A. A. McKnight, from Springfield, La. Everybody learned to love Brother McKnight while he was with us and he is certainly a splendid song leader. His special numbers were also enjoyed by everyone who heard him.

The preaching was by our beloved pastor, Rev. E. G. Kaetzell, and his sermons were convincing, as well as inspiring and uplifting.

Prayer groups were held each evening out-of-doors, just before the services began. The ladies' group was in charge of Mrs. Kaetzell, the men in charge of Brother McKnight, and the young people with Don Hinton. These prayer services were a blessing to everyone who took part and God surely answered our prayers.

Fourteen united with the church on profession of faith and twelve were baptized.

The church as a whole was renewed and revived as was evidenced by the reconsecration service and the testimonies given and we press onward with renewed spirit to labor for the Master.

MRS. J. P. JONES.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CATHERINE ELIZA TODD was born at Decatur, Miss., September 1, 1856. At the age of 16 she was received as a member of Mount Zion

The St. Charles

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with Meals \$5.00, \$5.50 and \$6.50 per day

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Church of the Congregational Methodist affiliation. Her membership was never moved, but she worked and worshiped with the nearest church. At the age of 17 she began teaching and continued ten years, when she was married to Thomas William Turner.

After the death of Mr. Turner, six years later she resumed teaching and continued thus till old age. In all Mrs. Turner spent some fifty years in the teaching profession—the great number of men and women she had taught to read as baby children was her pride and satisfaction in life. She was the mother of one son who died in infancy, and one daughter, Mrs. Fred Rawls. There are two grandchildren Fred, Jr., and Mary Byrn. She had kept the faith.

He sweetly called you, to yonder shining shore. The golden gates were opened, a gentle voice said, "Come," and with farewells unspoken she calmly entered home.

Her daughter,
NETTIE WESTMORELAND.

A. K. BRASHEAR

Whereas, an all-wise Providence has removed from our midst our beloved associate and brother, A. K. Brashear, whose passing has brought to the state, the Church, and his home an inestimable loss; and

Whereas, for many years Brother Brashear was an officer in the state and an official member of the church, having served in this capacity in Port Gibson, in Crawford Street Church, Vicksburg, and in Galloway Memorial Church, Jackson, Miss., with unselfish devotion and unmeasured consecration to the cause of Christ.

Therefore, be it Resolved, by the official board of Galloway Memorial Church in regular session this July 11, 1932,

1. That we express our deep and affectionate appreciation of the Christian character and faithful service of our departed brother.

2. That we commend his adherence to the principles of applied Christianity as revealed in his beautiful home life, in his association with his fellowmen, and in the regular worship in the house of God, to the official and other members of the church; and pray for a gracious outpouring of the Holy Spirit to comfort and sustain the loved ones.

3. That we spread a copy of these resolutions upon our minutes, and that a copy be sent to the New Orleans Christian Advocate, and that a copy be sent to the family.

(Signed) G. L. HARRELL,
GEO. R. NOBLES,
B. M. WAKEFIELD.

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CONFERENCE NEWS

North Mississippi

The third meeting of the fifth zone, Columbus district, was held at South Union Camp Ground. Devotional was given by Mrs. Harkey, of Louisville and a pageant on missions was given by the Boys and Girls Club of Ackerman. The theme was we must all be friends one towards another. Miss Hazie Rogers, of Louisville, gave a paper on stewardship. She stressed stewardship of life, talent and giving, not only of money, but of ourselves. Rev. V. C. Curtis, presiding elder, delivered an inspiring message. After a bountiful dinner, the afternoon program was given. A duet, "The Old Country Church," was sung by Mesdames Mauldin and Doughty. Devotional by Mrs. John Drane, of Weir. Roll call with sixty adults answering from Ackerman, Flower Ridge, Louisville, Mt. Hebron, Noxapater, Rocky Hill, and Weir. The attendance banner went to Flower Ridge, the new society, every member except one being present, also two honorary members. A quiz was led by Mrs. McGraw, of Louisville, ladies from the different societies were asked the questions. Miss Mary Lee Stormont, of Louisville, discussed Scarritt College. There were several ladies and children from the rural section. Salem and Chester were anxious to have an organization, so Ackerman agreed to help get them started. A Boys and Girls Club in every church is one of the 1932 goals. A collection was taken to be used on the Hilda Goodin fund. Mrs. W. L. Graves took charge of the rest of the program, with a "Love Feast" from the third chapter of John, closing with prayer.

* * *

The Ackerman auxiliary, Columbus district, has recently adopted the circle plan and finds it helpful. Circle One put on a play, entitled, "School Daze" from which a nice sum of money was realized. There has also been a gain in membership since divisions into circles, which is gratifying.

OPPORTUNITIES FOR WOMEN

Mrs. J. C. Hardy

Dr. John R. Mott says, "The most significant fact is that women everywhere owe their present enlarged opportunities to only one of the founders of the great religious systems. This is naturally more evident in those lands where other religious systems hold sway, where life is not as complex, and, therefore, where the lives of women as affected by these systems are as yet an open book."

By the "only one" Dr. Mott of course, means Jesus Christ. In our own land, which sends the gospel of Jesus to those lands where other sys-

tems hold sway, is it not strange that our church so far has not seen that enlarged opportunity for women must mean full and free opportunity, unrestricted by man-imposed rules of obstruction? It is because the church is still affected by an evolving social procedure where women are concerned. Cannot the church hurry past these social sets of the mind to a full recognition of women as responsible Christians, even to the extent of giving them what the principles of Jesus clearly teach, full, free, Christian status in the church, ordination to the ministry?

LYNCHING MOBS REPUDIATED BY WOMEN OF MISSISSIPPI

More than a thousand Mississippi women in 464 different towns and cities have gone on record in a united protest against lynching and have signed a pledge to do everything possible to end mob violence, through the press, the pulpit, the schools, and the influence of the home.

Additional signers are being enrolled constantly through the efforts of the Association of Southern Women for the Prevention of Lynching. The Mississippi branch of the association is headed by Mrs. L. W. Alford of McComb, who is giving much time to the promotion of the movement throughout the state, visiting all the important meetings of women and laying before them the program of the association.

These women not only carry on an educational campaign against lynching, but individually and collectively watch for dangerous situations, seek to avert threatened trouble, commend and support officers who resist mobs, and demand vigorous court action in cases of mob violence.

FOR ZONE PROGRAMS

The following dialogues are just what you are wanting to make your zone meetings spicy. The four-in-one package can be had from Literature Headquarters, Doctors' Building, Nashville, Tenn., for ten cents. They are: "Mrs. Jones and Professor Smith Discuss Disarmament."

"Mary Quizzes John About Reparations, Debts, and the Moratorium."

"Uncle Joe's Solution of the Japan-China Struggle."

"Harry and Jack Discuss the American Navy."

CHURCH DOUBLES MEMBERSHIP

A Perfect Revival

By Rev. A. C. Lawton

I know there are few things that are perfect and especially fewer revivals, but we sure enjoyed one of that kind at the Oak Grove Church, on the Gibsland charge. We started three cottage prayer meetings a week, for the revival, on the first of April and have faithfully kept them going until the meeting began. The meeting started when Rev. Frank A. Matthews, of the North Arkansas Conference, and Brother Henry Riser, of Ruston, arrived. And by the way, both are Louisiana stock bred and born.

We had sixty-two members in the little Oak Grove Church to begin with and received sixty-two more by profession of faith. And for good measure the Lord gave us three more by letter.

Our altars were full every night. One hundred and eighty-seven were converted. Many from other towns found peace with God through faith



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in Jesus. Many of the other churches benefited and had accessions because of our meeting.

Organized the ladies into a Woman's Missionary Society, and organized the men into a brotherhood class of forty-five members.

The young folks reorganized their league and plan on staying in high.

Out of hundreds that live in the community everyone made a personal testimony of their faith in Christ but three.

I have used Brother Matthews every year for the last five and he has always had a good meeting. He was blessed with many conversions and the church roll has always grown especially by additions on profession of faith. He tells me he is trying to get the bishop to let him come back home to Louisiana. Well, let's pray that it be so for we need just such badly.

Prof. Riser, the music maker and singer, is just fine. If he is given the music part and let alone he truly will lead the folks in worship through song. Brother Riser is splendid in his work with the young people, and is about his Father's business.

A HOUSE BY THE SIDE OF THE ROAD

We recall the beautiful poem, but we do not so often come in contact with the subject of the poem's theme. We, at Madison, have a most glowing realization of the idea as manifest in the hospitality meted out by Reverend and Mrs. Paul Grice, of the Methodist parsonage. As for this hospitality, it can be likened to that much written and talked of hospitality that prevailed "fore de wah." Just pull up another chair, the meal is for any that will accept. Make down a pallet or appropriate a cot for sleeping, even to the crowding of the family. Not only does this including of others apply to a place in the home, but Brother Paul's car and his personal service is constantly reaching out beyond "me and my wife, my son John and his wife." How often he is called back to other parishes where he has ministered, because of such a heavy investment of interest in other lives. We need only this one demonstration

to prove that "He who would have friends let him be a friend," for the friends pour in constantly to renew association—"Bread cast upon the waters coming back after many (and few) days." It will be a case of wear out and not rust out with this tireless Brother Paul as he goes from one thing to another of human interest. And building churches is his side issue. "O yes we can"—and it comes to pass. The new Methodist church at Madison is as much a memorial to him as to any other, for but for his initiative it would still be a dream instead of a reality. And Brother Paul was fortunate in his choice of a life mate for he married "Mary Martha," Sam Jones' ideal for a woman. "Ready to go, ready to stay. Ready to work, seldom to play. Such is her life from day to day." They do not need these flowers of tribute; they plant their own flowers as well as shrubbery. No, not their own, but for church and parsonage, leaving trees, flowers, shrubbery, evergreens as growing memorials to their thought and industry. "Let me live in a house by the side of the road and be a friend to man," is literally carried out by the occupants of the Methodist parsonage at Madison, Miss.

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MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE Bits of News

Plans have been completed for a standard training school at Clarksdale, September 18-23.

The writer will conduct a standard training class at Byhalia and at the evening hour preach in a revival for Rev. E. M. Shaw, the pastor, the last two weeks of August.

The writer visited Noxapater charge last Sunday, over which Rev. H. D. Suydam presides with his usual effectiveness. We had a fine all-day gathering at the church at Noxapater, with two churches represented. The pastor and good people of this charge have already held a vacation school in three churches this year. The pastor has taught two Cokesbury classes and will teach others during the year on his own charge. Under the leadership of this good pastor the parsonage and surroundings have been reconstructed and redecorated, making it one of the most attractive pastor homes in our Conference. It is always a joy to visit this charge.

We found things going fine at Louisville under the careful and able leadership of Rev. W. L. Stormont. The Sunday school has maintained a very high average over a period of four years. A good congregation greeted us there on Sunday night. A night spent in the hospitable home of Mr. and Mrs. T. J. Lee was a rare pleasure. You Can Have a Church Library Free

How can you have a library for your church school free? In the first place, there are many books in the homes of the people of the community that will be donated. These books may consist of the texts that the workers have used in training work, other good books dealing with religious topics, wholesome fiction, books of history, biography, etc. In many instances the books may be secured by the asking. Gather all of these books possible.

In the second place, you have a constant stream of fine literature coming into your church in the form of the regular periodicals. They are such as "The Church School Magazine," "Adult Student," "Elementary Teacher," "Childhood Guidance in Christian Living," "Haversack," "Torch-bearer," "Elmworth Highroad," "Boys and Girls," "New Orleans Christian Advocate," "Nashville Christian Advocate," "World Outlook" (Missionary Voice). The regular literature of the Sunday school. Have the librarian take these periodicals, perforate them and tie them together in order. They will be valuable after a few months for reading and making up various programs.

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In the third place, there has gone out and is going out over the Church many different pamphlets dealing with the work of the Church. Many of these can be found in almost every church. Have them gathered up and tied together according to topics, such as "Children's Division," "Young People's Division," "Adult Division," "Missionary Education," etc.

These three items will make up a good library for most any church.

You will need a place to keep your library. You may find an old book case in the community that can be repaired or a group of intermediate and senior boys would take pleasure in making a case.

It will be necessary to have a good person as librarian. Every piece of literature taken out of the library must be kept up with in regular library fashion. This will give some one a place to do some good work in the church.

"If there is no vision my people will perish." How will the people get the vision unless they read?

With prayers for the workers and the work. R. G. LORD.

MISSISSIPPI CONFERENCE NOTES.

Below is the Sunday School Day funds that have been received up to August 4 by districts.

If your church does not appear upon the list please take due note and see if you cannot get an offering for this cause and send it to Rev. John C. Chambers, 304 Millsaps Building, Jackson, Miss.

Brookhaven District

Bethel, Adams charge, \$1.60; McCall, \$1.70; Brandywine, \$4; Lebanon, \$2.70; Rehoboth, \$1.92; Sweet Water, \$2; Bogue Chitto, \$3; Foxworth, \$3; Mt. Pleasant, \$3; Magnolia, \$7.50; Meadville, \$4.16; Pleasant Grove, \$3.21; Centenary, \$13.47; Osyka, \$1.50; Bethel, Scotland Grove, \$5; Summit, \$1.79; Topisaw, \$4.30; Wesson, \$4.12. Total for district, \$67.97.

Hattiesburg District

Bonhommie, \$1.50; Main Street, \$19.49; Broad Street, \$5.68; Philadelphia, Heidelberg charge, \$2.50; Lucedale, \$6; Magee, \$5; Mount Olive, \$13.50; Piave, \$3.45; Silver Creek, .95; Santee, \$1.50. Total, \$59.57.

Jackson District

Raymond, \$7.73; Brandon, \$8.50; Pelahatchie, \$14.80; Clinton, \$4.40; Ridgeland, \$3.63; Learned, \$2; Fannin, \$6; Flora, \$3.55; Florence, \$5; Capitol Street, \$17.05; Galloway Memorial, \$92.92; Grace, \$4.02; Millsaps Memorial, \$2.50; Madison, \$5.25; Pochontas, \$1.60; D'Lo, \$2; Mt. Olivet, \$2.49; Wesley Chapel, \$1.18; Lintonia, \$3.15; Yazoo City, \$15. Total, \$202.77.

Meridian District

Crandall, \$4.40; Lauderdale, \$3.51; Langsdale, \$2.75; Poplar Springs, Matherville charge, \$1.46; Central, \$100; East End, \$25; Hawkins Memorial, \$5; Poplar Springs, \$2.25; Wesley, \$2; Pachuta, \$3.65; McGowan Chapel, \$1.30; Quitman, \$4; Shubuta, \$13.10; Andrews Chapel, \$3.85; Cokers Chapel, \$2; Bonita, \$2.50; Pleasant Hill, \$2.15; Waynesboro, \$5.82; Hiwinee, .51. Total, \$185.25.

Newton District

Bay Springs, \$10; Stringer, \$2.13; Lost Gap, \$1.50; Decatur, \$4; Forest,

SPECIAL OFFER TO NEW SUBSCRIBERS

The Publishing Committee, anxious to have the Advocate go into every Methodist home in the three patronizing Conferences, authorized us to make the following offer:

The Advocate will be sent to any address in the United States the balance of this year to new subscribers for only 50 Cents

Let every pastor take advantage of this exceptional offer and see that every Methodist is given an opportunity to subscribe to his Church paper.

A day of great issues is upon us. Prohibition's battles must be refought. We are undergoing the birthpangs of a greater day. Help us fight your battles by increasing the circle of readers to your Conference organ.

ADVOCATE THE ADVOCATE

\$25; Harperville, \$5.35; Hillsboro, \$4.43; Lena, \$3.50; Lake, \$2; Montrose, \$5.32; Louin, \$3.72; Philadelphia, \$8.84; Cooks Chapel, \$2.06; Sandtown, \$2.15; Raleigh, \$5.27; Rose Hills, .80; Johns, \$3; Lodabar, \$3; Shiloh, \$3.97; Union, \$10; Walnut Grove, \$3.85; Total, \$109.90.

Seashore District

Main Street, \$26; North Biloxi, \$1.30; Cedar Lake, \$1; Columbia, \$7.60; First Church, \$31.33; Handsboro, \$1.81; Logtown, \$6.17; Pine Grove, \$2.45; Alexander Memorial, \$2; Moss Point, \$12.41; Pascagoula, \$3.69; Saucier, \$3.60; Poplar Head, \$1; Vancleave, \$5.10; Mt. Pleasant, \$2.71; Wiggins and McHenry, \$6.25. Total, \$114.42.

Vicksburg District

Anguilla, \$3.51; Fayette, \$14.50; Gloster, \$5; Mt. Vernon, \$2.10; Hermandville, \$4; Pattison, \$1.70; Holly Bluff, \$4.36; Jefferson Street, \$23.28; Nebo, \$3; Port Gibson, \$11; Rolling Fork, \$5.59; Roxie, \$4; Silver City, \$3.50; Cayuga, \$1; Natchez Mission, .65; Woodville, \$7.25. Total, \$94.44.

You have real giving expressed in many of these offerings. You also notice that many are giving 10 cents per pupil, which is a wonderful thing to do.

You will also notice many have not contributed anything at all. We are trusting every church to make a contribution this year, even if it is a small one. We need your co-operation. Let us hear from you.

Pray for the work and the workers.

JOHN C. CHAMBERS.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Monroe District Rally

An all-day rally of Monroe district young people was held Sunday, July 31, in the shade of the famous oaks of Mer Rouge. The program was as follows: Opening session at 10:45; Morning Worship, sermon by pastor host, Rev. J. B. Grambling; dinner at 12:30. The afternoon session began at 1:30, with Miss Winnie Kline, district secretary, presiding. A talk was made by Mrs. D. C. Warner on "Our Fourth Quarterly Offering," followed by group discussions—(1) "Organization," Elizabeth Langford leading; (2) "Worship," Rev. Henry Rickey; (3) "Missions," Mrs. D. C. Warner; (4) "Recreation," Rev. J. B. Grambling. At 2 o'clock a song service of pep songs and hymns was enjoyed, after which reports were received from the

presidents of the two unions represented, and a report of our literature was given by Miss Elizabeth Langford. The business session was closed with a talk on "Citizenship" by Rev. W. L. Duren, presiding elder.

A brief recreational period was held at 3:30, and at 4 o'clock, Rev. Grambling led the vesper service which closed the day's program. The entire day was very profitable to all who attended, and the oak trees relieved the heat of the day to a considerable degree.

Two hundred young people were present from Mer Rouge, Lake Providence, Delhi, Oak Ridge, Bastrop, Collinstown, West Monroe, Monroe, Bon-Idee. The largest attendance was from Lake Providence, who sent 45 young people in a school bus, being a definite proof of the value of the Young People's Revival held in this church July 10-17.

Announcements were made that the Earnest Workers' Union—in the eastern section of the district—will meet in Lake Providence September 4, and the Service Union, in the western section, will meet in West Monroe, Thursday, August 11.

For the above information we are indebted to Miss Elizabeth Langford, who continues to give much valuable assistance in the carrying on of our program. We thank you, Elizabeth, and wish you much success in your letter bureau.

A brief preliminary report from Miss Elsie Whitman advises us that between thirty and forty had registered for the Lake Arthur Christian Adventure Camp, the first day.

News Sheet Coming

Watch the mail for our news sheet, which will make its initial appearance soon. This will be sent to the young people who are presidents of divisions, leagues, etc. However, our mailing list is not at all up to date, as yet, so if you receive a copy and you are no longer an officer, please drop your Field Secretary a card at 323 Brick Street, Baton Rouge, with the name of the new president. And, please when you receive this news sheet, please, please, don't be exclusive with it, but read it or have it read, pass it around, post it in your young people's room, so that all your young people may receive the benefit of this little paper. That is its purpose, you know.

Also, if you have a suggestion for a name for the above mentioned paper, include that on your postal. Any thing else of interest, which your group has done or plans to do, will be appreciated, for this column.

MARY SEARLES, Field Sec.

YOUNG PEOPLE'S ASSEMBLY NUMBER

Christian Advocate

NEW ORLEANS

Vol. 79—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4038.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 18, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

ACCORDING TO YOUTH

In reporting that reconciliation dinner of Joseph and his brethren the writer of the Book of Genesis says, "And they sat before him, the firstborn according to his birthright, and the youngest according to his youth. A birthright means something, but youth means more. A birthright may prove a handicap that destroys initiative and clips the wings of daring. Youth spells initiative and daring. A birthright may cause one to feel that sacrifice and effort are unnecessary. Youth means that both are necessary and are to be greeted with a smile. A birthright may speak of the yesterdays; youth speaks of the tomorrows. Youth is the greater birthright."

Readers have observed already that this is the Young People's Assembly number of the Advocate. We dedicate it to them with the highest congratulations and good wishes.

There is something deeply significant about the coincidence of these difficult days through which we are passing and the exceptional interest in youth life, especially as it relates to the church. Youth is God's way of giving us a new chance. We trust that they may become fully awake to the challenge addressed to them by the times in which we live.

Certainly there are two great tasks before our young people. It is theirs to conserve all the great values committed to them by an older generation; and it is theirs through courage and consecration to blaze new trails to levels of human character and achievement hitherto little more than a dream.

We bespeak for them the spirit of that youthful soldier, Rupert Brooke, who, at the call of the World War, forgot himself and rushed away to the front saying, "Now, God be thanked who hath matched us with this hour, and caught our youth and wakened us from sleeping."

* * *

STANDARDIZING AGENCIES have been the doom of many schools. And it is well, perhaps, that some have closed. We ought to have standards as high as we can make them. It is not the schools that are so important, but our children are very important. We want them to have good schools.

But what is worrying us is that we, church people and all, have left this standardizing business entirely in the hands of agencies that are not especially concerned with what the churches are driving at. Their concern has to do with buildings, equipment, teachers' degrees and such. All of which are good. But they do not touch the main issue of the church college. Cer-

tainly the church should, as far as possible, maintain both equipment and academic rating on a par with state and independent schools. But that is not our point, and that is not enough.

As a point of personal privilege, what we rise to ask is this: Just what standards does our church hold for its schools? Just when are our schools meeting those standards? Are we willing to let the standardizing agencies set all the standards for us? Do we have any special place in the field of education? Are we obligated to turn out a product slightly different from that of other schools? If so what is

EDITOR'S MESSAGE

Dear Young People:

This is the number of the Advocate that we promised you. We hope you will be pleased with it.

Now, I want to speak to you about two things.

First. The Advocate, as you may know, is having a difficult time getting on during these days. Naturally you are rapidly succeeding to the leadership of the church in Louisiana and Mississippi. What is your wish concerning the Advocate? Shall we go back of it and make it representative of the life of the entire church? Are you ready to do your big bit?

Second. I feel that we young people should be doing something very definite about this matter of Prohibition. What we do, or fail to do, will have much to do with the making of the future of our country. I believe we should be organized as Allied Youth. If you are interested, and desire information and blanks, let us know.

Sincerely yours,

D. B. RAULINS, Editor.

our standard? If we have any standards are we as exacting as the standardizing agencies in requiring that they be met? And are we making it possible for those standards to be met?

* * *

METHODISTS AND CATHOLICS. Yes, that is the way it looks. You cannot quite foretell what a group of retired Methodist preachers will do, especially if they have an organization all their own. If there is any group free from the world, the flesh and the devil, and the entanglements thereof; and the emoluments, we might say, it is the retired Methodist preacher. But do not put too much emphasis on that "retired." Aren't they like automobiles? When "retired" they are ready to start again.

Well, the other day, out there in Balboa, California, The Retired Methodist

Ministers' Association invited a Roman Catholic layman to speak to them. His name is Joseph Scott, the same who nominated Hoover at the Republican convention. And here is the statement that cheered us: "Mr. Scott assured the Methodist preachers that millions of Catholics will stand shoulder to shoulder with their Protestant brethren against all attempts to repeal the Eighteenth Amendment."

Then he quoted Father Patrick J. Murphy (and there is no mistaking that name, at least each end of it) of Texas as saying, "Catholic and Protestant must stand side by side beneath the shadow of the cross of Christ for God and home and native land. We do not need whiskey; we do need bread. We do need our senses when half the world has gone crooked or mad."

Now, that sounds like Christianity, patriotism, and common sense and a few other major virtues all rolled into one. And when people stand "side by side beneath the shadow of the cross of Christ" we can expect just such action.

And why not? The Catholics have received as much good from prohibition as the Protestants have. And that is one of the big fighting points. Such a boon knows no denominational, racial or social lines. It is as big as humanity. Of course, the Catholics have not made an official pronouncement on prohibition. Neither have the Episcopalians. Many Protestants have. But what we want to exhort now is that Catholics and Episcopalians do not wait for official pronouncements, and that Protestants act strongly in keeping with their pronouncements. And we shall accomplish the same end.

Like Wesley: If your heart is with me, give me your hand, and let's get on the job.

* * *

SOMEBODY PLEASE TELL US just why candidates for constable and other offices on up the line feel compelled to announce that they are running on the "Democratic Platform?" Is that the price of loyalty to a political party? A gentleman, the other day, announced in the papers for public office. In the announcement he is reported to have said, "I am a Democrat and loyal to my party. . . . I stand for temperance and oppose the return of the saloon. . . . I stand on the Democratic platform. This applies to the Eighteenth Amendment, the Volstead Act, and the Federal Farm Board."

Well, that platform says, "We advocate the repeal of the Eighteenth Amendment." And "pending repeal, we favor immediate modification of the Volstead Act to legalize the manufacture and sale of beer and other beverages of such alcoholic content

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Louisiana Conference Young People's Assembly

GOLDEN MEMORIES

By Miss Julia Reid, Missionary to Cuba

I count myself truly fortunate to have had the pleasure of attending twelve of the fourteen Assemblies that have been held in Mansfield for our Methodist Young People.

One cannot attend an Assembly in Mansfield without coming away deeply impressed, strengthened spiritually and with a sincere desire to mean more to the Master's Kingdom. Twelve assemblies have brought me the richest spiritual experiences, sweet Christian friendships, a keen interest in and love for Youth and a sincere desire to serve our Christ in a more efficient way.

As I think back over these Assemblies there comes to my mind a long list of men and women who have served us so faithfully as instructors, platform speakers, house mothers, etc. Some few have preceded us to our Heavenly Home, but their influence is and shall ever be as a fragrant perfume in the lives of all who have been under their spiritual instruction and touched by their Christ-like lives. I can see others who have had to leave our state, but of whom we often think and know they remember Louisiana Methodist youth. A third group is the group that we still have with us. For this group we do thank our



Rev. J. B. Grambling, Dean Emeritus of the Mansfield Assembly, fixing to make a "bust of the Recreation Period"

Heavenly Father for what they have meant, do mean and shall mean to our Assemblies.

There is a still longer list of young people who have passed through these Assemblies. We have only to look about our state to find many of them outstanding leaders in their local and the state organizations of our church. An interview with them will bring forth the statement, almost always, that their greatest incentive to serve was received at one of the Assemblies.

The history of the Assemblies would fill many volumes, for the program has been an ever enlarging one, and we are truly confident that as future years unfold even a greater history shall be written. May God's richest blessing ever abide in the lives of those who make these Assemblies possible and make it possible for our youth to attend them!

JULIA REID.

THE CITY OF MANSFIELD LOOKS AT THE ASSEMBLIES

It is a distinct honor that Mansfield has had for the past fourteen years in entertaining the Assemblies. I know that the young folks of our church look forward to coming to Mansfield each year for the Assemblies, but equally as great is our anticipation and joy in having these young Christian leaders in our community.

Strictly from a commercial standpoint, "Mansfield Assembly" is one of the greatest advertising mediums of our community. Mansfield on the

lips and in the thoughts of hundreds of young Methodists from all over the state. But let us look deeper than the cold commercial side of the Assemblies. Over three hundred young folks gathered this year on the Mansfield College campus, a spot that is sacred and dear to us all, a place where many have consecrated their lives to Jesus Christ. What does this mean to Mansfield? The inspiration these young folks leave in Mansfield each year permeates the spiritual life of our community, with rededication of Christian lives, making a better citizenship and a community closer to God.

We look forward each year to the Assemblies, to welcome the Young People back to Mansfield.

MILTON C. TAINTER,
Sec. Mansfield Chamber of Commerce.

HOW DID I SEE THE ASSEMBLIES?

By Mrs. R. E. Smith

Those young people—who are they? Boys and girls who spend their leisure time dancing, speeding in father's car and spending his money; reading love-slick novels and feasting on morbid movies; standing on drug store corners, watching the world go by; painting and dolling up to make a hit in society?

No, not these young people! They were those "golden lads and lassies" that the poet sings about, who are the hope of the church and the state and the world—boys and girls who were not ashamed of ideals, and dreams, and imagination, and courage and optimism and faith. Neither were they ashamed of the gospel of Christ, but boldly put on the armor of peace to go out and face a broken-hearted world.

These young people, from every corner of the state, seemed serious about this complex business of living. They seemed to feel a sense of responsibility for their part in the work of the church. In the classroom, they gladly and intelligently discussed such problems as: Prohibition, World Relations, Christian Citizenship, and future home-making. They were openminded and eager for new truth.

I think the teachers saw these young people at their best in the classrooms at the Assembly. No flippancy marked their discussions, no race prejudice seemed to dominate their thinking, and they were fair in their consideration of the viewpoint of others.

The International Chorus was one of the striking things of the Assembly and received an ovation—a Cuban, a Japanese, a Syrian, an African and an American sang together, "Jesus is All the World to Me!"

Many class groups decided that the home was the place to begin in an educational effort to waken the people to their responsibilities as Christian citizens.

Yes, these young people were serious as well as light-hearted.

Those of us older ones, who sometimes wonder what the future of the church will be, may rest assured that in the hands of such leaders as these young people bid fair to be, its destiny is secure. We must keep them thinking, studying and working at the great educational task of the church.

We adults must continue to be their friend, helper and guide and they will gladly accept our kindly counsel.

To them we throw the torch and say:



Our Guests: Rev. Moises Boudet, Cuba; and Miss Yuki Hinata, New Orleans.

"Lift high the torch,
You did not light its glow,
'Twas given you by other hands, you know.
'Tis yours to lift it high.
For there are other souls that you must guide,
And other feet are marching by your side,
Lift high the torch.

"Lift high the torch!
You did not light its glow,
'Twas given you by other hands, you know.
I think it started on its pathway bright,
The day the Master said 'Let there be light.'"

OUR VISITING FRIENDS

By Pauline Jordan, of Natchitoches

There were many interesting persons at the 1932 Methodist Young People's Assemblies of our Louisiana Conference, meeting at Mansfield, but I shall tell you of "Our Visiting Friends."

We were especially fortunate in having one of our "own girls," who has been a Missionary at Centro Cristiano in Matanzas, Cuba, for the past five years, Julia Reid. She was, as always, in

(Continued on Page 7.)



Mansfield College, Headquarters of the Louisiana Conference Young People's Assembly.

Mississippi Conference Young People's Assembly

GENERAL IMPRESSION OF MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

By J. W. Leggett, Jr., President of Assembly

When I arrived at Whitworth College, June 6, for our Young People's Assembly, I was happy to find the highest type and most deeply interested group of young people that I have ever been privileged to meet at any of our Assemblies. The spirit was good throughout the conference. Every person present seemed to want to contribute something worthwhile as well as get something to carry back to his individual church.

The recreation under the direction of Mr. Gilmore was of the highest type and seemingly enjoyed by all. I cannot recall an assembly where the young as well as the elderly people present took a greater part in the athletic events on the program.

The instructors of the various classes (under the direction of Mr. Hawkins, our assembly dean, and Dr. J. C. Chambers, our executive secretary) seemed to put across the lesson material in a practical manner.

For the first time in the seven years that I have been privileged to attend the Young People's Assembly, I found almost every young person looking forward to the platform hour. On Thursday evening, during the consecration service, many of our young people seemed to discover God's will concerning their lives.

I have been very happy to receive a number of letters from many of the young people at our Assembly stating that they had already begun to raise funds to have more delegates at the next year's Assembly. I hope that the pastors of the various churches will encourage the young people in their work that the coming Assembly may touch more of our young people than ever in the past.

THE RELIGIOUS IMPRESSIONS OF THE ASSEMBLY

By Anua S. Lewis, Vice-President of Assembly

Consider yourself one of the multitude that faithfully followed Jesus to hear him whenever you possibly could, rising early in the morning to hear His word, following in His footsteps during the day in whatever task you were performing, communing with Him in the twilight, singing His praises and going to the heights of His experiences later on in the evening, and finally gathering with a few others in an intimate group to go over the inspirations of the day and pray to His Father for blessings and guidance at night, and sharing with it all the blessed fellowship of other followers of Him with whom you might talk of His greatness, His kindness, His love for all, and your love for Him. If you can do this you will have something of the religious impressions of the Assembly that we, who had the privilege of attending, gained.

The beginning of each day with the discussions of the Sermon on the Mount at the Watch services left an impression of having held morning communion with Christ for the gaining of spiritual strength for the day. Likewise, the gathering together for Vesper services at twilight in God's open refreshed the blessing of the Spirit and prepared one for the greater blessing to come at the platform hours. It seemed that each evening of the platform hour was greater in inspiration and vision than the one before. The addresses by Dr. Smith were particularly revealing of the need of following in Christ's steps, the sacrifices required for such, and the glorious privileges acquired with it. The climax came on the night of the Consecration Service. One could not help but be moved by the testimonies of the four young people who told of giving their lives for Christian service, and leaning on God's strength for guidance and help in the subsequent misunderstanding from their former friends. The Spirit was surely present with the spontaneous testimonies that followed, ending with the reconsecration of almost all of the young people to a new life in His steps. Few there were who did not feel the power of Christ's call and become moved at the response to it.

One of the most impressive series of meetings was that of the Life Service group. Fellowship in Christian service abounded, and talks by conse-

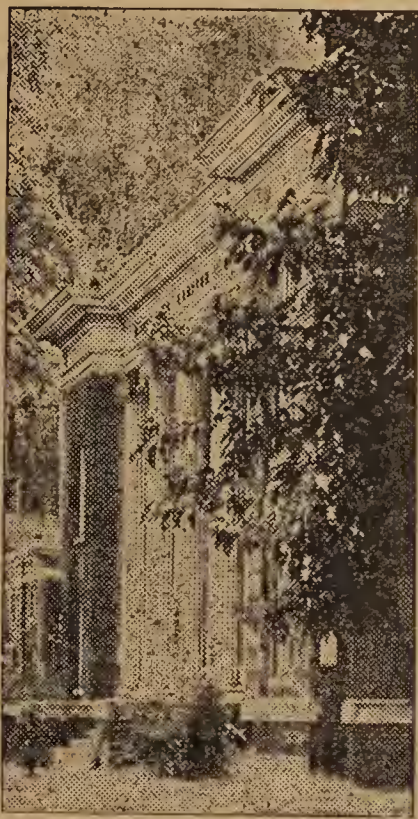
crated leaders added inspiration to this truly spiritual group. Especially important was the last of this series when the new Volunteers joined the group, making serious decisions and drawing the whole group even closer to God than before.

What more need be said of the prayer groups than that they were the most intimate, for in this intimacy more hearts were opened with their joys and burdens and lifted to the heart of our God for His strengthening than was usual elsewhere. Religiously impressive? Undoubtedly. The atmosphere of the whole Assembly lifted one up for such a week of Holy Communion with Christ and his fellowman as would not be forgotten in a lifetime.

MY IMPRESSION OF THE LAST ASSEMBLY

By W. D. HAWKINS, Dean

I have had the delightful privilege of serving with the young people for a number of years in their Assembly, and prior to this, in their Epworth League conference, and this service has been a joy to me, and their enthusiasm and faith a great help to me, for which I am very grateful. I was president of the first four Epworth League Assemblies, and was dean of the other six, and



Whitworth College, Headquarters of the Mississippi Conference Young People's Assembly

dean of the Young People's Assembly that was held last June. I mention this to show that I have had the opportunity to receive some impressions from these years of active work of close association with the young people. I have had the privilege of working with the other age groups of the church, and have said repeatedly that I would rather work with the young people than any other group. My faith in them remains as strong or even stronger than when I began with them 36 years ago. It is my impression that the Assembly was the equal of any heretofore, and in some respects was the very best; the earnestness with which the young people carried out the program that had been arranged, their participation in the recreation, their attention to the business sessions, and their faithful work in the classroom, made a very favorable impression on me. But beyond all was their response on the night of the consecration service, when it looked as if the entire number rose at once in response to the invitation to give their lives to God in a "whole-hearted service." There were some great victories over sin and selfishness won during the week. These have returned to their local fields with a new heart and determination to remain true to God and His cause. It is not a youth problem that confronts the church; but an adult problem. Long live the Assembly.

THE GOOD TIMES AT THE ASSEMBLY

By Hubertus Evans, Publicity Secretary

"Thus oft in the stilly night,
E're slumber's chain has bound me;
Fond memory brings the light,
Of other days around me."

There are occasions in human experience when the heart so overflows with happiness that it is difficult to find or employ expressions to convey our feelings to thoughts. Now, may the great God, who sits high in heaven, guide my channels of thought as I sit and write a few of the many good times which delegates witnessed while at the Assembly.

The atmosphere that filled the campus of "dear ole Whitworth" was filled with joy, happiness, pleasures and smiles until no one had time to puff up a lip, take to chagrin, or even offer one frown; for everyone was happy for having come this way. Everyone felt as if all the happiness and joy that the Lord wishes for us, was collected together and compressed into one small spot for our benefit.

Imagine yourself placed among two hundred boys and girls with older friends to guide you, with all new faces and no one a stranger to you, all happy and contented wishing for others who were absent to come and share a good, wholesome time as they had never experienced before. I ask, who could go to an Assembly like this one and not have a good time? Then the correct answer comes to my mind over and over again, No one.

These people were all so co-operative in their work and recreation hour that they seemed to move in harmony as one individual. The spirit of all was to "Be up and doing." And such a spirit reigning throughout the Assembly made it a great success. All efforts in each individual's behalf were at all times untiring ones. Not only while the beautiful sun was sprinkling its rays on every quarter of the globe, not only were the stars shedding forth their thousands of diamond-like twinkles into their eyes, not only when the old moon, who travels the path of romance, shot forth her billions of silver arrows which seem to pierce their hearts, one by one stringing up as we strung fish on the banks of the creek, forming a band of lovers, and not only were good times manifested at these times, but whenever the hydrogen and oxygen of the milky way joined hands, saying the word of love, unite and form (H₂O), which is water, and hovered over the wide open spaces meeting the horizon in opposite directions, therefore hiding the sun, the stars and moon from their duties; therefore their happiness, like our happiness, continued to grow as time marched on, until the last good-bys were sounded.

"The smile, the tears of boyhood years,
The words of love then spoken;
The eyes that shone, now dimmed and gone,
The cheerful hearts then broken."

Decatur, Miss.

MORNING WATCH AND VESPER SERVICES AT YOUNG PEOPLE'S ASSEMBLY

By Miss Lillybeck Phillips, Meridian District Sec.

Psalms 46:10, "Be still and know that I am God." If this admonition were carried out it would prove a wonderful spiritual power. It seems that the morning watch and vesper services more nearly realized this attainment than any other services of the Assembly.

These brief before-breakfast and after-supper devotional periods made large contributions to the general tone of the other gatherings of the day. These services were carefully and competently prepared and supervised so that all who attended were inspired and helped to a larger participation in the total program.

The central idea in these services was a call to a deeper and larger spiritual life. Many of the young people participated in these services and there seemed to be a growing appreciation as the days went by.

The early morning services seemed to tone us up for the day and the evening services seemed to lead us thoughtfully to consider our day's ex-

(Continued on Page 6)

North Mississippi Conference Young People's Assembly

THE BEST ASSEMBLY

By Rev. R. G. Lord, Executive Secretary

I consider this by all odds the best assembly ever held in our Conference. We had 150 young people between the ages of 16 and 23 present. Everyone seemed interested from the beginning to the end. They were as fine a group of young people as could be assembled in the state. Everyone seemed anxious to do all in his power to make the Assembly a success.

NORTH MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY, GRENADA, MISS., JUNE 13-17, 1932

(Contributed)

On June 13 the North Mississippi Young People met at Grenada for instruction, inspiration, and recreation—and, incidentally, romance.

The beauty of the setting has much to do with the enjoyment of anything. Grenada College campus is well known for its beauty. The trees, the stretches of lawn, and the fountain are happy memories with all of us, along with our other and more prosaic necessary accommodations, which, by the way, were excellent. Dr. and Mrs. Countiss, our host and hostess, received a rising vote of thanks for their excellent hospitality.

Many innovations were evident through the program of the assembly this year. All were made with the feeling that they would add to the effectiveness and enjoyment of every branch of activity.

Notable among these in the sphere of instruction were the two classes each day with a study period, and the interest groups between quiet hour and recreation.

Classes were held in the morning and our subjects and instructors were ones that seemed to fit the individual needs of both delegates and the departments at homes.

THE FACULTY

Rev. W. C. Newman, who, by the way, was voted most popular man teacher on the campus, taught a very helpful course on "How To Enjoy the Bible"; Rev. W. J. "Jeff" Cunningham ably instructed the class studying "Jesus' Teachings"; Mrs. W. N. Duncan, who is entitled to be an authority on the subject because of her own wonderful personality, taught us the principles of "Personality Development"; Miss Eunice Adams instructed her large class in the "Christian Use of Leisure"; a most important subject today—that of "Christian Patriotism"—was dealt with in the class of Mr. Malcolm Guess, of the University of Mississippi, whose wide experience in Y. M. C. A. work gave him a wealth of material to draw from. Rev. Roy Grisham, one of our district secretaries, treated of "Missions" in the general sense of the word, in his class.

In the second group, Rev. H. W. Williams, our General Office representative, from whom we will hear more later, taught "The Work of the Department Council"; Mrs. Morris Wells taught the second of these, "Organizing the Department," which many of us needed in our work to fit our local organizations to the new mould; Miss Virginia Thomas, the winner of the most popular lady teacher title, taught a large class on "Worship"; "Missions and World Friendship" were dealt with in the class of Rev. W. L. Pearson; "Citizenship and Community Service," with its many delicate problems, was faced squarely under the leadership of Rev. E. M. Sharp, whose singing will be remembered by all those in attendance; "Recreation and Personal Development" class was under the capable leadership of Rev. W. R. Hammontree, the perennial bachelor.

THE PROGRAM

The interest groups were as follows: Rev. E. M. Sharp, music; Rev. W. C. Newman, dramatics; Rev. W. R. Hammontree, vacation schools; and Miss Virginia Thomas, life service. This new feature on the program excited a great deal of interest and, for we know that a thing must be judged by its results, was eminently successful. The work of these groups will be mentioned under recreation.

The organized recreation under Rev. S. E. Ashmore started with a "bang" the first night—Monday. All in attendance were chosen by leaders of the four groups: Goslings, Guineas, Eagles, and Owls. The competition was keen throughout the week, as the teams were fairly well balanced,

and most of us left without knowing which team had the most points; which is in keeping with the true spirit of athletics. The joy of the game is more important than the winning.

Tuesday night was Music Night, under Rev. E. M. Sharp and his music interest group. The amount of talent displayed was encouraging to the least sanguine. Group singing, choruses, duets, and vocal and piano solos featured the program.

Wednesday night was devoted to Dramatics under Rev. W. C. Newman. Most of the talent was already trained in the Europa Department. Two plays featured the entertainment. "Little Square Toes" was given by the Children's Division of the Eupora Church; "The Valiant," by the Young People's Division of the same organization. The talent in this line has been better developed by Rev. Mr. Newman in his church than anywhere else in the conference. Both plays were finished in production, the latter as gripping as any given by professional actors.

The climax of the recreational program was a big picnic on the last night. We were all gorged with ice cream and perfectly happy when it was over and the bell called us to bed.

SPIRIT OF THE ASSEMBLY

The spirit of the whole Assembly was outstandingly fine and high. Everyone was willing to cooperate to the best of his ability, putting in an enthusiasm and spirit of youth that was in itself an inspiration to each individual. The spirit of youthful romance hovered over the campus, as it always does when youth congregates the world over. The innate fineness and idealism of youth finds no better expression than romance. And



Grenada College, Headquarters of the North Mississippi Conference Young Peoples Assembly.

then, the spirit of consecration hovered over us, too. There is nothing better on earth than a religion that helps young people live right and consecrate the work of each and every day, the thought, the devotion of their whole lives to following in the steps of the Master.

NOTABLES PRESENT

Among the outstanding personalities in attendance, besides the officers, were those chosen in the popularity contest. Read Dunn, of Greenville, was given the laurel for being the most handsome boy; Elizabeth Kirkpatrick, of Hollandale, that for the prettiest girl. Ira C. "Sparky" Stull and Ruth Harris were the friendliest; "Romeo" Schoonover and "Juliet" Stull, who were outstanding in the music program when they sang a duet, "Romeo and Juliet," and Marie Eubanks, leader of recreational activities, were voted the best entertainers. Marie Eubanks and Alton Wasson were judged the "best sports"; Ira Stull and Elizabeth Kirkpatrick the most popular. Others who were mentioned were J. D. Perkins, Polly Enoch, Frank Jordan, Coleman Heard, Mary Fite—the pianist for the Assembly—Miriam Wise—the heroine of the "Valiant"—and Mother McIntosh, the most popular person on the campus.

ORGANIZATION AND OFFICERS

The officers for this year who planned the Assembly and spent many almost sleepless nights during the Assembly working for the enjoyment of all there, deserve commendation for their excellent work. In addition to the regular officers of the Conference, we had three others on the council: Rev. R. G. Lord, executive secretary of the Conference Board of Christian Education, who by himself was largely responsible for the success of the Assembly; Rev. H. W. Williams, our General Board representative, whom we

learned to know, to like and to admire the more we knew him, helped us solve many a tangle; and Rev. Melville Johnson, our Assembly dean, whose untiring efforts deserve the greatest of praise, and whose personality we have long known to be deserving of our highest admiration and a man who rates the cordial friendship of every young person he comes in contact with.

The officers for this year worked in unison that was in itself an inspiration. Miss Bessie Spain, President, bore the responsibility of her office with utmost efficiency and poise. We all found her to be one of the most sterling characters—conscientious and lovable—we have ever known.

It was with sincere regret that the Assembly found that Miss Robbie Clanton, our Vice President, would not be able to attend this year. Also we suffered the misfortune of not having our Secretary, Joe Heard, with us. They were both sorely missed.

In the absence of Joe Heard, Bob Hartford, Greenwood, served as secretary. His efficiency was notable, but perhaps we enjoyed his minutes most because of their rare humor, when humor was in form. We heard with regret of his becoming too old to be with us next year.

Miss Helen Evans, our treasurer, presented a most creditable report. Her popularity with all who came in contact with her is ample proof of her "peppy" personality. What a sport, and what a baseball player! She is really the "all-around girl."

The work of publicity superintendent was done by Saunders Smith in his usual business-like manner. The paper came out regularly every day and contained news, inspiration, information, and humor.

The council meetings contributed much to the efficacy of the business sessions. The forum was the unconscious victim of this body, which invariably met the night before. Unassuming discussion leaders were primed to bob up and give astoundingly original ideas that had just evolved from the council or perhaps more specifically from Dr. Lord's brief case. May we never forget the Williams' enlightenment about the Scotchman who walked fifteen miles to a football game and when he got there was too tired to climb over the fence. That's about the way we all felt after the night sessions of the council.

At the close of the Assembly new officers were elected to carry on the torch for next year. They were: Paul Clanton, President; Alton Wasson, Vice-President; Martha Wise, Secretary; Helen Evans, Treasurer (re-elected); Sanders Smith, Publicity Superintendent (re-elected).

The council planned after the deliberation of the Policy Committee, the following policy for the Conference organization. It was passed unanimously by the Assembly in business session on the last day.

POLICY

1. That every church have an organized Young People's Division, definitely affiliated with a Union, and participating in district and Conference organizations.
2. That every Young People's Division make a pledge to the support of Missions and Conference work.
3. That special emphasis be made on Missionary Education and Evangelism.
4. That all divisions observe Anniversary Day and the Quarterly College Day.

It was planned for the districts to become more thoroughly organized with the help of an Echo Committee appointed by the President, Miss Bessie Spain. This committee is designed to see that the findings and recommendations of the council be applied and carried out throughout the Conference.

DISTRICT LEADERSHIP

The districts will be under the direct supervision of the following secretaries for the next Conference year:

- Aberdeen District—Miss Katherine Rogers, Plantersville.
- Corinth District—Miss Dorothy Smith, Iuka.
- Greenville District—Miss Mathilde Killingsworth, Clarksdale.
- Greenwood District—Miss Rosa Lee Price, Itta Bena.
- Columbus District—Mr. J. D. Perkins, Starkville.
- Sardis District—Rev. Roy A. Grisham, Sardis.
- Grenada District—Miss Margie Laster, Grenada.

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North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued From Page 1.)

as is permissible under the Constitution and to provide therefrom a proper and needed revenue."

The Chicago convention did not nominate anybody for public office except Roosevelt and Garner. They have assumed responsibility for that platform and are "sloshing" along on it. But let other candidates for public office remember some prior obligations. Let them know their constituency and let their constituency know them. It would not be bad for a candidate to say, "I stand for the Constitution of the United States." If they are elected to office they will have to swear to stand by it.

OUR WEEKLY PARTY

Rev. A. Y. Brown, pastor at Calhoun City, Miss., has been assisting Rev. T. L. Oakes in a meeting at Derma.

"We are having some good revivals on the Carthage charge," writes Rev. H. J. Oakley, pastor at Carthage, Miss.

The pastor at Logansport, La., Rev. J. D. Fomby, has been on vacation. Having returned he is giving himself with vigor to the work.

"I continue to enjoy the New Orleans Christian Advocate, and was sorry to note that you were compelled to cut it down in size." Rev. Carroll Varner, Sanford, Fla.

Rev. R. C. McCay, Baldwin, Miss., has not quit. Just sent in a list of subscriptions and reported a great meeting at Lebanon under the leadership of Rev. W. T. Phillips of Myrtle.

Rev. C. Y. Higginbotham, Walnut Grove, Miss., reports progress along a number of lines this year, and promises us a list of subscriptions. That is the way. Let us all pull together.

Mr. A. W. Wehner, a member of the board of stewards of Broad Street Church, Lake Charles, La., was a caller at the Advocate office last week. These calls of our laymen are much appreciated.

Mrs. J. L. Decell, accompanied by members of the family, made a motor trip to New Orleans recently. Mrs. Decell did not forget the Advocate but made a much-appreciated inquiry about its welfare.

Miss Nettle Stroup, Head Resident of St. Mark's Community Center, New Orleans, has just returned from a very interesting trip to Cuba. She reports encouragingly of the work of our Church on the island.

"I am trying to round up those whose subscriptions are in arrears on my charge." Seamon Rhea, Tchula, Miss. That is the language of the plains and it sounds like a man who usually gets his subscriptions.

"I will not fall you in the effort to make it possible to carry on the Advocate." Now that

is just about what you would expect of a man by the name of Dr. W. L. Duren, presiding elder of the Monroe District.

"Not by Bread Alone," and "Old Sayings and Other Sayings," were the subjects of sermons delivered by Dr. R. H. Harper, pastor of First Church, Baton Rouge, recently. Dr. Harper called at the Advocate office this week.

The Glee Club of St. Mark's Community Center recently gave a very interesting evening at the Gold Room of the Roosevelt Hotel, New Orleans. A good audience of friends of St. Mark's greeted the young people in their inaugural program.

We are delighted to have a word from one of our field marshalls, Rev. F. N. Sweeney, Franklinton, saying that his condition is improving. And he closes with this, "We hope to be able to do something more for our Lord's cause." That is the real soldier.

Listen to this. "I do not feel financially able to pay for your paper at this time, but I cannot do without it. You are giving us a good paper." That letter is on file in this office. It is this kind that keeps the corners of the editor's mouth pointed toward his ears.

Do you know the address of a Baptist preacher

Annuity Bonds

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For further particulars, write

J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

PROTECTION AGAINST OLD AGE

by the name of Rev. J. C. Given? Brother C. M. Crossley, of Newton, Miss., wants to know. He thinks some of the brethren of North Mississippi should know his whereabouts. If you do, drop Brother Crossley a card.

"This fifty-cent rate gives an opportunity to introduce the Advocate into many homes where it has never been taken; and it is surprising how much more interest a family takes in the church when they are regular readers of the Advocate." Rev. M. H. McCormack, Jr., Eden, Miss.

We regret to learn of the going of Rev. G. A. Morgan from Mangum Memorial, Shreveport. We hope, however, that the change will result in permanent relief for his health. We welcome Brother Grey, who swaps places with Brother Morgan. Brother Morgan goes to Santa Anna, Texas.

Brother E. F. Hardin, manager of the Macon Creamery Co., Macon, Miss., feels the need of a comment on the Sunday school lessons for the Advocate. Now why should we not enlarge the Advocate and include such comments from one or more of our leaders who are eminently qualified for this task?

Rev. J. B. Cain, pastor at Forest, Miss., has just sent us a nice list of the new trial subscriptions at fifty cents each. A fine way to get the Advocate introduced to your people. Better hurry up and get a good list from your charge. Don't

forget. New subscriptions from now to end of year for fifty cents each.

The Byram church of the Terry, Miss., charge has just closed a very successful series of evangelistic services under the inspiring and very helpful leadership of Dr. Jno. L. Sutton, of Jackson. Interest and attendance were excellent and the results of an abiding character. Rev. C. E. Downer is piloting the work on this charge and is meeting with a very responsive and appreciative spirit over the entire charge.

NORTH MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

(Continued From Page 4.)

As has been brought out before in this write-up, the spirit of consecration and inspiration was the outstanding feature of the Assembly.

Vespers each evening under the leadership of our Dean, Rev. Melville Johnson, was the high point of each day. Messages of vital relationship to the lives of each one there were brought to us by a man whose understanding and fellowship with young people (understanding with young people is the way to express that) is equalled only by his interest in them and their love and appreciation of the man himself. "The Spiritual Man Is Alive To All True Values," "Let Us Not Be Weary In Well-doing," (a message vitally needed by all who are trying to live the right way and fight the good fight); "In All Thy Ways Acknowledge Him, And He Will Direct Thy Paths," were the messages we received. The beauty and inspiration of these services, under the open sky with the trees and the grass and the flowers for a background, with the manifestations of God's handiwork for our temple, we were lifted up to get a new vision to help us carry the sword of our faith into everyday lives and into the lives of those about us.

The contributors to the spirit of inspiration were many in number. Miss Virginia Thomas' group on Life Service was an inspiration itself at the consecration service. Mr. Malcolm Guess, with his intimate knowledge of the youthful male, was an inspiration, especially to the boys to whom he spoke with a masterly frankness and sincerity that gave a new vision of right living and manly action.

There was one among us whose life has been an inspiration to those who have known her. Our Assembly Mother, Mrs. W. M. McIntosh, whom we all love, showed us with her overwhelming testimony of her own life the beauty and the truth (for Keats said "Beauty is truth, truth beauty") of life lived for Him whom we are striving to follow. To say that she inspired us would be to say too little. The scope of her influence and loving helpfulness can never be known, even to herself.

CONSECRATION SERVICE

The climax of the meeting came on the last night—Consecration Night. After the installation of the officers, with a brief but stirring message to them by Rev. J. E. Stevens, Rev. M. Johnson brought us our message of consecration. Not that all of us can be the bearers of the spoken word from the pulpit; not that all of us can carry the gospel of our Lord Jesus Christ to the foreign fields; for that is given to the few who are chosen; but that each of us in his varied walk of life may preach more truly, and carry the gospel with a wider breadth, by living in a spirit of consecration to Him who was lifted up that all men might be drawn to Him. After the message, all who had already given their lives to the direction and service of the Master came down with lighted candles and stood about the front of the altar, then all who wished to join them were invited to come and light new candles for their faith. Such was the light and the beauty of their faith that the rest of us followed them in a spirit of reverence and humility out, into the open. Out and under the open sky we marched, singing. There in a large circle surrounding the inner circle of the torch-bearers we listened to their confessions of faith and courage and renewed zeal for Christian living, and each of us resolved to go forth and try to live so himself.

In fact the entire leadership and the spirit of the whole Assembly was one that will help each of us through long years of living. It is true that we cannot live on the mountain tops always, but, having once been on the mountain tops, it is easy to go back in one's mind and live again the experiences that give strength, the fellowship that gives courage, the friendships that give love, the spirit and truth that give freedom; for we found the Truth and, if we can hold it, that Truth shall set us free.

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

(Continued From Page 3.)

perlences and evaluate them in the light of spiritual living. Many get their ideas of what a worthwhile day should be from their experiences in these two services.

There was a wonderful value in the interpretations given by the young people who led these services. They helped their other young people to see the value of Christian living. There was no overawing of adults to interfere with the young people getting the full import of these spiritual quiet times.

They were periods of "unforgettable moments," the memory of which will be a buckler to faith when doubts assail. Our Assembly was fortunate in its services this year and we feel that we have reaped a rich reward from them.

ONE OF THE BEST RESULTS OF THE ASSEMBLY

Pascagoula, Miss., July 12, 1932.

Rev. John C. Chambers,
304 Millsaps Building,
Jackson, Miss.

Dear Sir—I wish to notify you that on Friday, June 24, the Young People of Kreole, Escatawpa, Pascagoula, Mount Pleasant and Moss Point met at Pascagoula Church to organize a Young People's Union for this part of Jackson county, which they did very satisfactorily.

This past week the first regular meeting was held in Moss Point with 66 present. The theme for the worship program for this meeting was, "The Spirit of Christ in Methodism." The young people seemed very eager to work and enthusiastic over the Union. Some came in a school truck and seemed to enjoy coming and going very much.

It was agreed upon to have "A Christian Culture Training Institute" the latter part of August. The two classes are to be on the "Book of Luke," by Rev. G. P. McKeown and the "Organization of the Young People's Division in the Local Church," by Rev. J. L. Carter.

The officers elected were: Doris Elder, Moss Point, president; Marvin L. Davis, Mt. Pleasant Church, R. F. D. A., Ocean Springs, Miss., vice-president; Emma Lou Ladner, Pascagoula, secretary; Marshall Carter, Kreole, treasurer; Lucille White, Pascagoula, chairman of worship committee; Mary Alice Overstreet, Pascagoula, chairman of recreation committee.

Sincerely,

EMMA LOU LADNER, Sec.

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CRANDALL YOUNG PEOPLE'S MEETING

A short while back it was reported that a Young People's Division had been organized at Crandall, Miss., and in case you do not know it, this is just another wide awake organization within the Meridian district.

Mary Cameron, newly-elected assistant district secretary, met with this fine group of young people on Sunday, June 12, at 6 o'clock p. m. The purpose of the meeting was to give to the group and its counselor the information that they needed to get started off "in high."

This Crandall organization seems to be made up of a wide awake group of young people, who are very much interested. There were about thirty or thirty-five present at this meeting. It was certainly an inspiration to be with them.

After the information concerning organization and working of the division was given, brief statements were made concerning the Young People's Assembly, which had just come to a close. The new conference officers were announced, and the group was urged to begin now to arrange to send one or more delegates to the Assembly next year. They were also urged to make some kind of pledge to the Mission Special, notifying Mr. H. T. Newell, conference treasurer, concerning its amount. It was explained that the Fourth Sunday morning collection from the young people's classes would count toward our special if Rev. J. C. Chambers were notified how much of the collection came from those classes.

At the close of the meeting the group was taught the Epworth League benediction and urged to use it at the close of their Sunday evening meeting. The Crandall young people certainly deserve commendation for the enthusiasm with which they have begun.

WHAT CHRIST HAS MEANT TO ME

Testimonial of a Delegate

I am glad that I have an opportunity to tell you young people about my Savior.

It was two years ago at the Young People's Assembly that I was converted. That night stands out as the happiest of my life, for that night I found joy and peace.

I have been reared by a Christian mother. I have been an active worker in the church, Sunday school, and the Epworth League; yet I was not saved. I worked because it seemed more of a duty and a habit.

After my conversion I found that I had a hard road to travel. I had even greater temptations to face than before, but I prayed constantly and kept near to Jesus Christ and asked His help.

After I left Whitworth College I went to visit a girl friend in a city not far away. She was not a Christian girl and I knew it would not be easy to tell her of my conversion. She listened while I told my story and when I had finished she told me about the dance she had planned for that night. She asked me what I intended doing. Of course, I refused to go, but I was not prepared for the outburst of temper that followed. She insulted me, telling me I was a fool to believe in such things as Christianity taught. The result was that I left her home that night before the dance and visited my uncle who lived two miles in the country. I have never seen or heard from the girl since.

When I reached home everyone knew of my conversion. They besieged me with invitations to dances and bridge parties. They made fun of my religion, but thank God, I stuck through it all and now they try to help me and I try to help them.

Am I sorry? No, I'm not sorry. I wouldn't change back to the un-Christian girl for anything in this world.

Jesus Christ died for me. I want to live for Him.

Remember me and pray for me, as I live the motto,
"All for Christ."

Always a worker,
VIRGINIA HARE.

Scooba, Miss.

(Continued on Last Page)

QUARTERLY CONFERENCES
LOUISIANA CONFERENCE

New Orleans Dist.—Fourth Round
Morgan City, Sept. 4.

Parker Memorial, Sept. 11, a.m.; Sept. 7.

Epworth, Sept. 11, p.m.; Oct. 19.
Carrollton Avenue, Sept. 18, a.m.; Oct. 26.

Felicity, Sept. 18, p.m.; Nov. 2.
Donaldsonville, at Donaldsonville, Sept. 26.

Houma and French Mission, at Houma, Oct. 2.

Algiers, Oct. 9, a.m.; Sept. 14.
McDonoghville, Oct. 9, p.m.; Oct. 3.

First Church, Oct. 16, a.m.; Sept. 21.
Louisiana Avenue, Oct. 16, p.m.; Nov. 9.

Rayne Memorial, Oct. 23, a.m.; Nov. 1.
St. Mark's, Oct. 23, p.m.

Second Church, Oct. 30, a.m.; Nov. 16.
Chalmette and Gentilly, at Gentilly, Oct. 30, a.m.; Oct. 27.

St. Martinville, Nov. 6, a.m.
Franklin, Nov. 6, p.m.

Slidell, Nov. 13, a.m.
Covington, at Covington, Nov. 13, p.m.

It is hoped that the stewards will begin early to raise in full the salaries of the preachers and also that the preachers and people will seek diligently to bring up the benevolent claims.
W. L. DOSS, JR., P. E.

Bills have been sent to more than 2,000 subscribers whose subscriptions are past due. These subscribers have it in their power to save the Advocate. If all would forward their remittance today, all talk of "enforced suspension" would be forgotten. Will you do your part?

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

SILAS ALFRED ALEXANDER was born February 20, 1856, at Waskom, Texas, the ninth of twelve children, being the son of S. G. and Nancey Thomson Alexander, and died July 3, 1932, in Minden, La., in the 76th year of his life.

He joined the M. E. Church, South, in early life, and at the age of 16 was gloriously converted and ever afterwards dated his Christian experience from that hour.

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In 1879 he was married to Miss Mary Delila Timmins at Arleston, Texas. She was called by death in 1889, leaving two fine sons, one becoming a physician, Dr. Silas Youree Alexander, the other, Howell Calhoun Alexander, a lawyer of note. Both of these sons passed away some years ago.

He was married to Miss Leila Simpson, of Greenwood, La., in October, 1894, and there followed 38 years of supreme happiness. Brother Alexander was prominent in all social and civic matters, served on the police jury, and took part in all church affairs. He was the preachers' friend and was a steward for over 40 years in the Greenwood church where he had made his home for nearly forty-five years.

He was stricken in the Minden church Sunday night, July 3, after he had attended Sunday school in Greenwood, and the services at Bethany, driving over with his wife to spend the Fourth of July with the family of Dr. Lutz. His death from heart failure followed in a short time.

His remains were removed to Greenwood where the funeral was held in the Greenwood Methodist church he loved so well. About ten ministers were present of the Conference—Drs. Lutz, Carley, Drake, Holmes, besides the pastor taking part. At the grave in Greenwood the Masons performed their beautiful service. He was a Mason of long standing and had reached the exalted degree of the Shrine.

Brother Alexander was a useful man, and I pray that God may raise up others to follow in his steps.

H. S. JOHNS, Pastor.

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LOUISIANA CONFERENCE YOUNG PEOPLE'S ASSEMBLY

(Continued From Page 2.)

great demand, as everyone was interested in hearing about her work at the Centro and also very anxious for her advice in their own problems. Her glorious Christian character was indeed a blessing.

Julia had with her the assistant pastor of the Methodist church in Matanzas, Rev. M. Boudet. Although he could not speak English, his friendliness and devout Christian spirit won for him the friendship of all the young people and helped bring home to us the importance of our Missions. With Julia acting as his interpreter his messages to us were both inspiring and fascinating, but oft times an interpreter was unnecessary, as we were all of one mind and spirit in Christ, and the very atmosphere interpreted our feelings in different tongues.

Our Assembly was greatly helped by the presence of two of our Central office staff from Nashville. Rev. Walter Towner, who is the secretary of the Young People's Division, was of great assistance in helping us solve local problems in our own young people's departments. His direction in showing how to carry out the new plan of organization, in getting our departments organized, and his glowing character and help were much enjoyed by every person at the Assembly.

Dr. D. L. Mumpower was a joy to everyone. His ready wit, Christian fellowship and guidance were unsurpassed. Though he used to be of

the staff for the adults he was of great value in helping and directing the young adults in their plan of organization.

For three years it has been a delight to have Mr. James V. Reid, of Fort Worth as director of our music and singing. He is always full of pep, music, new songs—both sacred and jolly—and his companionship to many of the young people and guidance in their life problems are indeed blessings.

One of our New Orleans girls, Yuki Hinata, was indeed an inspiration. Yuki is a precious Japanese girl whose cheery smile and consecrated life is a joyous privilege to see and know. She is a New Orleans girl, but spent the last two years at Whitworth College in Mississippi, where she graduated with high honors this year.

We are indeed thankful for all of our leaders, and especially for these visiting friends who so beautifully helped our young people.

MY IMPRESSIONS OF THE 1932 HI-ASSEMBLY

By Edith Cox, Jonesboro

I was privileged to attend only the Hi-Assembly this year and it was indeed a beautiful week of Christian fellowship training, and recreation. Beyond a doubt, Christ was present in all the splendor of his love. I have found it hard to fight the world and its pleasures in trying to live "All for Christ," but oh! the encouragement that I got at Assembly this year when I saw approximately one-hundred and thirty young people pledge their allegiance to the Cross and voice their desire to seek first the Kingdom of God in school, play, at home, with associates, in their vocations and service.

I have attended three assemblies and each year the Master moved in His mysterious way and strangely warmed many hearts as a result of sincere consecration. Many of those who felt His divine presence had never met Him face to face before, but He meant so much more to those in whom He had lighted a candle at an earlier date and they had allowed the flame to grow dim.

I truly love Assembly and my prayer is that I may attend both of them next year.

EDITH COX,
Hi President.WHAT I EXPECTED AT THE ASSEMBLY—AND WHAT I GOT
(A Boy's Confession)

By Wm. Culppeper, Alexandria

This was my first year at Mansfield and I hardly knew what to expect, but I couldn't visualize myself having a good time at a place so much like school as I thought an Assembly to be.

Gee! What a change came over my thinking after I got there. The very first meal convinced me that I wasn't going to lose weight, the general spirit of friendliness and congeniality made me feel like a member of one great big family, and the teachers were of such unquestionable ability that the classes were the most cherished part of the day.

To make a long story short, Mansfield was the greatest experience of my life and I intend to go back next year if I have to hike there and work my way through.

ASSEMBLY NUMBER OF
ADVOCATE

By Miss Elizabeth Langford Ex-Field Secretary

To publish an Assembly Number of the Advocate has been a desire of mine for several years. We heartily thank the editor, Rev. D. B. Raulins, for affording us this opportunity this year.

It is always difficult to tell about



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the greater experiences of one's life and to give to the readers of the Advocate an insight into our Assembly Days at Mansfield is even more difficult.

In order that they may speak for themselves we have asked several persons to tell of "their impressions" of certain phases of the 1932 Assemblies. They voice the feelings and sentiments of hundreds of young people and Christian leaders who have enjoyed the same rich experiences.

It is not always an easy task to build and conduct a program of Christian education for several hundred young people to enjoy and benefit by, but with the united co-operation of such a group of instructors and helpers as we were privileged to have this summer the task was a pleasant one for the program committee, the dean and the executive staff.

Again we say, "Thank you," to every individual who had a part in making our 1932 Assemblies a glorious success and a never-to-be-forgotten experience for each one who attended. It is impossible to list here the names of those instructors and leaders who gave of their time and effort to guide the Christian thinking of the youth of our church.

With the closing of the 1932 Assemblies, a new year started for our young people within the Conference. Officers who had served faithfully for five years stepped out of the executive chair and new officers took their places. Since it was my pleasure to work with those retiring officers for their full time of office, I felt a peculiar pang, as did they, as we passed our rich heritage on to others. We have selected a competent, consecrated group to represent the youth of our church and we challenge them to hold high the Cross of our Master as they lead others in living "All for Christ."

Personally, I thank God for these years of rich experiences and incomparable opportunities of service, for the countless friends I have made, for the untiring co-operation of all who worked with me, and for Jesus himself, who made it possible for me to serve Him as a disciple of today. May God's blessings be upon the youth of our church, is my prayer.

Your Ex-Field Secretary,
ELIZABETH LANGFORD.

Send In your subscription to the New Orleans Christian Advocate. It means a great deal to us, and will prove a benefit to you.

Alexandria Dist.—Thrd Round
Part 2

Alco, Aug. 21, 11 a. m.

Alexandria, Aug. 21, 8 p. m.

Melder, at Zion, Aug. 28, 11 a. m.

Boyce, Aug. 28, 8 p. m.

Natchitoches, Aug. 29, 8 p. m.

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MISSISSIPPI CONFERENCE METH- ODIST YOUNG PEOPLES' ASSEMBLY

(Continued from Page 6)

Eleventh Annual Assembly

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The atmosphere was filled with the Assembly spirit, Monday, June 7, as the delegates from the seven districts set feet once again on the "Dear Ole Whitworth College Campus," with all its splendor and beauty, which in the last twelve years has never failed to provide the many things for a successful assembly.

Shortly afterwards the happy band marched into Enoch's Hall, where we found out "Who Was Who, and What Was What"; and last, but not least, where we got our hunger satisfied. At this place we learned to know men by their noises and reactions, which we found coming out of clubs and societies, such as, "Barn Yard Club," and "Over River Bearing Society." In these two organizations we found a "rooster, mule, campbell, and a goat; which carried out a typical barnyard.

Then sounded the bell and everyone was in their classrooms, seeking knowledge for a better view and a longer stride for carrying on God's work. The following are the requirements for securing a certificate which at the close of the study course found each one having earned two credits on the winning of a Christian Culture Diploma:

1. A student shall be required to do satisfactory work in order to earn credit. Satisfactory work means attendance, participation, satisfactory completion of assignments, notes and such other work as may be required.

2. Attend all sessions.

3. A one-day absence with a written excuse satisfactory to the teacher or faculty may be made up by meeting special assignments.

4. Credits of two units may be earned at the assembly.

5. Christian culture courses are for young people sixteen through twenty-three, district secretaries of young people's work, and like officials, may be listed in classes as non-credited pupils.

Seats were occupied in Mary Lampkin Auditorium and our president sounded the gavel, which brought to the minds of all that our business session had begun. No other than our Rev. Willard Leggett, Jr., a highly esteemed leader among men, could have presided more efficiently and justly. Immediately came the following report on resolutions:

We, your committee on resolutions, wish to submit the following resolutions for your acceptance:



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Be it resolved by the members of the Mississippi Conference Methodist Young Peoples' Assembly;

First, That we hereby express our appreciation for the splendid work done by Miss Grace Lewis and Miss Ruth Ware in advertising and promoting the assembly.

Second, That we thank the authorities of Whitworth College for their kindness in giving us the use of the facilities of the college and for their solicitations for our comfort;

Third, That we thank Miss Calendar and her corps of workers for the delicious meals that they have so well served us;

Fourth, That we express deep appreciation to the conference officers, Bro. Leggett, Mrs. Burnett, Miss Ware, Mr. Newell, Miss Campbell, Mr. Hawkins, and the executive secretary, Bro. Chambers, for the work they have done in our behalf and for the splendid program they have provided for us;

Fifth, That we express our love and appreciation to the members of the faculty for the inspiration and knowledge they have imparted to us in our classes;

Sixth, That we thank Ma and Pa Hawkins and the assistant hostesses for the love and patience they have shown in taking care of us during the assembly;

Seventh, That we express our appreciation to Dr. J. A. Smith for the great inspirations and spiritual and mental food he has given us in his addresses during the platform hour;

Eighth, That we thank Mr. A. L. Gilmore for his pep and enthusiasm in leading our recreational and song services;

Ninth, That we thank Mrs. Barnett and Miss Phillips for the beautiful morning watch and vesper services they have provided for us;

Tenth, That we express our love and thanks to the various district secretaries for the hard work and untiring interests they have put forth in their work during the year and in leading the districts here at the assembly;

Eleventh, That we thank Hoffman's for their kindness and courtesy to us in giving us the lovely treat and such cheerful service;

Twelfth, That we thank Dr. Winfield for giving us a new cup for competition;

Thirteenth, That we thank Charles Shoots for his untiring efforts in ringing the bell on the exact time, and,

Fourteenth, That we go on record as a group as being in favor of the enforcement of the Eighteenth Amendment, lending it our moral, spiritual, and personal support.

Respectfully submitted,
HUEBERTIS EVANS, Chairman;
ANN STEVENS LEWIS,
LOUISE COWEN.

Presented to the body at this time were the nominees for election of officers. The following were nominees presented by the nominating committee and all were unanimously elected:

Conference director, Rev. J. B. Cain, Forest; President, J. Willard Leggett, Jr., Clinton; vice-president, Ann S. Lewis, Canton; secretary, Ruth Ware, Hattiesburg; treasurer, Harvey T. Newell, Jr., Jackson; life serv. supt., Ethel Campbell, Jackson; dean, women, Mrs. W. D. Hawkins, Meridian; dean, men and assembly, W. D. Hawkins, Meridian; publicity agent, Huebertis Evans, Decatur.

"The fight is on" for the recreational trophy which was presented to the winning district in athletics. We were led in the peppiest way by our happy leader, A. L. Gilmore, of Jackson, which it seems now, let Meridian district get too enthused, thereby winning the trophy. But let it be, "On, Meridian! On, Meridian!" For we glory in your having won over us.

Never has a group of people listened to a more inspiring chain of lectures than were given by our good friend and pastor, Rev. J. A. Smith, of Jack-

SPECIAL OFFER TO NEW SUBSCRIBERS

The Publishing Committee, anxious to have the Advocate go into every Methodist home in the three patronizing Conferences, authorized us to make the following offer:

The Advocate will be sent to any address in the United States the balance of this year to new subscribers for only 50 Cents

Let every pastor take advantage of this exceptional offer and see that every Methodist is given an opportunity to subscribe to his Church paper.

A day of great issues is upon us. Prohibition's battles must be refought. We are undergoing the birthpangs of a greater day. Help us fight your battles by increasing the circle of readers to your Conference organ.

ADVOCATE THE ADVOCATE

son. Never has youth's heart and soul throbbed with richer blessings than did we at the platform hour.

Time comes when we must go home, only too soon though, for in every happy heart returning home there is an equal amount of sadness which every one feels when he must say to his good assembly friends—Goodby!

Another successful assembly has gone back in the pages of history with youth's face turned toward a greater assembly in the year of 1933.

HUEBERTIS EVANS, Pub. Agt.

RESOLUTIONS ADOPTED BY THE METHODIST YOUNG PEOPLE'S ASSEMBLY

Resolved, That we, the Methodist Young People's Assembly, in its 1932 session, go on record favoring the 18th Amendment; and, further, We would urge a stricter enforcement of the Volstead Act; and further we pledge ourselves to keep the prohibition laws and will urge all others to do so.

CHARLES SCHULTZ,
JOHN CHAMBERS,
MARGARET BIGGS.

These resolutions came before the Assembly from a class taught by Rev. R. H. Clegg on "Prohibition."

KEEPING YOUR BABY HEALTHY AND HAPPY

Unless correct, approved methods of care and feeding are followed regularly, mothers are likely to spend many anxious days when the tiny baby grows weaker and thinner instead of showing the normal increase in weight and happy disposition which are characteristic of a healthy child. What a glorious moment when these troubled mothers find the help and advice that starts the youngster on the road to sturdy growth! And the best part is that there is nothing particularly difficult about caring for the baby properly. It is only necessary to follow a few simple rules covering diet, clothing, bathing, sleep, fresh air, sunshine, exercise, etc. Every mother is anxious to give her baby the best possible start, and it is merely a matter of knowing the correct thing to do, and how to do it.

All mothers who are readers of this magazine can secure, entirely free of charge, a valuable and interesting little book giving complete and practical information on every phase of baby care and feeding. A most interesting part of this book—and a most important part, too—was written, not by the author, but by mothers themselves.



TIRED EYES
After a hard day's work,
refresh your eyes with
**DICKEY'S OLD RELIABLE
EYE WASH**
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

As you turn the pages you will find, from time to time, the photographs of happy, healthy babies. Beneath each picture is a letter from the child's mother—a letter that will go straight to the heart of every other mother.

Since this helpful, 80-page booklet is available without cost, every mother should immediately secure a copy. It may save a great deal of unnecessary anxiety, and may result in a far better start in life for the baby.

For a free copy of "Baby's Welfare," write The Borden Company, Department JX-10, 350 Madison Ave., New York City.—Adv.

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Touchy... irritable! Everything upsets her. She needs Lydia E. Pinkham's Vegetable Compound to soothe her nerves and build up her health by its tonic action.

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If you suffer with attacks of Asthma so terrible you choke and gasp for breath, if Hay Fever keeps you sneezing and snuffing while your eyes water and nose discharges continuously, don't fail to send at once to the Frontier Asthma Co. for a free trial of a remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a life-time and tried everything you could learn of without relief, even if you are utterly discouraged, do not abandon hope but send today for this free trial. It will cost you nothing. Address Frontier Asthma Co. 415-M Frontier Bldg., 462 Niagara St., Buffalo, N. Y.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4039.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 25, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

NINETEEN NEUTRAL American nations let squabbling Bolivia and Paraguay know that they would not recognize any territorial gains obtained by force of arms. Whatever else may be happening in the world that is an announcement of stupendous importance. It means, however many differences may arise among nations and whatever of war or threats of war may come, we are living in a new day. However loath many of us may be to accept the situation, war has been outlawed not only by a pact agreed to and signed by sixty-four nations, but, at least in a measure, by the moral conscience of mankind. During these days when so much is arising to spread gloom over our minds let us call to mind such moral achievements as this.

* * *

JAPAN, SOMEWHAT BELATED in her imperial ambitions, finds herself in conflict with this new type of international relationship. She was forced, though, to recognize it both in her war with China and in her Manchurian policy. If she insists upon expansion of territory by force of arms she will find a large part of the world out of sympathy with her, and she will find war robbed of its romance. It will be just the bloody and brainless butchery that war is without any feature of redeeming glory. Japan may bolt the League of Nations and Peace Pact, but there will be few if any to follow her. She heads towards moral isolation.

In his recent address Secretary Stimson reiterated the American stand on expansion by force. Perhaps some of the signatories to the Pact have taken it as a "gesture," but Mr. Stimson insists that we are serious about the matter. Japan finds little comfort in the address because she finds herself, at this time, out of harmony with the spirit and purpose of the Pact.

* * *

JUST WHY SHOULD not the State of Louisiana get its Prohibition forces together and adopt some unified method of attack? There are several organizations in the state that might pool their plans and unite their forces. It is no time for scattered forces or a scattered policy. This is what Mississippi is doing. A committee of 100 citizens interested in Prohibition, drawn from all the active prohibition organizations over the state, has been formed. The announced purpose is "for the co-operation and co-ordination of programs and coalition of efforts of the dry forces of Mississippi." Organizations represented are the Anti-Saloon League, W. C. T. U., Woman's Democratic Law Enforcement League, Allied Forces, Congress of Parent-Teachers, and other clubs and societies interested in prohibition.

"THERE IS NO GROUP, no matter what its origins, that can be allowed either to violate the laws of this city or to intimidate the government," President Hoover is quoted as saying with reference to the Bonus Expeditionary Force about the time it began to evacuate the city of Washington. Much has been said pro and con with reference to the President's handling of the matter. Perhaps no one envied him the delicate task. So far as we are concerned the above statement of Mr. Hoover is not far wrong. It covers a great deal of ground, but had immediate application to the Bonus Army.

But regardless of our attitude toward the President's disposal of the situation we might pause long enough to go about the matter sufficiently to make it the occasion for national self-examination. Our problem is not solved when, by the strong arm of the law, we send the Bonus Army on its way. We must face the issue underlying the presence of the veterans in Washington. That group of a few thousand represents the ten millions unemployed in our country. It is something more than a veterans' problem. And it is as much the business of the Church to be concerned about those underlying conditions as it is of statesmen, economists and business men.

* * *

PROFESSOR AUGUSTE PICCARD recently ascended ten miles into the air to see about the "stratosphere." The object of the ascent, so it is reported, was to discover whether or not the universe is dying or immortal. So far the findings are of doubtful value and importance. At that altitude the professor said that little could be seen of the earth except a lake or two. All else was hazy.

Well, we of the Church, of course, are interested in what the scientists are driving at. We welcome their discoveries that tend to make the world better. Our interest, however, is mainly at the point of the moral and spiritual. Once in the history of the Church men thought it advisable to ascend into the "stratosphere" and get as far away from the world as possible. And there is something to be said for this in the way of acquiring perspective, but as to discovering a great deal of value about the moral universe there is considerable doubt. We are learning that our world is both dying and immortal. But if decay is to be arrested and the lifegiving forces are to be released, instead of getting away from it we are going to have to get close to it with a faith that does not shirk and a courage that will not fail.

PENDING THE LARGER AWAKENING of our people to their privileges and responsibilities as citizens, and to their place in our economic system, we propose the preparation of two Primers or Catechisms on those two phases of our communal life. No man can any longer be much of a Christian and ignore these community responsibilities. They are essential to our country's wellbeing, and, therefore, must not be foreign to any of us.

But we common people do not know very much about these things. We do not know whither things are going, and how can we know the way? We are the victims of party cries, slogans and labels. And when we try to study up on things we find that we cannot cut through the brush of the technical terms used. It all seems to have been written by experts for experts and not for ordinary God-fearing citizens. And what we learned in school we have forgotten because we thought that was just to be "passed" like some other things on the way to a diploma.

So let some man, or men, prepare for us some Primers or Catechisms on Government and Economics, simplifying the statements of essential facts and principles, and let us spread them broadcast. The Reformers felt that the success of the Evangelical faith depended upon getting the Bible into such language that even a ploughboy could understand, and out to the last man. They were right. Now let us do that same thing about these other matters that have become so prominent in our day, that we may be intelligent and effective Christian citizens.

* * *

MISS MARY ELIZABETH FINERTY, aged 87 years, died the other day in New Orleans. She had taught school for 53 years. In the report it was stated that many of her former students are now numbered among the city's most successful business and professional men. Former pupils were her pallbearers. "Her pupils always were boys," is an interesting statement in the report. You know it takes men to manage boys, but Miss Finerty and many other women have been foolish enough to try it—and succeed at it. It doesn't take brute force and the breaking of a boy's will to make a man of him. The mothers of men have gone about as far as anyone in making the manhood of this, and the other countries. And however much this stronger male sex may regret it, if it continues to be done it is going to take mothers and women school teachers. And the greatest compensation that can come to a mother or teacher is the realiza-

(Continued on Page 7)

OUR CHURCH LEADERS AND REPEAL

(Address of M. T. Plyler, of the North Carolina Christian Advocate, Greensboro, N. C., at the meeting of the presiding elders of Southern Methodism at Lake Jualuska, August 11, 1932, published by request of the meeting.)

Repeal of the Eighteenth Amendment is a major issue in American politics. This discussion is from the viewpoint of North Carolina, though not limited to this state. The people of the entire nation must once more deal with this economic and moral issue which has been forced into politics. There is no escape.

1. Facts To Be Faced

A nation-wide effort is on for repeal. It has been written in political platforms and championed by national and local candidates for public office. A nation-wide political organization, backed by money and brains, is set for repeal. A candidate for President and numerous candidates for the House and the Senate are campaigning on the platform for repeal. The press urges it day by day and soon this will be the demand made by thousands on the stump. A slogan already heard here in North Carolina is, "The election of the entire ticket from President to constable." These are facts that no one would dare to dispute.

I insist that this effort for repeal is nation-wide and in the open. Just as insistently do I urge that these facts should be told from every pulpit, in every school house, on every village green, and by every fireside to the fathers and mothers of this land that they may know the peril of this present hour. The liquor crowd of this land have determined to restore the rum traffic in America. They promise that the barroom shall not return; but that is only one of the many efforts to deceive the people.

2. Efforts to Mislead Are in Evidence Already

To start with here in North Carolina, the soft pedal is put on repeal. Stress is laid on other issues. This is a dishonest effort to fool the folks in the face of the open avowal of the candidates themselves. These North Carolina candidates know that for the wets to win in the state will be taken as a mandate from the people to their representatives in Washington and in Raleigh to do all they can to repeal the national and the state enactments against liquor. So do the newspapers and the men on the stump.

Yet they insist that people who are opposed to liquor and in favor of prohibition should keep their mouths shut because there is not much danger of repeal anyway. Such deliberate deceivers; they will prove to be traitors to many of our best people. The business men, the educators, the social workers and the preachers put liquor out of North Carolina after a hundred years of effort, which culminated in one of our greatest campaigns in 1908. Now the effort is to soft pedal it back into the state.

No cotton mill men say they want saloons by their cotton mills, no tobacco manufacturers want beer shops in their towns, no teachers want barrooms hard by their school houses, no fathers and mothers are calling for dispensaries in easy reach of their homes. They know that more liquor would be a curse in the mills, in the marts of trade, and in every other line of life. This present effort is set to mislead a people most of whom know that red liquor or malt liquor would be a curse to the people of this land. It has been tried and proven in country and in town; the mark of Cain is on it. Woe be a people betrayed by their leaders!

3. How Are We to Meet the Present Situation?

(a) We should begin at once to preach against the curse of liquor as disclosed in the Bible and in the life of our people. Is there a preacher in this group that has preached a red hot sermon against liquor since national prohibition?

(b) The young people do not know from observation the ravages of drink thirty and forty years ago. They should be gathered in groups large and small, in which stirring songs, earnest prayers and informing addresses make up the program. There should be community efforts including all churches as far as possible.

(c) Mass meetings should be arranged of all elements of the people in country and in town to face up on the present situation. Keep politicians and partisan politics out of these; give the women a big place, especially the mothers. These are in the interest of generations unborn and for the welfare of all the people. Tremble not at the threats of the demagogue and fear not agitation—moral issues always thrive on this. Pray that there may be raised up a few men awfully conscious of God and filled with moral indignation whenever respectable sinners in the pews and on the official boards take charge of the church. God

could use Isaiah, the court preacher; Amos, the preacher of righteousness; Micah, who plead for the poor; and Elijah, who could call down fire.

Be it far from me to advise elders or even to suggest plans. Somehow when the fire begins to burn in the bones and to blaze in the heart a way is found. Leaders should lead; men of God should rely on God and not fear the face of man.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

There comes to my mind, in these times of opportunity, a sentence from an address I read some years ago, "We need men, men who are too honest to steal, men who are too truthful to lie, too brave to falter, and in whose souls the current of everlasting life runs strong, swift and deep." "Having done all things, stand." Courage, conviction, undaunted faith are the things that make for peace and righteousness. Not so much conformity to law as a mere external guide of conduct, but obedience and observance of an inner law—"the law of the spirit of life that makes us free from the law of sin and death. And withal expressions of this informing power or guide in action. Wonderful old spiritual warrior was St. Paul. When things got at their worst, he was at his best. His courage ever rose with danger. Those heartening, death-defying, immortal sayings of his, like stars in an ebony sky, shine brightest in the darkness. In the storm, he knew that above the raging seas and wrathful winds God's sun was shining in a sky of deepest blue. In its march across the dome of cerulean azure, the sun moved onward, like the Father's promises, all steadfast, secure and undisturbed. And he could trust these promises because he had tried them. "My kingdom for a horse," cried Richmond overthrown on the battlefield. Christ's kingdom needs more than horses, more than material help; it needs men who know their day and generation, and dare to stand with it, and for it, with a dauntless purpose and a deathless passion to do and dare. In whom "the elements are so mixed that Nature can stand up and say to all the world, 'Here is a man.'" Such a man or such men will win as they have ever won. Courage, manliness, integrity, these sterling qualities never fail in the end.

* * *

Mother Earth is a generous, kindly old lady. From her procreant breast she has nourished her children through the weary centuries. And given half a chance she will continue so to do. We live on the earth, of the earth, by the earth, and the closer we get to its life-giving, life-yielding sod the securer is our life tenure. An artificial, unnatural economic and social system brings want and poverty to thousands. "Things get out of balance, the sense of proper proportion is ignored and violated, ergo, suffering ensues. Men and women crowd the cities many of whom have toiled in office, store or factory so long they have lost the beauty and strength that comes with the rustling of the cornfield or the glorious glint of the autumnal wheat. Poor folks! They don't know how to farm, or garden, and never caught the vigor of incense-breathing morn coming sweet and fresh from dewy pastures and verdant hillsides. And now from the slave pens of the moiling, toiling cities the old mother is calling back to her erring children, "Come home." Here instead of garish lights from thousands of incandescent bulbs you will see sunlight and the silvery rays from moon and stars. Instead of blaring radios, you may hear the murmur of brooks and all the minstrelsy of field and forest. The glory, beauty, meaning and worth of life lies in its making, and its formative power is lost in the multiplied voices and calls of the city. Every tiny blade of grass springing from the bosom of Mother Earth points upward, starward, heavenward. Nature, what is Nature but God manifest in his works, speaking in a thousand voices, seen in a thousand forms.

* * *

And Mr. Citizen, since this question has assumed such gigantic proportions, with some twenty million and more as debaters, I wish to point out to our large constituency the untold losses our country has sustained by the enactment and maintenance of Prohibition and prohibitory laws against the manufacture and sale of intoxicating liquors.

First, I note the loss of the old-time drunkard known as the sot, the soak, the toper and various other appellations. His presence with his swollen discolored countenance, bleary eyes, trembling limbs and frequently incoherent speech no longer adorns the streets and byways of our cities and villages. I no longer have the privilege of gathering up his recumbent figure from some vacant

lot or square and with assistance of other humane citizens bear his sodden form homeward to be met by a scared and hysterical woman, the wife of his bosom and bottle.

A sad loss to society. I no longer have the opportunity of exercising my humane feelings for this fallen brother. It has been years since I saw such a one.

Second, I note the loss of the beautiful saloon with its enticing rows of bottled beverages, its marble counter, its Venuses clad in sprays and diaphanous gauze on the walls, its beveled mirrors, and, pardon me, its smell, and the watchful waiting crowd on hand, ready to line up at the bar on invitation. Sad loss to our social system. Our men, husbands, fathers, brothers can no longer gather therein, and spend the night in liquid fellowship and then in the wee sma' hours, with uncertain step wend their winding way homeward. Then after a night of stupor to awaken with furred tongue, wabbling, shaken nerves, and racking headache. What a loss to manliness and vigor; oh, no, I am wrong, come along, boys, the wets are here and gaining. Let's vote them all in again. In vino veritas, libertas, and jack-ass.

Third, I also mark the sad loss to our rural life in the passing of the cross road grocery or plantation store where liquid refreshments were dealt to the colored brother who foregathered there on Saturday afternoons, and were waited upon by members of the Caucasian race. The inestimable privilege of such service is a sad restriction of our liberties. And the clamor of this mixed mass of humanity of various shades is sadly missed from the countryside and its byways. Too bad that those practices have passed away. Prohibition has interfered with rights and liberties. I may recount more of our losses at another time. Sorrow at such losses should stir the heart of every true patriot.

LIFE

By Mrs. Will Marshall

Some are called to make a living,
And some to make a life;
Some to fight the battles,
And some to calm the strifes.

Oh! Life, how wonderful, how marvelous, how important and in the end how eternal. We might ask the question, "What is life anyway?" Life is a mystery, a problem, and a reality. A joy to some, a sorrow to others, but the one supreme mission is service. How careless life is used by some, especially our flaming youth, as they are spoken of. Still I have seen older people who never tried to use the golden moments of life for service for their Master or their fellowmen until it is too late, or their youthful days are spent. The first command with promise was that of long life in honoring our parents and then in honoring and obeying God's commands we have the promise of eternal life. Life in this world is short and fleeting at best, but it is the eternal life we should strive to obtain, not only for ourselves but to help our brother obtain it also. Life is a call to each of us to do some very personal service. Jesus taught that the one supreme mission of his kingdom was service and sacrifice. Life has many angles and there are many kinds of service, so many that each of us may have a part, even the least of us and hear the message, "Well done, for when I was hungry ye fed me, in prison and ye visited me, sick and ye administered unto me," and on down to the giving of a cup of water in His name. Life is a long road that has two ways for us to travel. We are placed in the center and can travel either way. One way leads up to God and heaven, the other way leads down to eternal punishment. And life is also a voyage across an unknown sea, but there is a worthy pilot, ready and willing to direct us if we will only trust him. He knows the sea, he knows all the dangerous places and will guide us aright if we place ourselves wholly in His care. He is all-wise, always ready and always very near when we trust and obey Him.

Jesus gave us the only perfect life when he said, "I am come that they may have life and that they might have it more abundantly." John 10:10.

There are many other worthy lives spoken of in the Bible; for instance, take Samuel, he was placed in the temple when a small child and he was ready to hear the call to service in his youth. His mother had placed him in the temple and had dedicated his life to God, so he was ready to hear the call. That one event should teach all parents to try to place their children where they could hear the call of the Master. Then we would not have so many wasted youthful lives and

broken-hearted parents. I am wondering if there are not many wayward boys and girls who are waiting for some Christian to come and tell them about Jesus and his love? Maybe sometimes if we would just put our arms around them and tell them we love them, too, we might be instrumental in changing their lives and saving their souls. We know that life is love too, for God is love and He gave his only begotten son for us because He loved us so; then we surely ought to love one another for love is of God.

Dear life I didn't ask for thee;
Thou wert something given me
By the heavenly Father free,
To last on through eternity.

Batesville, Miss.

LOVE.

By D. W. Heidelberg.

God is love, and in proportion as we are dominated by love we have God in our souls. Love makes us happy; the absence of love makes us unhappy. Love is developed by doing the things which God has commanded us to do; it is diminished by doing what he has commanded us not to do. It is developed by unselfishness, by kindness, by loving our enemies, returning them good for evil, by helping the poor and needy, visiting the sick, helping the widow and orphan, doing to others as we would have them do unto us. It is diminished by hatred, jealousy, envy, returning evil for evil, refusing to support the institutions of the Church and attend upon its ordinances, making money, the accumulation of wealth and making love of fame the chief objects of life. But for the absence of love the World War would not have been fought resulting in sixty millions of human beings, either losing their lives or becoming mental or physical wrecks; a number equal to forty of our states with a population equal to that of Mississippi; that made millions of wives widows and children orphans; in an expenditure of money equal to three hundred and thirty-seven billions of dollars, a sum sufficient to meet all of the appropriations of the United States Government from the fiscal year ending July 1st, 1929, for a period of ninety years, including amounts expended for war and naval purposes. By the time this debt is liquidated this war will have cost the United States alone one hundred billions of dollars, a sum equal to \$390.00 for every man, woman and child in the United States.

Love makes the domestic relation happy and enduring, does away with divorce and makes the honey-moon perpetual. Love makes the eye and the entire human countenance attractive and lovely to look upon. Hatred, or the absence of love, converts the sweet little babe, as the years go by, into a repulsive old man. It is love that enables one to endure affliction, and has enabled the Christian to shout the praises of the Almighty even while being consumed by the tortures of the flame. It was love for God that made Latimer hold out the hand, which was used in retracting his faith in Christianity, until it was consumed in the flame. It was love that enabled the martyr, Stephens, to pray for his enemies while he was being stoned to death by his enemies. It was love that enabled Christ while hanging on the cross to pray for his enemies while they reviled and mocked Him and placed a crown of thorns on Him, and pierced his hands, feet and side while nailing Him to the cross. It was hatred, or the absence of love in the soul, that made his enemies revile Him, put a crown of thorns on his brow and spit upon Him. It is love that can make old age happy after one has reached the allotted age of three-score and ten, and his hoary locks have been made white from the frosts of many winters. It is love that enables the Christian to pass through the valley of the shadow of death, without fear. It is love that causes the mother to cling to the wayward son while all others forsake him.

Shubuta, Miss.

McQUAID AND POMEROY

At 5 o'clock p. m., at the Keener Memorial Methodist Church, Baton Rouge, Miss Lillie Mae McQuaid, daughter of Mr. and Mrs. Eugene McQuaid, was married to Rev. George William Pomeroy, pastor of our church at Oakdale, La.

Miss McQuaid is a young lady of most excellent qualities having rendered highly efficient service in the Young People's Division of the church. Rev. Mr. Pomeroy, graduate of Centenary College, did his seminary work at the Divinity School of Yale University, and is one of the very promising young pastors in Louisiana.

REV. D. W. McLEAN

An Appreciation

By Rev. P. H. Fontaine

Daniel Webster McLean was born in Wilkinson county, Miss., November 23, 1852, and died at Leesville, La., May 13, 1932. "Prior to the Civil War he removed to East Feliciana parish. He was married to Miss Menidee C. McKnight, of Liberty, Miss., November 16, 1876; served in pastorate for short time, but his long and useful official relation to the church was as local preacher and Sunday school worker. He joined the church as a child and never knew anything but a pure life. Every testimony I ever heard of him while he lived or after he died expressed this fact. He was calm and unafraid in death as he had been throughout his life. He expressed the wish that God might hurry the end, though he did not wish to appear as one who complained. He was no weakling as he faced the shadows.

"Surviving him are the following: Mrs. Mary F. Bosarge, Daniel H. McLean, Miss Lucy L. McLean, Rev. Spence J. McLean, Thomas T. McLean, Rev. Charles E. McLean and Miss Iva M. McLean. Two sisters, Mrs. W. W. Paine, of Jackson, La., and Mrs. C. G. Allen, of Memphis, Tenn., also survive him."

The above quotation is from a letter from Rev. C. E. McLean, our pastor at Franklinton, La.

Brother "Web" McLean, as his friends addressed him, was one of the best men I ever knew and to know him was to love him, and I knew him well. He was a life member of the Louisiana Sunday School Association and was for twenty-five years superintendent of the Sunday school at Gurley, La.

His remains were buried beside those of his wife, who died in 1916, and his baby girl, at whose funeral I officiated twenty-six years ago, in the family plot on the old McLean farm, near Gurley, La.

REV. W. W. NELSON

By Rev. T. J. O'Neil

If the reader of Holy Writ were in search of a modern apostle to whom the words of David, "Mark the perfect man, and behold the upright; for the end of that man is peace," surely he would not extend his quest further than the person of Rev. William Walter Nelson, whose earthly tabernacle was dissolved to admit him to the House of Many Mansions in the City of God, March 20, 1932.

Brother Nelson was born of noble parentage, at Toccopola, Miss., December 25, 1882. Very early in life he acquired the habit of industry, and of close application to his studies, which proved to be to him a helpful asset all through his early life, for it made possible for him, a manual, and an intellectual training which otherwise would have been to him unknown.

On the first day of November, 1908, he was united in the bond of matrimony to Miss Clara McDonald, in which holy bond he was very happy for a quarter of a century, for she whom he chose for his life-companion proved to be a helpmate indeed, being in perfect sympathy with his work as a minister, and possessing those rare and admirable characteristics which made her a devoted and loving mother of his three children, Henry, William, and Walter, all of whom, with their mother continue on earth to mourn the loss of a kind father, and affectionate husband.

Brother Nelson was admitted on trial into the Mississippi Annual Conference at Brookhaven in December, 1909. He was ordained deacon by Bishop H. C. Morrison, at Hazlehurst, December 15, 1912, and was ordained elder, at Columbia, December 13, 1914, by Bishop Collins Denny.

He served the following charges: North Kemper Circuit, 1910-13; Pleasant Grove, 1914-1916; Scotland, 1817-1920; Foxworth, 1921; Adams, 1922-23; Georgetown, 1924-1926; Vancleave, 1927. At the session of the Mississippi Annual Conference held at Jackson, November 9-13, 1927, he was appointed by Bishop W. A. Candler to Montrose charge, but his health was so badly impaired he never went to Montrose, but asked for the superannuate relation, in which relation he continued until January, 1931, when he was restored to the effective rank of the ministry and appointed to Edwards charge. In November, 1931, he was moved from Edwards to Lauderdale and Electric Mills charge, where he served to the end of his earthly career.

As a gospel singer, he ranked high, and together with his brother-in-law, Rev. J. A. Wells, to whom he was as devoted as was Jonathan to David, he often charmed, and edified the district and Annual Conferences, and lured many into the Christian life.

Measured by human standards, he did not class as a great preacher, but he was thoroughly ortho-

dox in his life, and in his preaching. His sermons were well prepared, not only as to literary technique, but as to spiritual objective, and appeal, and with reference to the glory of God. One could not sit under the sound of the gospel as he sang it and preached it without experiencing a feeling that he was in the presence of the heavens and that his own spiritual life was enriched.

Soon after reaching Lauderdale, the scene of his final labors on earth, he was attacked by that dread disease, influenza, with which he wrestled intermittently till his body was so badly worn that he was conveyed from his parsonage home to Rush's Infirmary in Meridian, Miss., where he was given the best attention that medical skill and scientific nursing could devise, but disease tightened its grip, and the silver cord was loosed, and the golden bowl was broken, and the fragile tabernacle in which he had dwelt for well-nigh fifty years fell down, and the good man went to be with God.

That which was mortal of our brother was taken up by that prince of undertakers, Mr. James F. Webb, and tenderly prepared for burial, after which it was committed to Mr. P. C. Alexander, who showed his love for Brother Nelson, and his interest in the bereaved family, by driving from Bay Springs to Meridian in his own funeral coach to convey the body, complimentary, to Bay Springs, where it lay in state till Monday afternoon, March 21, 1932, when it was laid to rest beneath a bank of flowers in the Bay Springs Cemetery, the writer officiating, aided by Reverends W. M. Sullivan, J. W. Thompson, L. J. Suelgrove, and H. E. Raley.

The voice of a sweet singer in Israel and a prophet of good tidings is hushed in the silence of the grave for a time, but we are persuaded that beyond the dawning of the resurrection morning, it shall join with the heavenly choristers in singing the song of Moses and the Lamb, and with the four and twenty elders who give constant praise to Almighty God who reigns on his great white throne, made resplendent by the light of the never-setting sun.

MISSISSIPPI METHODIST ORPHANS HOME

By Rev. Jno. H. Sherard, Sr., Chairman Board of Directors

Under the strained financial conditions of our entire country there is no institution that is feeling the strain more distressingly than our Orphans' Home.

We now have approximately 195 children in the Home. Around 50 have come in and a like number have gone out during the year. Three thousand children have passed through the Home and good moral Christian homes have been found for two thousand of them.

You may see from this that we are doing a great and wonderful work for these destitute and homeless children. We are now receiving funds enough to pay current operating expenses. But the outstanding indebtedness of the Home amounting to the sum of \$165,000, a great part of which is long past due, has not only become a serious embarrassment to the Home, but is actually threatening the very existence of the Home and our work for these sacred charges of the Church.

Of the above amount, \$95,000 is bonded indebtedness on which interest coupons of \$5,750 is already in default. \$52,000 of the amount is in unsecured notes for borrowed money and is past due. And then about \$10,000 in open accounts with merchants in the city of Jackson that are long past due. These business men, having extended courtesy credit to the Home have been patient, but the long delay in the payment of these just obligations is jeopardizing the good name of the Church with these friends of the institution.

Fully sympathizing with our churches in their difficulties in this time of great stress, we are not asking for what the Home needs to relieve it of great embarrassment but only for the amount that is actually necessary to save the existence of the Home and our service to these helpless children. It will require \$25,000 to do this. The 150,000 Methodists of Mississippi must raise this amount of money to save our Home.

In order that you may know definitely your share of this obligation in love and service to our helpless orphans, your presiding elder is asked to work out the quota for each charge in his district. We ask this amount be raised during the month of September at the latest and the amount raised be sent to Mr. Fred McDonnell, Jackson, Miss., superintendent of the Home.

All employees of the Home have made great sacrifices in the matter of wages and salaries. The operating expenses of the Home have been reduced to the minimum.

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TERMS:

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Editorial

(Continued from Page 1)

tion that "their boys" have made good. That is pay enough, and most mothers and teachers have had to be content with not a great deal more than that. The greatest jobs in the world are still uncommercialized.

* * *

BRIAND, "Apostle of Peace," partner with Secretary Kellogg in framing the greatest international document of all history, was buried for awhile in a temporary grave. Later his body was removed to the little village of Normandy where it was laid to rest among the peasant people who loved him. Hardly had he been buried when idle and suspicious tongues at the capital began to wag. It was suggested that he had been delving into the state treasury and negotiating with foreign powers for his own gain. Over it all is written, "There has been found no substance to the suspicions that were whispered after the death of Briand." Briand was a man of simple tastes and quiet habits. He was a government minister for 25 years, eleven times premier. He was not wealthy. He died with the world indebted to him.

* * *

"INCHIN' ALONG" is the title of a song that our colored friends sing. Some sense to it, too. An inch is not much, but sometimes it is the difference in safety and destruction. A second isn't much; but that is the way we live. And while it is short it is often, these days, the difference in a peaceful life and a bloody car wreck in the ditch with doctor, hospital, undertaker and garage bills to pay; and tomorrows to meet with scars and sad memories till the sunset of life; all brought about by what happened in a second.

"Inchin' along." The important thing is not so much the length of the movement as the direction you are going and whether you are making your inch or not. Some are willing to make no progress unless they can make big gains. That's foolish. These are hard days? Yes, but we can make our inch until we can do better. And let's make it.

And don't forget the Rabbit and the Tortoise. ("Dryland terrapiu" in Mississippi). Mr. Rabbit was built for "60," "70," and "80." And that's what spoiled things. Mr. Cooter was built for the long road and the heavy pull. No speed demon. But he kept awake and, at it. And he passed under the rope with "victory" on his banner. We can do our best.

OUR WEEKLY PARTY

John C. Granbery left recently by steamer Del-mundo, Delta Line, for Rio de Janeiro, Brazil.

"I look forward for Thursday and the Advocate every week," said a young lady at St. Marks Hall, New Orleans.

Eleven members were added to the church at

Benton, Miss., under the preaching of Rev. Van Landrum, singing led by Mr. Yandell Swayze.

"Your paper is an inspiration. I have had it in my home for twenty years, and it is something new and enjoyable every week." Mrs. S. M. Clark, D'Lo, Miss.

Miss Nellie Mae Gowers, of Meridian, and Miss Leona Ann Simpson, of Coffeeville, are enjoying a visit with their former Whitworth friend, Miss Annie Laura Moore, of-Vaughan, Miss.

Rev. M. L. Lee, pastor at Eros, La., tells of a good meeting at Framtom Chapel under the leadership of Rev. Harvey Hysell. Crowds were large. There were eighteen added to the church.

So many folks have come to see us this week that we are afraid we shall not be able to make room on the front porch for them all this time. Your letters are very much appreciated.

An annex is being built to take care of an enlarged Sunday school at Rochelle, La., according to report from Rev. W. W. Perry, pastor. Why not prepare for spiritual enlargement all around?

The family of Rev. B. C. Taylor, pastor at Nat-chitoches, La., is taking vacation with parents and

ing reports were received from all departments. Dr. J. L. Neill is leading the forces here. Rev. Otto Porter, presiding elder, delivered a most encouraging message at the time. The local paper gave elaborate space to the meeting.

Mrs. R. J. Coker, 305 Monroe, St., Yazoo City, Miss., comes strong for the Advocate. "I would regret very much to see it discontinued," she says. She has been reading it since childhood. Well, we can keep it going. Watch us. It will take all of us, but that will make it all the more happy.

Listen in on this. "Brothers: Please find \$1.50 to renew my name on your mail book. I have been a constant buyer of your paper since 1866. I am nearly 89 years young. I want to continue with you while life shall last. J. W. Billington, Yazoo City, Miss." Now that is a record. An Advocate reader for 66 years.

A good letter from Dr. V. C. Curtis, presiding elder of the Columbus District, contains a paragraph of encouragement. Suppose we all pool our faith and courage and get back of the whole task of the Church at this time. These days are a kind of mirror in which we can look at ourselves. How do you show up?

A good report comes from Rev. E. W. Wedgeworth, our pastor at Porterville, Miss. He is having good meetings. In his letter were some renewals to the Advocate, and a promise of more to come. Say, be on the lookout for ways and plans of keeping the Advocate coming to our doors. Did you notice that Young People's Number?

If some of our town churches do not pick-up the country churches are going to get ahead of them on the Daily Vacation Bible Schools. In nearly every rural church there is some college girls who takes a delight in gathering those little boys and girls for weeks and teaching them the stories and have them do the interesting hand work.

Rev. E. M. Sharp, pastor at Iuka Circuit, Miss., has been asked by the authorities to prepare a course in Worship to be used in standard classes. Brother Sharp is a musician who is able to demonstrate the uses of songs both by instrument and voice. Such a course will be welcome to every station church as well as country church. Every pastor and music director should be glad to take it.

Every now and then we receive a letter from some subscriber whose paper has been continued beyond the expiration date thanking us that it was continued and paying up for a new year. The Advocate is continued beyond the subscription expiration because we presume that when a subscriber wishes the paper discontinued he will notify us. Isn't that the right way to do it?

"You are giving us a good paper, and I deeply appreciate your efforts. I sincerely trust there will be a way open soon." That is the way Rev. I. H. Sells, Carthage, Miss., wrote when he sent in some subscriptions, one being to his sister, Mrs. E. B. Emerich, Chulwon, Korea. Let us keep looking for that "way" to open up. We can do it. When you see the way open, everybody press into it.

Dr. R. E. Smith, professor of Bible, Centenary College, and teacher of the great Foursquare Bible class, First Church, Shreveport, delivered an address on Prohibition at Mt. Sequoyah, Sunday, August 21. Let us suggest to you pastors that you invite Dr. Smith to your pulpits for his great message on that subject. We know of no one better prepared to speak on this subject. Get your laymen back of it.

"Registrations are picking up since the change in business conditions, and we hope for a good enrollment at the opening." Nobody but a school man could write that. And we just hope that he, Dr. J. R. Countiss, Grenada College, will be crowded to the doors. Let every Methodist in North Mississippi and some other places pull hard for Dr. Countiss and Grenada College. When you do you are pulling mighty strong for yourselves.

Rally round. Reports are out that a young fellow by the name of Shelby Lee dropped in at the parsonage of First Church, Shreveport, July 23. Unlike most hitch-hikers he seems disinclined to take a "hand-out" and be on his way. He has "put up" to stay as he is so well pleased with the situation. Shelby Lee is the third son of Dr. and Mrs. W. Angie Smith. Congratulations to the parents and a big welcome to Shelby Lee.

"Arbuckle, Calif., July 29.—Arrived here at our new appointment, having been transferred to the Pacific Conference and appointed to Arbuckle by Bishop A. J. Moore on the approval of 'exchange' by Bishop Dobbs of Rev. T. P. Turner, who goes to Natalbany. Made the 3,000 miles in auto with

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WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write

J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

PROTECTION AGAINST OLD AGE

grandparents in Texas. Brother Taylor is holding the parsonage alone and we can all imagine how it is being doue.

Mr. H. E. Gump and family, late of Shreveport and Noel Memorial Church, recently removed to Long Beach, California. They report glowingly of the preaching they are hearing "out West." They have heard Bishop Arthur J. Moore preaching to a congregation of 8,000.

September 16 is the tentative date set for the presiding elders of the North Mississippi Conference and officers of the board of Christian education to meet at Grenada, Miss., for a discussion of the plans for closing out the year's work of the Board and making plans for the new year.

Miss Ethel Cunningham, rural worker in Aberdeen district for Woman's Missionary Society, was painfully hurt in an automobile accident near Amory, Miss., recently. Both arms were broken and other injuries sustained. We hope she will have a speedy recovery. She is in the Amory hospital.

Rev. J. D. Simpson began a revival at Skunce Valley M. E. Church the third Sunday in July, and had encouraging crowds on until Friday night, the close of the meeting. His sermons were spoken of as "old-time gospel sermons." Everyone enjoyed them. Three fine members were added to the church.

We hear echoes of the third quarterly conference at First Church, Gulfport, Miss. Encourag-

trailer without a flat. Fine trip. Think we will like it fine. Please send the dear old Advocate on here to me. Thanks and best wishes. A. R. Hoffpauir."

Rev. J. A. McCormick, pastor at Hammond, La., will assist Rev. W. D. Milton, pastor at Greensburg, in a meeting running August 21-28.

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers and sister of the manager of the Advocate, sailed on last Tuesday for Matanzas, Cuba, where she is serving the Foreign Mission Board of our Church as principal of our Irene Toland School. Miss Chalmers has been spending several weeks with her parents at the Seashore Methodist Assembly, Biloxi, Miss.

Many will regret to hear of the accident by which Mrs. W. R. Harvell, wife of Rev. W. R. Harvell, presiding elder of the Minden district, broke her hip. While shopping in Shreveport she slipped on the pavement and fell. Reports from the hospital are favorable even though it may be a few weeks before she will be able to leave her room. Friends will find her at Highland Sanitarium, Shreveport. A call or a letter, we feel sure, will be very much appreciated.

We share these encouraging words from subscribers not because we want to "brag," but because it is our paper and we feel that you should have a share in them. "Renew my subscription. Here is hoping it does not suspend. If it were in my power to do so, I would help to the extent that it would be on a firm basis. I enjoy the paper and hate to miss one number." That is from our Arizona guest, Mrs. R. C. Grace, Bisbee, Ariz. Mrs. Grace is the widow of the late Rev. R. C. Grace.

Mr. W. E. Jackson, layman from Gretnada, Miss., is the treasurer of the North Mississippi Conference Board of Christian Education. The business-like manner in which he handles all the various interests of the board's finances and the reports he furnishes regularly make his contributions to the work very valuable. He is also secretary-treasurer of the Gretnada Methodist Sunday School, where he keeps a set of detailed records that every church in Southern Methodism would do well to emulate.

Miss Mignonne McCandless, Vicksburg, Miss., Route 3, assisted by Misses Evie Powell, Martha Dixon, Zella Ruth Dunn and Martha Webster of Bradley's Chapel, secured several subscriptions, sending \$5 to cover same. In the letter was this word: "We are praying that this wonderful paper may continue to operate and that some day it will be back to its original size. We need the truth put before our people. Just think of the false information that they are getting through other sources."

Rev. J. S. Purcell, a former member of the Mississippi Conference, now at Nebraska Ave., Tampa, Fla., with his wife and four children: James, Jr., Miriam, Davis and Ralph, are spending their vacation with Mr. and Mrs. E. P. Harper, parents of Mrs. Purcell, at Star, Miss. Other relatives and friends will be visited before the return to Florida. While in Mississippi, Brother Purcell preached at Star and at the Piney Woods Country Life School, a nationally known negro institution. Wilbur and Maxine, older children, are at Duke University for post-graduate work.

"We had fifty-five at prayer meeting last week," writes Rev. L. P. Wasson, Clarksdale, Miss. And he says that is about the smallest attendance he has had. People away on vacation. Morning congregations good. Then he says, "Best of everything for the Advocate. You are giving a superior paper. If you can hold on a little longer perhaps we will come to your rescue. There are two dangerous words in that last sentence, 'I' and 'perhaps.' We are expecting Brother Wasson and all the rest of you 200,000 Methodists to change that to, 'Hold on to the Advocate. We are coming to your rescue.'"

Rev. Elmer C. Gunn, pastor at Broad Street, Lake Charles, La., is in Training Camp, Fort McClelland, Ala., for a few weeks, being a chaplain. During his absence his pulpit will be filled by Dr. W. W. Drake, presiding elder; Rev. A. M. Shaw, pastor at Vinton; Rev. A. K. McLellan, extension secretary, Board of Christian Education; and Rev. R. W. Vaughan, superintendent of the Ruston Orphanage. With a line-up like that Brother Gunn is making it a little hard for his folks to miss him.

Rev. W. R. Hammontree, rural worker for the Board of Christian Education of North Mississippi, working only in Monroe and Itawamba counties, is a very valuable man in his field of work. The late E. D. Gilmore left a fund to pay the salary of a man to work in the Sunday school in these two counties. The present worker has been in the field nearly five years and has done

much to raise the standard of work being done in many of the country churches of that territory. He teaches Cokesbury classes, holds daily vacation Bible schools, organizes boy scout troupes and directs them, gives demonstrations of worship services, advocates good songbooks and demonstrates their use. He provides good books, distributes tracts, holds young people's institutes, and often preaches for the pastors.

Dr. John F. Foster, pastor of our church at Bunkie, La., is reported to have circulated a report on one of his neighbors. We feel that such conduct should be given some publicity. Maybe Dr. Foster was justified. Said he, "There is a French gentleman of whom folk are talking now about as much as they do the weather. I do not know that you have met him, but up in these parts he is well known; too well known for our comfort. His name is Monsieur De Pression, and he does not live in a palace but a cabin. He is a meddlesome sort of a fellow, mixing up in everybody's business. Strange to say he is a regular attendant at church, but his presence seems to have a chilling effect upon the congregation, even in these hot, hot days, but the chill seems to be more pronounced about the time the stewards pass the collection plate."

Every loyal church member likes to hear about the interesting and helpful things happening at other places. Rev. H. L. Johns, pastor of Trinity Church, Ruston, La., poked his head into our office the other day (by mail) and said, "I am making a weekly plea for the Advocate." Now that is doing all that we can ask. And it is bound to bring fruit. Johns doesn't know how to quit or let up. He reports a good day at church last Sunday, at which time four were received by baptism and vows and four by certificate. His board of stewards has just had a watermelon party with 200 present. The Junior Department is staging "Earth's Future Glory" as an outdoor pageant on the site for the new church. Shortly Brother Johns and family leave for Junaluska for vacation where he will be at the third term of the Leadership School. Among recent achievements at Trinity was the purchase of 72 copies of the "Hymnal for American Youth" for the Junior Group. We like to hear a fellow preach who keeps on studying and working.

LAMBUTH MEMORIAL DAY CELEBRATION

By Rev. O. S. Lewis

Lambuth Memorial Day, which was celebrated at Pearl River Church on Madison Charge, on August 4, 1932, proved to be an interesting and inspiring occasion. The attendance was really good, considering the times. At 11 a. m., Brother J. T. Leggett, presiding elder of the Jackson district, called the meeting to order. Following the devotional exercises he presented the speaker for the morning, Rev. J. Lloyd Decell, D.D., our beloved pastor at Galloway Memorial Church. It was while Brother Decell was presiding elder of the Jackson district and at his suggestion that Lambuth Memorial Day was initiated. His many friends were delighted to welcome him back to Pearl River Church after an absence of four years. After preliminary remarks concerning the nature of the celebration he gave a masterly address on the life of the late Charles Betts Galloway, whose ministry began near the home of the Lambuths, and who was closely associated with the late Bishop Walter Lambuth in missionary activities. It was truly an inspiring address concerning one of the greatest characters of a time on a hallowed occasion set apart for sacred memories. At the close of the address nearly all present came forward to give their hand to Brother Leggett in token of renewed consecration to the cause so dear to Bishop Galloway and the Lambuths.

After a short interval the sonorous voice of Brother Fletcher Ray was heard to announce that dinner was served. Tom Prewitt led the way, closely followed by his presiding elder and Brother George Thompson, with the rest of us on their heels, and very quickly we surrounded a table richly laden with a variety of good things to eat prepared by the best of good cooks.

Besides the good dinner, there was the fellowship of friendly associations. Many were there who as children attended Pearl River Church, and for the first time in many years visited the sacred spot. After an hour of such fellowship the congregation assembled in the church for the afternoon program. Following the devotions, Brother Leggett presented Miss Helen Stewart,

who, in her inimitable way, gave a very interesting historical sketch of Pearl River Church. The last speaker was Brother John Sutton, who both edified and entertained the congregation, using as text for his message Isaiah 1:16, 17.

The pastor host, Brother Paul Grice, was on the job looking after the interests of all present. He is in high favor with his people and deservedly so. Prof. Dudley Cully, with the assistance of Miss Ira Ray and others has organized a Sunday school which has rapidly grown to a good sized membership and is proving a blessing to the community. At the suggestion of Prof. Cully a committee was elected to see that the cemetery and grounds surrounding the church be kept the year round in as clean and beautiful condition as it was prepared for Memorial Day. It was also announced that in a short while a good graveled road would be made right by the church. This will be a great help.

The first Thursday in August, 1933, was selected as the date for the next Memorial Day. All joined fervently in singing "Blest Be the Tie That Binds" and with the benediction, pronounced by Brother Leggett, another inspiring Lambuth Memorial service came to a close.

MISSISSIPPI CONFERENCE GROUP INSURANCE

To the Members: Please let me have remittance for the present quarter, which began Aug. 10. Your prompt attention to this will be appreciated. Have settled with Rev. W. P. George on basis of total disability. Think what this means to him! He asked me at the Conference at Columbia to drop him and after much persuasion he continued. Suppose he had dropped? In a letter he said, "Tell the brethren to keep their insurance."

"Do not forget, do not delay."

Now postpone your payment another day, but let this message be to you.

Send your payment today if it is due."

Sincerely,

W. D. HAWKINS, Treasurer.

AND LET'S CARRY ON

Dear Dr. Raulins—Almost all our pastors in this district are reporting satisfactory revival meetings. There is a noticeable increase in attendance on church services in most of our churches. Layman's Day was held with profit in many of our churches. I believe there is more sacrificial giving to the church now than has been since the close of the World War.

Please accept personal thanks for the interesting editorials you are giving us in the Advocate, and be assured that I am doing what I can to increase the circulation of our Conference organ. I not only call attention to the merits of the paper at each quarterly conference I hold, but I urge with the people to subscribe for it, not only for the sake of making possible the continuation of the paper, but for the benefit it brings to our readers.

Yours sincerely,

J. O'NEIL,

P. E. Meridian Dist.

DOW ESSAY CONTEST WINNERS

The winners of the Dow Essay Contest sponsored by Jefferson College, Washington, Miss., were Arthur Patten Chambers, Pearl River, La., and B. G. Gene Herman, Sun, La. The Chambers boy is winner as writer of best essay on the Life and Character of Lorenzo Dow a scholarship of \$475 each year for the number of years necessary for him to complete the high school course at Jefferson College, the college being now conducted as a preparatory boarding school. Young Herman, for writing the second best essay on the same subject, gets a scholarship of \$225 value each session. A scholarship of \$100 value at Millsaps College, Jackson, Miss., for one year will be available to each of these youths after they have graduated from Jefferson College. The college has a competent faculty, good buildings, and a beautiful campus. The campus includes a lot where once stood the little Methodist meeting house, in which the Constitutional Convention met which organized the State of Mississippi; and this lot was deeded by Lorenzo Dow and Peggy Dow. The final selection of the best essays was made by Miss Susan B. Pendleton, of Hebron, Conn., a great-niece of Lorenzo Dow.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ROBERT E. LEE BLANTON

Brother Blanton was born in Choctaw county, Miss., October 28, 1881, and died May 18, 1932, after being ill for only a short time. In the passing of this good man, Salem Church and community have lost one of its most valuable citizens. He was for many years a member of the Methodist church and held his membership at Salem. Brother Blanton was deeply interested in the work of the church and community and in every move for the betterment of the country. He was at the time of his death a steward of Salem Church and also Sunday school secretary, to which office he was always faithful. Brother Blanton is survived by his wife and five sons, also a good number of relatives and many friends to mourn his untimely passing. To each of them there shall constantly be a vacant place at the post of duty where he once stood. His remains were laid to rest in Old Salem Cemetery, near Weir, Miss., to await the call that shall bring the children of God together to ever be with the Lord. May we all follow Christ so that we too may say when we come to the end of life's journey: "We are ready to go."

HIS PASTOR.

(Contributed by Rev. Jas. W. Gibson, Weir and McCool, Weir, Miss.)

POMPRET HOLDEN HALE, son of P. H., Sr., and Susan Hale, was born near Florence, Miss., April 26, 1853. He was married to Miss Dora Babbitt, January 19, 1876; to them were born four sons and six daughters. He united with the M. E. Church, South, at Wesleyanna, one of the old pioneer churches of Rankin county, Miss., in early childhood. He was an active worker in the church from boyhood throughout his life. It is said of him that he was one of the best stewards that Wesleyanna ever had. He moved from the Mt. Creek neighborhood to Florence, Miss., and became identified with the M. E. church of that place; what was said of him as steward of Wesleyanna could be said of him at Florence. He was a devout, consecrated Christian, living his religion every day as becometh a Christian. The writer would often visit him at his place of business and spend a long while talking with him of this life and the life beyond. It was an inspiration to converse with him, for it seemed that he was in direct touch with God. On June 1, 1932, he left his place of business for the last time. Loving hands and anxious

hearts ministered to him in his last illness. On Sunday morning, June 9, as the new-born day was breaking, he silently passed away. Brother Hale was laid to rest in Florence Cemetery, there to await the first Resurrection. W. D. WALACE.

RESOLUTIONS

Whereas God, in His wisdom, has removed from our midst MRS. T. W. FOSTER, a devoted member of the Tchula Methodist Church and a beloved member of the Woman's Missionary Society, be it resolved;

First, That the Woman's Missionary Society has lost one of its most valued members; we consider it a privilege to express our love and appreciation of her character, and we shall cherish her memory as a most sacred heritage while we bow in humble submission to His divine will;

Second, That she was devoted to the young people and was their cherished leader before her health failed;

Third, We extend to her children our heartfelt sympathy;

Fourth, That a copy of these resolutions be sent to the family, one to be kept in the records of our society and one each sent to the Lexington Advertiser, and the New Orleans Christian Advocate for publication.

(Signed) MRS. E. L. GORDIN.
MRS. E. L. HINES,
MRS. O. W. NIXON.

MRS. LOU MITCHELL—AN APPRECIATION

On Saturday afternoon, July 23, we laid to rest the tired body of Sister Lou Mitchell, widow of Rev. Robert Paine Mitchell, who was one of the most outstanding, eloquent and popular preachers of the North Mississippi Conference thirty years ago. As a six-year-old boy I remember how his mellow voice and handsome person impressed me as he preached my father's funeral. Sister Lou was his constant inspiration and helper. She was a loyal and tender companion to her husband, who preceded her many years to the better world. Not long after the death of her husband, Sister Lou went to live with her sister and brother-in-law, Rev. and Mrs. W. W. Mitchell, with whom she made her home until the time of her translation. No finer character ever lived among us than Sister Lou Mitchell. She was highly intellectual, and yet unassuming and modest almost to the point of self-depreciation. How she did love the church and its services. When I would call at the home she was always keen to know how the church work was going and would inquire minutely about it. To know her was indeed to love her. To be in her presence was to be inspired to a holier life. How we shall miss her. Surely the pen picture of the virtuous woman in the last chapter of Proverbs was fulfilled in her life. "For her price is far above rubies." "And in her tongue is the law of kindness." God bless her memory to the comfort and inspiration of the loved ones who are left behind. Doubtless a fuller account of this good and useful life will be given to the Advocate later.

L. P. WASSON.

MRS. MARTHA REBECCA BOONE

Mrs. Rebecca (Underwood) Boone was born in Scott county, near Sebastopol, Miss., on March 12, 1856, and died in Laurel, Miss., on January 4, 1932. Her parents, Mr. and Mrs. Ripley Underwood, prominent citizens of Scott county, were guardians of the old school, and under their care and influence their daughter soon developed a strong character and a winning personality. She soon won the confidence and goodwill of her associates, and she was loved and respected by all, young and old alike.

In the year 1888 Miss Underwood was happily married to Mr. W. A. Boone, and resided in Leake county for many years. And to this union were born four children, one son and

three daughters, all four of whom survive until this day. Some years ago Sister Boone moved with her husband and children to Newton county, Miss., where they resided a few years and whence they removed in 1919 to Laurel, where they remained until her death. In early life Sister Boone united with the Southern Methodist Church, of which she remained a faithful member until death called her away. And while she was hindered by physical infirmity from attending its services, for several years prior to her departure, she maintained a vital interest in its affairs until her strength gave way. Some years ago she was stricken with arthritic rheumatism, lost control of the muscles of her limbs, and for six or eight years was almost a total invalid. From this disease she suffered much intense pain and agony, but she remained patient, gentle and kind to her family attendants and friends. She loved and was devoted to her family, and friends and was loved by all who knew her well. She was a faithful wife, a devoted mother and a good neighbor. She was a patient sufferer through all her "misery and pain," and was true to the end. Besides her husband and children, all of whom reside on 13th Avenue, Laurel, Miss., she leaves a host of relatives and friends to bemoan her departure. Truly a good woman has gone, may her mantle fall upon others who have known her. Funeral services were conducted by her faithful pastor, Rev. W. H. Lane, from the West Laurel Methodist Church.

(REV.) C. Y. HIGGINBOTHAM.

CLIP THIS OUT

By Dr. R. E. Smith

I have a friend who has a flair for figures. Put him on an ice pond and he'd begin to estimate the number of square yards, etc. Of all dull things to me, statistics is the worst. Deliver me from either the wet or the dry man who draws a row of figures—he can prove anything on earth, if you let him select his figures. Chiefly, it's what he leaves out that tells the tale. For instance, here's a man who ought to know better—quoting so many arrests for drunkenness before prohibition and so many more last year, then triumphantly declaring things worse now than before. Hold a minute, please, not so fast. If there were 100 arrests for drunkenness in Dullville in 1917 and 250 in 1931, what of it? Look and you'll find, frequently, that the population has more than doubled in those intervening years. Also the facts are that in 1917 the police never made arrests for mere drunkenness. So long as a man could stagger home, and didn't start something—let him alone. Or old Dobbin and the buggy would carry him home. Now, every one who shows signs of being tipsy must be seized—he is dangerous. As a student, I recall the many, many times the cops brought

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our fraternity men in—no arrests. Now all such are arrested. Even so, there is much less drinking now among students than formerly. No, Melissie, dear—you can't trust that wet report you see in your morning paper. Those "specials" and even editorials are often made up in wet offices and syndicated to whosoever will. How could 40 different editors in 40 different cities, recently, write the same editorial—word for word—against prohibition? Funny, isn't it? Or is it phoney?—Shreveport Journal.

VACATION BIBLE SCHOOL

Our Daily Vacation Church School for Coahoma, Jonestown and community at large began July 25 and closed August 5. We had thirteen workers who taught fifty-nine boys and girls. There were 27 children from Baptist homes, 23 from Methodist homes, 4 from Episcopal homes, and 5 from Jewish homes. We held classes for beginner, primary, junior and intermediate boys and girls. The class in carpentry was enjoyed by the boys to such an extent they worked all day. The class in sewing for the girls was so popular that the girls are not willing to disband. The play, "Mrs. United States Visits the World Markets," was written by the boys and girls with the aid of Miss Maggie May Jones, of Jackson, Miss. Miss Jones is a most skillful and capable leader of boys and girls. We estimate that we were able to give as much instruction during the two weeks as we give in the Sunday school for six months. Great is the D. V. C. S.

R. H. B. GLADNEY, Pastor.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

NOTICE

Kociusko, Miss., July 4, 1932.
Dear Auxiliary Friends—Last year we were delighted that we made \$13,500 by saving Octagon coupons for the Methodist Orphanage, but we missed our goal of \$40,000. Unlike many organizations we are given a second chance during this year, and we should redeem ourselves.

Last year we accepted certain quotas. Rarely did we make them. Let us see if, by program in zone and auxiliary, by personal appeal, by sales we cannot complete those quotas. If you will do these things we shall reach our goal of \$40,000 and, best of all, shall express our love and care of little children.

Let's try.

Sincerely,
MRS. ERNEST MOORE,
Pres., N. Miss. Conf.

CONFERENCE NEWS

Louisiana

Using for her subject, "Christian Literature," Mrs. C. K. Smith, presented a most interesting program to a joint meeting of the circles of the Crowley auxiliary, Lake Charles district. She stressed the importance of every woman being informed correctly on civic as well as church affairs in these times. That the source of this information is easily available to every woman in the church. Her devotional, "True Religion," was taken from "The Torchbearer." She stressed the worthwhileness of this magazine. She then displayed copies of some of the church magazines, The Adult Student, The Church School Magazine, and Epworth High Road, and told of the wonderful information in them to be gotten free, for they are subscribed for by the church school. Copies of the New Orleans Christian Advocate, the Nashville Christian Advocate, Methodist Layman and World Outlook were shown the need, and place of them in the home was stressed. Mrs. Smith then displayed copies of the Christian Herald and Parents, and said that even though they were not our publications, we could not afford to miss the information in them. She gave several small clippings taken from the several maga-

zines, among them, "Clip This Out," by Dean Smith, from the New Orleans Advocate. She closed by saying that she wished to sell something—not magazines—but the idea of reading Christian literature. Her program was voted one of the best of the year, and most inspiring and original.

* * *

The women of Chalmette Methodist Church, New Orleans district, met in called session, Sunday afternoon, August 7, for the purpose of organizing an auxiliary of the Woman's Missionary Society. The meeting was called to order by Mrs. Annie Swan, district secretary, and she introduced Mrs. B. Kiern, of First Church, also zone leader, of zone No. 1, who gave a splendid devotional. She read the parable of the vine and its branches, stressing the fact that the auxiliary is the branch of the Missionary Work and must bear fruit for Christ through His love. Mrs. Swan asked Mrs. R. S. Crichtow, of Carrollton Avenue, to act as secretary for the organization of the auxiliary. Before making the nominations Mrs. Schaller asked Mrs. Swan to explain the requirement and duties of the officers so they might select those best qualified for the various places. The nominations were made for each office and Mrs. H. A. Mickley was elected president. The total enrollment was eleven members with more pledged to come in very soon. Mrs. Swan called on the pastor, Rev. Virgil D. Morris, for a few words. He congratulated the women on this forward step by saying that he felt that the planning of the new church would be greatly stimulated by such an organization as this. "When you get a bunch of good women behind a movement there's no stopping them short of victory," was his closing statement. The women of Chalmette served refreshments of iced tea and home-made cake. Visitors, other than those assisting in the organization, were Mr. C. C. Shaller, of the board of Chalmette, and Dr. R. S. Chichlow, president of the City Mission Board.

Mississippi

A zone meeting of the Hattiesburg district, including Richton, Piave, Avera, Leakesville, Ellisville, Lucedale, and New Augusta, was held at Lucedale, August 2. Interesting and instructive talks on children's work were made by Rev. J. M. Corley and Rev. E. M. Allen. Much information was gained on the work by questions and answers by some of the women. Forty members were present and the women of the Lucedale auxiliary served lunch.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Fourth Round

Morgan City, Sept. 4.
Parker Memorial, Sept. 11, a.m.; Sept. 7.
Epworth, Sept. 11, p.m.; Oct. 19.
Carrollton Avenue, Sept. 18, a.m.; Oct. 26.
Felicity, Sept. 18, p.m.; Nov. 2.
Donaldsonville, at Donaldsonville, Sept. 26.
Houma and French Mission, at Houma, Oct. 2.
Algiers, Oct. 9, a.m.; Sept. 14.
McDonoghville, Oct. 9, p.m.; Oct. 3.
First Church, Oct. 16, a.m.; Sept. 21.
Louisiana Avenue, Oct. 16, p.m.; Nov. 9.
Rayne Memorial, Oct. 23, a.m.; Nov. 1.
St. Mark's, Oct. 23, p.m.
Second Church, Oct. 30, a.m.; Nov. 16.
Chalmette and Gentilly, at Gentilly, Oct. 30, a.m.; Oct. 27.
St. Martinville, Nov. 6, a.m.
Franklin, Nov. 6, p.m.

Slidell, Nov. 13, a.m.

Covington, at Covington, Nov. 13, p.m.

It is hoped that the stewards will begin early to raise in full the salaries of the preachers and also that the preachers and people will seek diligently to bring up the benevolent claims.
W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round

Quitman, Sept. 4, 11 a. m.
Fifth Street, Sept. 4, 7:30 p. m.
Daleville, at Daleville, Sept. 11, 11 a.m.
Hawkins Memorial, Sept. 11, 7:30 p.m.
Bucatan, at State Line, Sept. 18, 11 a. m.
Waynesboro, Sept. 18, 7:30 p. m.
Matherville, at Langsdale, Sept. 25, 11 a. m.
Shubuta, at Shubuta, Sept. 25, 3:30 and 7:30 p. m.
Lauderdale, at Lauderdale, Oct. 2, 11 a. m.
Central, Oct. 2, 7:30 p. m.
Scooba, at Scooba, Oct. 9, 11 a. m.
East End, Oct. 9, 7:30 p. m.
Waynesboro Ct., at Hiwanee, Oct. 16, 11 a. m.
Poplar Springs, Oct. 16, 7:30 p.m.
Desoto, at Crandall, Oct. 23, 11 a. m.
Pachuta, at Pachuta, Oct. 23, 3:30 and 7:30 p. m.
Cleveland, at Clark's Chapel, Oct. 30, 11 a. m.
DeKalb, at DeKalb, Oct. 30, 3:30 and 7:30 p.m.
Enterprise, at Enterprise, Nov. 2, 7:30 p. m.
Vimville, Nov. 4, 11 a. m.
Porterville, at Chapel Hill, Nov. 6, 11 a. m.
Seventh Ave., at Wesley, Nov. 6, 7:30 p. m.

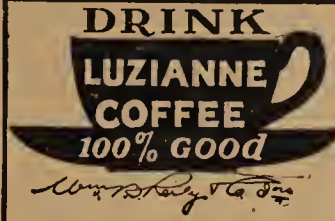
Let all pastors, lay leaders, and stewards make diligent effort to bring up to Conference full report on all obligations laid on our church.

T. J. O'NEIL, P. E

Jackson Dist.—Fourth Round

Eden and Bentonla, at Eden, Sept. 4, 11 a. m. and 2 p. m.
Satartia, at Mt. Olivet, Sept. 11, 11 a. m. and 2 p. m.
Mendenhall and D'Lo, at Mendenhall, Sept. 18, 11 a. m. and 2 p. m.
Madison and Pocahontas, at Madison, Sept. 25, 11 a. m. and 2:30 p. m.
Jackson, at Grace, Sept. 25, 7:30 p. m. and Nov. 3, 7 p. m.
Clinton, at Clinton, Sept. 28, 7:30 p. m.
Bolton and Raymond, at Bolton, Oct. 2, 11 a. m. and 2:30 p. m.
Vaughan, at Ellisen, Oct. 5, 11 a. m. and 2 p. m.
Yazoo City, at Yazoo City, Oct. 9, 11 a. m. and 4 p. m.
Yazoo Ct., at Lintonia, Oct. 9, 2 p. m. and 7 p. m.
Terry, at Spring Ridge, Oct. 16, 11 a. m. and 2 p. m.
Jackson, at Millsaps Memorial, Oct. 16, 7:30 p. m., and Nov. 2, 7 p. m.
Florence, at Florence, Oct. 19, 11 a. m. and 2 p. m.
Camden and Sharon, at Forrest Grove, Oct. 23, 11 a. m. and 2 p. m.
Canton, at Canton, Oct. 23, 7:30 p. m., and Oct. 24, 7:30 p. m.
Flora, at Flora, Oct. 26, 7:30 p. m.
Edwards, at Edwards, Oct. 27, 3 p. m.
Harrlsville, at Rexford, Oct. 28, 11 a. m. and 2 p. m.
Benton, at Midway, Oct. 30, 11 a. m. and 2 p. m.

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Jackson, at Capitol St., Nov. 4, 7:30 p. m.

Fannin, at Fannin, Nov. 6, 11 a. m. and 2 p. m.

Brandon and Pelahatchie, at Pelahatchie, Nov. 6, 4 p. m. and 7 p. m.

Jackson, at Galloway Memorial, Nov. 7, 7:30 p. m.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round

Belmont, at Belmont, Sept. 3-4.
Tishomingo, at Tishomingo, Sept. 4, 4 p.m.; 7:30 p.m.
Chalybeate, at Ebenezer, Sept. 6, 11 a.m.; 1 p.m.
Corinth Circuit, at Gaines Chapel, Sept. 7, 11 a.m.; 1 p.m.
Corinth, First Church, Sept. 7, 7:30 p.m.
Rienzi, at Thrasher, Sept. 9, 11 a.m.; 1 p.m.
Potts Camp, at Bethlehem, Sept. 10, 11 a.m.; 1 p.m.
Hickory Flat, at Winborn, Sept. 11, 11 a.m.; 1 p.m.
Blue Mountain, at Blue Mountain, Sept. 11, 4 p.m.; 7:30 p.m.
Ripley, Sept. 12, 8:30 a.m.
Myrtle, at Union Hill, Sept. 13, 11 a.m.; 1 p.m.
New Albany Circuit, at Ingomar, Sept. 14, 11 a.m.; 1 p.m.
New Albany, Sept. 14, 7:30 p.m.
Sherman, at Belden, Sept. 15, 11 a.m.; 1 p.m.
Mantachie, at Ozark, Sept. 17-18.
Mooreville, at Mooreville, Sept. 18, 4 p.m.; 7:30 p.m.
Marietta, at Siloam, Sept. 21, 11 a.m.; 1 p.m.
Booneville, Sept. 21, 7:30 p.m.
Dumas, at Faulkner, Sept. 22, 11 a.m.; 1 p.m.
Iuka Circuit, at Bethel, Sept. 24-25.
Iuka, Sept. 25, 7:30 p.m.
Kossuth, at Hightown, Sept. 27, 11 a.m.; 1 p.m.
Guntown and Saltillo, at Liberty, Sept. 28, 11 a.m.; 1 p.m.
Baldwyn and Wheeler, at Baldwyn, Sept. 28, 3 p.m.
Booneville Circuit, at Blackland, Sept. 30, 11 a.m.; 1 p.m.
Burnsville, at Jacinto, Oct. 1, 11 a.m.; 1 p.m.
Corinth, South Side, at pleasure of officials.

JAMES H. FELTS, P. E.

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MISSISSIPPI CONFERENCE NOTES

We desire to thank the churches for their response to our postal card. You enabled us to pay our August bills not in full but enough to enable us to go on another month. It is sacrifice and loyalty of a kind that makes us believe God is still in and using the Southern Methodist Church. No obligation but the love of Christ. Nothing but a simple postal. It was all we were able to send, too. God bless you each and every one.

I am counting on you for this month also. Counting on you, JIC. Mr. C. Hull has been used of God in leading several churches in revivals this summer. God has blessed his work and has blessed the people. It has been a joy to learn of all the fine meetings that have been held. It is hoped that all of them can be reported to the Advocate.

"Central Union" is the name of the new Young People's Union in the Brookhaven district just organized with the group of churches around Brookhaven. The Brookhaven Young People's Division is going to give a party to this union right away. We feel sure that this will stimulate interest and aid in the work.

We have just closed a Standard Class at Mount Olive. I do not remember just when the first class was taught at Mount Olive. If I remember correctly the first class was taught while Brother Cottrell was pastor. This is a wonderful church in many respects. Brother Jolly is in high favor. I believe that the congregation Sunday night was the largest congregation I ever remember at Mount Olive.

This class was the best class I have ever had the pleasure of teaching. Nineteen enrolled and 19 credits. One absence on account of sickness. Every paper handed in on time. All the reading on time. No one late to the class sessions. Frank discussions. It was a real pleasure to be with this congregation again.

As I write this note it comes to me how much we ought to pray for each other and how much we should believe in and hope for our brethren.

Pray for the work and the workers.

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

News From the Field

The work of the church is going forward on the Ebenezer charge, led by the faithful pastor, Rev. S. B. Potts. Two vacation schools have been held on this charge this year, the first ever held on the charge. The young people at Ebenezer are doing fine work. The

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writer enjoyed my stay recently with the pastor and good people of this charge.

A fine vacation school has been held recently at Columbiana Church, on the Winona circuit. This school was led by Miss Grace Henry, daughter of the pastor, Rev. A. J. Henry.

A recent communication from Rev. R. H. B. Gladney, of Jonestown, gives an interesting report of a most excellent vacation school held there recently. Practically all of the children of the town of all denominations, including the Jews, took part in this school. Such work will bear much fruit.

Mr. W. M. Lochart, general superintendent of the Sunday school at Indian reports that the interest and attendance of this school has been on the increase all the year, the attendance being the largest in the history of the school. Rev. C. A. Parks is the pastor.

Plans have been completed for the holding of a standard training school at Clarksdale, September 18-23. This school should be largely attended by the workers of Clarksdale and surrounding territory.

Much interest is being manifested in the revival throughout the Conference. In many cases the pastors are holding these meetings themselves and with fine results. It is reported that these services are being attended more largely than in many years. Many souls are being saved and the church revived.

A Good Piece of Work

During the second quarter of this year a class of parents was organized in the Rock Hill church on the Noxapater charge for the purpose of studying the special lessons being published in the Adult Student, "Parents As Teachers of Christian Living." Mrs. Wayne Fulton was the chosen leader of the group. Much interest was manifested in this study throughout the quarter and those taking part felt that they had been greatly benefited. These lessons are now available in pamphlet form.

An Appeal

Recently we sent to every Sunday school superintendent where the church had not reported the observance of Sunday School Day an appeal for the observance of this day. We are asking you to send us the offering for just one Sunday, if no more. Though the amount may be small, yet the offering from the many churches that have not reported would be a substantial amount and would do much good in our Conference. Will you not see that your church joins the ranks of those observing this day? Send your offering to the Board of Christian Education, Grenada, Miss. Every cent of it will be spent in our own Conference. R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

The Hoyt M. Hobbs Union of Baton Rouge district met in Slaughter, Sunday, August 7, with about ninety persons present from Jackson, Istrouma, Blackwater, Zachary, Keener Memorial, and First Church, Baton Rouge.

Devotional on the subject of "Prayer" was ably led by Miss Mattie Mae More, of Slaughter, and consisted of a talk on the subject by Rev. G. W. Cameron and special music in the

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form of solos and orchestra by Slaughter young folks.

The business meeting was presided over by Roy Rabalais, in the absence of the president. A new young people's group was reported at Live Oak, some 18 miles from Baton Rouge, of which Miss Helen McCants is president. The banner was again awarded to Zachary.

Nominating committee was appointed, for election to take place in September, when the union will meet at Keener. Other routine business was taken care of, and the meeting adjourned.

Have you received your first news sheet? If you are president of a Young People's Division or department thereof, president of an Epworth League, or a Young People's Sunday school class, and did not receive one of these sheets, it is because I do not have your name on my mailing list correctly, or do not have the information

concerning your group. So, if that happened, won't you send me your name and address, and the church you represent? Please! For the purpose of this little sheet is only to reach every young people's organization in our Conference. And you can help it to do this by helping me acquire an up-to-date mailing list.

Next Sunday is the third Sunday—don't forget to put up a poster and otherwise remind your young people that the following Sunday is Missionary Sunday, and to bring their offerings accordingly.

MARY SEARLES,

Press Agent and Field Sec.
323 Brice Street, Baton Rouge, La.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4040.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 1, 1932.

C. MILTON CHALMERS, Manager.

WHAT THE ADVOCATE IS MADE OF

You recall how along toward the close of the first day of that new toy your grandfather gave you the hankering came over you to know just how the thing was made, what was inside of it, and what made it go. Well, you decided between the conflicting desires of keeping the toy intact and in running order and in knowing what was inside and how it was made. You went down into the works thereof and found out a few things about some of those tantalizing mysteries.

So we have been thinking that perhaps some of our people, since few of them have a chance to come to the Advocate office, 512 Camp Street, New Orleans, might have some curiosity at least to know something of the makeup of the Advocate. Of course, curiosity killed the cat. Well, we can spare a few cats, but we can not spare any curiosity that reaches out toward legitimate ends.

If you will take your next Advocate—this one that you are reading will do—and look it through, you will observe that there are these materials: Editorials, Church News, General and Conference; Obituaries, Education and Woman's Missionary Society Departments, Personals, occasional letters and reports, and the schedules of presiding elders. In addition to these, you will find materials gathered from more distant sources and from the columns of other papers.

You may be interested to know of what editorials are composed, but as we are still wondering ourselves, perhaps that curiosity will have to remain unsatisfied for the present. But keep reading them anyhow.

We try to give preference to articles prepared by our bishops and other church leaders with a rather partial leaning toward the writers of our own two states. Furthermore, we give preference to the news of our own territory because this is the church paper of our Conferences.

We are especially interested that the interests of our three Conferences be represented as fully as possible.

"Our Weekly Party," or "Personals," is a kind of get-together column for our homefolks with occasional guests and outside interests. Perhaps few of us know a very great many of the preachers of the two states except some of the preachers. But in this column they meet from time to time, and members of churches get to meet their old pastors here and keep up old acquaintances.

There comes to our desk a great deal of material from many sources insisting that they be given place in our columns, but this we use sparingly. Would use more if we had more space.

But let me tell you about our exchanges.

There comes to this office a great many of the country and parish newspapers throughout the states of Louisiana and Mississippi. We appreciate these papers more and more. Their value to their communities is inestimable. And we receive a number of church periodicals, including the Advocates of both divisions of the Methodist Church. Of course, we can not read all these papers. If we did we should have time for nothing else. But as we glance through them we find articles that

MY CHURCH

By William Henry Boddy

Before I was born, my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My Church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught become radiant, insistent and inescapable.

In the stress and storm of adolescence my Church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakening of love, my Church taught me to chasten and spiritualize my affections, sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.—North Carolina Christian Advocate.

thrill us and make us glad. So we reach for a red pencil, saying, "We must share this with our readers. They will like it, too." So don't overlook those articles from outside sources. They are not "fillers." We have picked them out for you. Of course, you will not like all of them. But if all of you like some of them and some of you like many of them, why, we shall be satisfied.

You see, the Advocate is a kind of pastor and preacher that goes out to many places and people. There are some too old to go to church much, some are sick, some live far from the church; but the Advocate

can find its way to all of our homes and people. We should like for you to feel that the Advocate is our letter to each reader and that we wish as much of it as possible to be interesting and helpful to you. We do not hope or try to put out a paper that all the time will suit all the people. Some will dissent and that is proper. We dread the stagnation of uniformity of opinion. But we are trying to make a paper free of partisan bias so far as that is possible with the help of God. We want its columns to be a meeting place for all our people. We are all Methodists but we are not all alike, thank God. But we make progress by difference of opinion provided we maintain the brotherly spirit. And there is no use for us to start anywhere without that.

Let me tell you about this difference of opinion. I got the shock of my boyhood life one day when I heard my father and some visitor, a friend of his, discussing some point upon which they differed. The talk became loud and heated. I rather expected an explosion and that my father would tell him to be on his way. Never! What think you? When the discussion was over my father insisted that the neighbor go with him to the watermelon patch and take one of the best of those "Kleckley's Sweets." My father seemed to appreciate a fellow with whom he could disagree and at the same time enjoy as a neighbor and friend. I saw it, too, when sickness and death came. Through the shadows, these neighbors who differed in opinion, walked together and leaned one upon another all the way.

We make no secret of what we desire the Advocate to be to all of you. The things we have mentioned in this letter have to do more or less with the outside, the externals of the paper. But only in so far as they promote what I am about to mention are they of any serious value.

We make public our secret. It is our desire above all things that the Advocate minister to those deeper springs of our beings, our deep religious needs, calling into action a faith commensurate with our day and our tasks; cultivating a life in our time that is timeless.

We want the Advocate to be a kind of house of friendliness in which all can meet and discuss the problems that face us, and express our differences with such brotherly spirit as shall not arouse antagonisms or develop bitterness.

I stood near a great church. It was not a regular church day. Outside there was the noise and rush of a crowded street on a busy day. But I saw individuals, and twos and threes, going into the church. Then I followed quietly as some departed

(Continued on Page 5.)

CUTANEOUS TREATMENTS FOR CONSTITUTIONAL ILLS

By Bishop W. A. Candler

In matters as well as in things spiritual mankind is disposed to treat moral disorders with superficial remedies. The ills are visible, and for them visible treatments are conceived to be most effective. Hence, cutaneous applications of ineffective agents are employed for the cure of constitutional ailments—and failure always follows.

The Pharisees of old indulged this persistent delusion that the spiritual Kingdom of God could be brought to pass by forces that operated on the outside of the heart. Such was not the teaching of Jesus. St. Luke records this instance of the radical difference between their view and the words of our Lord: "And when he was demanded of the Pharisees when the Kingdom of God should come, he answered them and said, 'The Kingdom of God cometh not with observation. Neither shall they say, Lo here!' or lo there! for behold the Kingdom of God is within you.'" (Luke xvii: 20 and 21.)

The burden of our Lord's teachings and preaching was concerning "the Kingdom of heaven"; but there is not an instance in which he presented it as other than a spiritual government, built up and extended by spiritual forces alone. The Sermon on the Mount begins with the words, "Blessed are the poor in spirit: for theirs is the Kingdom of heaven." (Matthew v:3); and when he stood before Pilate he said, "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." (John xviii:36). Thus from the beginning to the end of his ministry in the flesh, he affirmed the spirituality of his Kingdom and adjured the use of any form of physical force as the means for its establishment and maintenance. The propagandists of his un-earthly Kingdom came not to be fighters with the powers of sword and spears, but preachers witnessing to him with power from on high. With this heavenly power they were not to reform the world, but to regenerate it.

That great preacher and theologian, Dr. P. T. Forsyth, has stated well the difference between an outward reform and a life regenerated through faith in this striking paragraph:

"Are we producing reform, social or theological, faster than we are producing faith? Then we are not seeking first the Kingdom of God and His holiness, but only carrying on, with a very expensive and noisy machinery, a 'Kingdom-of-God industry.' We are merely running the Kingdom; and we are running it without the cross—with the cross perhaps as our sign, but not in our center. We have the old trade-mark; but what does that matter in a dry and thirsty land, where no water is, if the artesian well on our premises is going dry?"

Another conspicuous preacher in Great Britain has discussed even more fully and forcibly this important truth. Dr. George Jackson, in an able discussion of mere outward forms as contrasted with inward regeneration, says:

"Always His work is done not by 'external organizations or mass movements or force of numbers,' but from within: 'Repent ye and believe in the Gospel.' Now, this was the very last kind of message which the Pharisees of Christ's day were looking for. They wanted the world put right—according to their own ideas of right—it is true; but to be told that they must begin with themselves was not at all what they wanted. Are not many of us in the same case today? We are all eager for reforms, at least as long as they are from without. We have a touching faith in the power of machinery and organization. We are quite sure that if Parliament would only pass this, that, and the other bit of legislative reform, on which our hearts are set, the millennium would be here, if not by the morning post, at least by the session's end. And there is much, undoubtedly, that Parliament can and ought to do for us. Nevertheless, was not Christ right? Instead of the old prayer, 'create in me a clean heart, O God, and renew a right spirit within me,' some of us, as one writer says, would rather pray: 'Create a better social order, O God, and renew a right relation between different classes of men.' We are ready to begin anywhere rather than with ourselves, at any point in the big circumference rather than at the center. 'I don't deny, my friends,' wrote Charles Kingsley to the Chartists, 'it is much cheaper and pleasanter to be reformed by the devil than by God; for God will only reform society on the condition of our re-

forming every man his own self, while the devil is quite ready to help us to mend the laws and the Parliament, earth and heaven, without ever starting such an impertinent and 'personal' request as that a man should mend himself.' Yet without self-reform nothing is possible. 'The Character of the aggregate,' says Herbert Spencer, 'is determined by the character of the units.' . . . Every attempt to reconstruct society which leaves out of the account the character of the men and women who constitute society is foredoomed to failure. Behind every social problem stands the greater problem of the individual, the redemption of character. We may get, as assuredly we ought to get, better houses for the working classes; but unless we also get better working classes for the houses, we shall not have greatly mended matters. And no turn of the Parliamentary machine will do this for us. We can pass new laws; only the grace of God can make new men. 'For my part,' says Kingsley, once more, 'I seem to have learnt that the only thing to regenerate the world is not more of any system, good or bad, but simply more of the Spirit of God.'"

Any scheme of reform from without, apart from regeneration within, cannot continue longer than the fleeting waves of public agitation upon which it floats for a season. Such has been the history of all mere external reforms wherever they have been relied upon to save men.

The great Savonarola tried thus to redeem Florence. With all his great strength and powerful eloquence he failed.

The Puritans of England tried the same plan in the days of the Stuart Kings, and in their furious zeal they beheaded Charles I; but in a brief time Charles II was restored, and everything they had reformed perished, and all was worse than before.

The Puritans of New England followed the same process of reform, and religion almost disappeared from the land until the Purifying revival known as "The Great Awakening" came under the ministry of Jonathan Edwards and George Whitefield and restored the spiritual life of the North American colonists.

A hundred years afterward, Dr. Parkhurst—a great and good man—endeavored to reform the city of New York, and failed. What is the moral and spiritual life of the metropolis today?

During this year of political agitation and partisan strife, many preachers may be tempted to depart from their missions as men called to proclaim the Kingdom of heaven, and to descend to the lower level of mere reformers, saying, "I am a citizen as well as a preacher, and I refuse to renounce my citizenship." But let them not renounce their high commission as ambassadors for Christ and proclaimers of the Kingdom of heaven to involve themselves in party politics and partisan strife, whereby their heavenly ambassadorship may be hindered and their spiritual power be impaired. A preacher is greater than a politician.

At Philippi, Paul stood calmly upon his Roman citizenship, as he had a right to do for the protection of his liberty. But some ten years later, while in prison at Rome, he claimed a higher and unimprisonable citizenship, and wrote to the Church at Philippi, "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Philippians iv:20).

PROHIBITION A CURSE?

By Old Observer.

We hear much of the "evils of prohibition" in recent times.

As one who has seen the saloon in "all its glory," seen it cruelly and relentlessly spread sorrow, woe, tragedy, failure and death, as it crushed the hearts and wrecked the lives of the sons and daughters of men; seen it curse humanity from the cradle to the grave; seen its finished product in shame and misery as the filthy and bloated bums, with bloodshot eyes and unshorn and swollen faces, loafing around these ante-rooms of hell and begging strangers for the price of a drink; seen the bartender curse and drive out these helpless, hopeless, wretched wrecks after he had taken their last penny, turned them into an effigy of despair, and ruined them for time and eternity. As one who has seen this and much more, I wish to say a few things concerning conditions both past and present.

One thing is that the wets "in the good old days" were able to command the services of a multitude of poor reasoners, false prophets and prodigious liars, and that they are still well fixed in these particulars.

They tell us that prohibition, has increased drinking, made business worse, is the cause of

the crime wave and the gangsters; that the gangsters are for prohibition; that wine and beer would put the bootlegger out of business, that prohibition was put over during the hysteria of the war while the soldiers were over seas.

Before discussing these statements, I will point out and discuss another evil that prohibition has served to promote and hold up to public view. It is poor sportsmanship and sorry citizenship of a number of men of whom we had a right to expect better things. Am I right? A brief review of prohibition in the making will help you decide.

The question was agitated for about one hundred years. Countless thousands of lectures, sermons, and speeches were delivered on the subject. It was an issue in hundreds and perhaps thousands of campaigns throughout America. Books were written on the subject and it was discussed in the religious and secular press for generations. It is doubtful if any legislation in the history of America or the World was ever quite so thoroughly considered. During this time America made marvelous progress in every field of human endeavor. So we must conclude that if we were not sane and sensible then, we need never hope to be.

The liquor interests, with their ally, the machine politician, debauched every branch of government as they stubbornly resisted the enactment and enforcement of every law which interfered with their desire to sell this curse of the ages, whenever, wherever, and to whomsoever they could. With the aid of fine legal talent, they raised and defended every possible legal point that might favor them and were decisively defeated in the courts.

The liquor interests soon found that the best way to prevent State control of the liquor traffic, was for them to control the State. The one thing that they demanded of any candidate was that he be willing to help them secure the most favorable laws and then protect them in the violation of them. Their success along this line was so notable that the saloon and saloon politics became such a steuch in the nostrils of decent people as to cause many honest advocates of license and regulation to realize the utter hopelessness of the task and turn to prohibition. Conditions were so bad that many who liked a drink occasionally, rebelled and joined the ranks of the dries.

More and finer machinery caused industry to place an added premium on strict sobriety.

Thus augmented the dry forces swept on till about nine-tenths of our area was dry and about three-fourths of our population lived in dry territory, before two-thirds of the Congress voted to submit the dry amendment to the States. After it was ratified by not less than forty-five States and became the law of the land, a lot of the wets were busy trying to break it down and bring about its repeal before the ink was hardly dry on it. Was this course patriotic or was it treasonable?

Has prohibition increased drinking? If it has, the chaps who are trying to license beer and wine in order to furnish employment for more men, and cause the use of more grain ought to be in the asylum. If prohibition has automatically increased drinking as the wets contend, it must certainly follow that license would just as automatically decrease it and also cause a considerable portion of the liquor consumed, to be manufactured in more efficient plants that would require less labor and material to produce any given quantity of liquor. Hence it is very clear that if prohibition has increased drinking, to license beer and wine would decrease the labor employed and the material used in the liquor business.

A wet recently charged that prohibition was making times hard because we spent so much money for imported liquor, but he failed to explain why foreign liquor dealers hate American prohibition.

Are the gangsters for prohibition? Al Capone ought to know and he says they are not.

Would light wines and beer put the bootlegger out of business as the wets contend? Let history answer that.

Back in 1794 when the blood of the heroes that bought our liberty with their lives, had scarcely faded from the fields of battle, and our fledgling Republic was still in its swaddling clothes; it was necessary to levy an excise tax on the manufacture of whiskey. In those perilous times, when no one was sure that the Union could survive, the distillers manifested the inherently lawless nature of the traffic and rose in rebellion. The resistance against the internal revenue tax continued until the dry amendment went into effect, and the bootlegger plyed his trade hard by the saloon that sold all kinds of liquor.

Back in the "good old days," there was a fair city of over one hundred thousand inhabitants that was wide open; at the same time, there were over two hundred unlicensed liquor joints that interested citizens were able to locate. There was

an average of a murder a week, most of them in saloons, with seldom a conviction and frequently no arrest was made. It was such conditions as these that caused this and many other cities to go dry.

It was license and not prohibition that put the bootlegger in business, and license will never put him out. Many of them would be glad to get a wine and beer license to cloak him in selling other stuff.

Mississippi, which was the first State to ratify the dry amendment, took this action in January, 1920, which was 14 months after the Armistice was signed. Forty-four other states soon followed. The soldiers were back. There was no doubt as to how the people felt toward the intolerable conditions that the saloon and its attendant evils had created. The wets were licked to a frazzle, and offered no appreciable opposition to ratification.

Has prohibition caused the crime wave and the gangsters? If so, Maine, Kansas, and a considerable portion of the South ought to have been submerged in crime and over-run with gangsters when National Prohibition seemed like a far off dream. Decades of prohibition in these places failed to produce the terrible conditions that are found in the cities that resisted prohibition till the last, and under the control of powerful politico-criminal organizations, have done their utmost to nullify it and bring about its repeal.

These cities that have never controlled the liquor traffic or given any evidence that they wanted it to be controlled, and have shamefully failed to control the gangsters, are loudest in their demands that the states be allowed to control the liquor traffic. If this should be done, is it not reasonable to presume that their successful defiance of present laws would make them worse instead of better and that they would make no effort to improve conditions? Suppose we do repeal the Eighteenth amendment. Will it cause the rattle-snakes to lose their viciousness and venom? Will it make the sow cease to wallow in the mire? Will it make booze advocates be fair and truthful in their statements? Will human nature cease to be perverse? Will booze cease to make it worse? Will the gangsters meekly quit the liquor game and their two or three dozen other rackets? Not likely. There is scarcely a chance that they will fail to greatly increase their range and power in the rum business, and it is entirely possible that they will soon be spreading terror and collecting tribute in towns far removed from the places that dread them now. Bullets and not booze will get rid of the gunmen. Don't you think we need brains and backbone a lot worse than we need booze?

TO THE PASTORS AND PEOPLE OF THE CHURCHES OF THE UNITED STATES OF AMERICA

Greeting: Grace to you and peace from God our Father and the Lord Jesus Christ.

We address you on urgent business. The Church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

In many areas within the Church there is urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow.

We have worshiped at the shrines of false gods—the gods of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things and times sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we had not sowed, profiting where we had not toiled.

The Church dares not stand aside and whisper peace either to itself or to the nation. Only a national turning to God in repentance and moral restitution will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity, but little evident desire to return to the ways of faith and prayer. Time is of the nature of

moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious vagueness. The Christian way is the way of the Cross.

We therefore call upon our people to give themselves by an act of will, personally and corporately, in penitence and prayer to Almighty God. And in order to secure the spirit of fellowship in united intercession, we set apart the week beginning October 2, 1932, as a time when pastors and people shall search their hearts and conduct, and by personal dedication and public service appointed to meet the need of the hour discover for themselves and for the nation the way to peace and power.

The Grace of the Lord Jesus Christ be with you, brethren.

On behalf of our respective churches.

Yours Fraternally,

C. L. GOODELL.

LABOR SUNDAY MESSAGE, 1932

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

On Labor Sunday, as on Christmas, the churches of Christ repeat the promise of peace on earth, goodwill to men. They seek to interpret for themselves and the world what this gospel of goodwill implies for our industrial civilization. On Labor Sunday, as on Easter Sunday, the churches acclaim the living Christ and declare that His spirit should guide all human relations. On Labor Sunday, as on the Day of Pentecost, the churches of Christ desire to speak with new tongues so that their message shall be understood by all men. The churches want their young men to see visions and their old men to dream dreams of a better world in which industry shall be planned to meet human needs.

The Test of an Economic System

The thing that really matters in any industrial system is what it actually does to human beings. For this reason no society that would call itself Christian or even civilized can tolerate such unemployment as we now see in our economic life. Unemployment terribly increases the strains which even in so-called prosperous times bring many to the breaking point. Homes are threatened and broken. There is more overcrowding as families double up in quarters which do not give adequate privacy. Resources are exhausted. Morale is undermined. Physical and moral resistance is impaired.

Those who depend upon income from savings suffer from reduced interest, rent, or dividends and, in many cases, this reduction has now gone to the vanishing point. But workers who lose their jobs are obviously more disastrously affected than the average investor since their margin of security is smaller.

Religious prophets have always denounced the gross inequality between the incomes on the one hand of those who toil in factory, mine, farm and office, and of those, on the other hand, who by inheritance, or privilege of ownership, or speculative investment derive an income not earned by actual service. The simple and searching comment of Jesus, when the rich young man whom Jesus loved at sight went away sorrowful because he had great possessions, needs to be remembered: "How hardly shall they that have riches enter the Kingdom of God." The constant suggestion of the parables of Jesus is that great wealth in the midst of poverty is a hindrance to the good life. This is still the fact. Inequality is a peril to the rich because it tempts them to a narrowing of their sympathies and a false scale of values. It is a curse to the poor because it means misery for under-paid, irregularly employed workers, crowded in unsanitary tenements, shacks of company houses, exposed to the constant fear of sickness unprovided for and of old age insecure. Our economic resources, our progress in invention and the arts, our social inheritance should now make possible a worthy standard of living for all if the organization of production and distribution were directed towards that end.

It is not denied that many persons of wealth are rendering great service to society. It is only suggested that the wealthy are overpaid in sharp contrast with underpaid masses of the people. The concentration of wealth carries with it a dangerous concentration of power. It leads to conflict and violence. To suppress the symptoms of this inherent conflict while leaving the fundamental causes of it untouched is neither statesmanship nor Christian goodwill.

Science and Religion Point the Way

It is becoming more and more clear that the principles of our religion and the findings of the social sciences point to the same direction. Economists now call attention to the fact that the present distribution of wealth and income which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish purchasing power to the masses to balance consumption and production in our machine age. Economists further point out that control of the great economic forces which affect the welfare of all nations cannot be achieved by any one nation acting alone. World co-operation is becoming more and more a practical necessity. This also is in line with Jesus' teachings of universal brotherhood.

The method whereby a just, brotherly and scientific world social order shall be brought about is a question of major importance. The churches do not condone violence nor encourage resort to force, but look with sympathy on all peaceful and constructive efforts—by individuals, by labor, by employers, by social agencies and by political movements—to accomplish the desired end. Among the measures which in our time may advance the cause of human welfare in the direction of that ideal social order which we call the Kingdom of God, are intelligent planning and direction of industry, credit and finance for the common good; an extension of minimum wage laws, and above the minimum wage the highest possible wage as distribution becomes fairer and the productivity of industry increases; collective bargaining; co-operative ownership; and social insurance against accidents, sickness, old age and unemployment.

The Christian religion demands the dedication of power to the more abundant life of humanity. Such consecration of talent especially in the fields of industry and statecraft must become a test of the Christian life. It is the special responsibility of privileged classes to co-operate in movements toward economic justice, thus creating a spirit of fellowship instead of conflict in social progress. A similar obligation rests upon labor and its leaders.

With malice toward none and charity for all, the churches send their greetings on Labor Sunday to all who toil with hand or brain and look forward with them toward a better day.

JOSEPH RICHARD WRIGHT

Born October 15, 1857—Died June 30, 1932—In the
76th Year of His Life

"Death hath all seasons for its own," and for the passing of our loved ones we are always unprepared, and death ever comes upon heavy feet, crushing the hearts of those who are left to mourn their departure.

But the friends and relatives of Joseph Richard Wright are not as those of whom James G. Whit-tier exclaimed:

"Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

When we contemplate the mountain peaks of this good man's life and character—the eldest of seven worthy children whom he felt it his duty to support and whose responsibilities he took upon his shoulders at the age of nineteen, because of the untimely passing of both his mother and father—striving to afford to his brothers and sisters the necessities and comforts of life, freely sacrificing his own welfare that theirs might be advanced—in manhood, serving faithfully and honestly the community in which he lived—laboring earnestly in the charge of his faith for the help and salvation of his fellow man—working constantly for the interest of his wife and eight fine children, six of whom are still living—amid all the temptations of this life, ever keeping his name and honor unsullied—when we contemplate these things—the tears should be dried from the eyes of his children and grandchildren and other relatives and friends, and sorrow should disappear from their hearts.

The board of stewards of the Galloway Memorial Church offers to its esteemed and beloved member, Ellis W. Wright, a son of Joseph Richard Wright, and to his entire family its sincere and heartfelt sympathy in the passing—the first in

the Wright family in forty-nine years—of this good man, and surely the memory of his life is a sweet benediction to every member of the Wright family and to their friends.

We feel that in the matchless purity and unselfish service of the life of Joseph Richard Wright there is abundant to comfort you.

The following verses paint a very real and perfect picture of the life and labors of Joseph Richard Wright:

"An old man going a lone highway
Came at evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him,
But he turned, when safe on the other side,
And built a bridge to span the tide.
'Old man,' said a fellow pilgrim near,
'You are wasting your strength building here,
Your journey ends with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide;
Why build you here at even-tide?'
The builder lifted his old, gray head,
'Good friend, in the path I've come,' he said,
'There followeth after me today
A youth whose feet must pass this way,
The chasm that held no fear for me
To this fair-haired youth may a pitfall be,
He, too, must cross in the twilight dim,
Good friend, I'm building this bridge for him.'"

H. T. NEWELL,
W. H. PULLEN, JR.,
JOHN T. SHARP, Committee,
Galloway Memorial Church.

Jackson, Miss., Aug. 1, 1932.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

It seems to be the lot of most people now to heed the advice given to them to have their eyes examined. Only a few days ago that advice was given to me and now I am looking at close objects through glasses. If I follow the steps of many others I will soon be looking at all objects through glasses. I notice that the color of the glass used has so much to do with the impression made from views. That meadow out yonder looks dark, but in reality it is the same green, pleasing sight we see every day. Some seem larger, and others distorted, but that is largely determined by the glass we are looking through. This coloring matter in our moral glasses so often disturbs us. We change the view by putting in love or hate, success or defeat; faith or distrust; jealousy or goodwill. How important it is that we have the right glasses with which to see this world.

Had you noticed that the passing stranger is always present at the preaching service whether it be in rural section, the small town or the city church? There he sits just seemingly to have dropped in as he passed through. He will not pass this way again probably and you will not get the chance to preach to him any more. It is the preacher's only chance to preach to that soul. They meet only once here and then again at the judgment. That fact places a heavy responsibility on the preacher for every service. It may be a little girl visiting in the community; a woman from far distance or a man just passing by, but they have come to hear what the preacher knows about religion. These strangers jerk us out of the ordinary experience and place upon us the tremendous responsibility of delivering now for eternity. Why do they come by and disturb our complacency? Every preaching service is a completed act; it is sealed for some souls and sent on ahead as a part of the final permanent record.

We have made full proof of our talents, when we have learned both the art of following and leading. It is easy to get a following, for the multitudes need shepherding, but it is not easy for one to develop into a good leader. The good leader inspires initiative; draws out latent talents; encourages thoughtful action; places responsibility. A good department superintendent will have more workers that she will need if she knows how to lead. When I hear a leader say, "I have no one to help me," it is evident that the person does not know how to lead. When a church leader assumes all responsibility, does every detail, runs every errand, suppresses every idea except his or her own; looks with suspicion upon possible supplanters; makes every co-worker conform to his or her ideas of the work, we

may rest assured that that church or Sunday school department is going to lack for leaders in the future. Every officer, teacher, department superintendent should be willing to train some one to take his place. It is a compliment to the leader when the work goes on without him or her; but if it goes to pieces the moment they withdraw their hand it is evident the leader has usurped all directing and suppressed the natural initiative of her co-workers.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

As far as the presidential election is concerned, I am out. Congress is the citadel. I shall vote in every election, if I have a chance, always for the prohibition of the legalized sale of whiskey. A vote for the repeal of the Eighteenth Amendment, or the modification of the law, is a vote for whiskey. Don't forget that. Every time I get a chance I'm going to vote. If I can't do any more, I'll kill one wet vote anyhow, and reduce their vote that much. It is a question now of prohibition or the saloon. I am sorry for your lack of

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PROTECTION AGAINST OLD AGE

brains if you don't see it that way. The wets are shrewd. They propose no alternative. They want it left open what is to be put in the place of prohibition. Bishop Galloway and I started the fight in Mississippi fifty odd years ago. I was then young and had my dander up. Now I am old, but the proposal to surrender to the rummies rouses my fighting blood. Let the slogan be, "Keep Congress Dry!"

Mansfield, La.

MISSISSIPPI METHODIST SCHOOLS

The triumvirate of Methodist institutions in Mississippi that form the Millsaps System of Colleges will inaugurate, with the 1932-33 session, the educational plan that binds them together under one president and one board of trustees. Millsaps College, Jackson; Grenada College, Grenada, and Whitworth College, Brookhaven, are the three that will set into operation, at the opening of school on September 14, the new system plan directed by President D. M. Key.

Under the Millsaps system, freshman and sophomore women, except in the cases of those living in Jackson, take their work at either Whitworth or Grenada, with the junior and senior years at Millsaps, where the men are enrolled for the full four years' course. The curricula at Whitworth and Grenada have been revised to conform to the requirements of Millsaps, which awards degrees in the colleges of arts and sciences.

A member of the Southern Association of Colleges, the Association of American Colleges, and

the American Council of Education, Millsaps is the only college in Mississippi on the fully accredited list of the Association of American Universities, and graduation from this college gives a young woman eligibility for membership in the Association of American University Women.

Assisting Dr. Key in administering the colleges of the system are John R. Countiss, D.D., Grenada, and G. F. Winfield, Whitworth, administrative deans of these two institutions. Dr. B. E. Mitchell is dean of Millsaps.

SIGNS OF THE TIMES

By G. L. Morelock, Gen. Sec. Board of Lay Activities

Some of the most discouraging features that confront us at this time, in my opinion, are:

1. The crime wave that has swept over our country and the world. The evidence of this is apparent everywhere in the daily press and the most significant feature of this sinister condition appears in organized gangdom relating itself to all sorts of "rackets" and reaching the peak of brutality in the murder of Lindbergh's baby. There is something fundamentally wrong with a society that can produce an Al Capone, typifying as he does the rule of gangdom and the vicious character that would kidnap and murder an innocent child.

2. Movements calculated to be subservient of respect for law and constitutional government. I refer in particular to the insistent and intensive propaganda to discredit the Eighteenth Amendment and the Volstead Act, regardless of what influence it may have on the enforcement of any and every law. I would couple also with this the spectacle which is present throughout the entire country of waste, graft and malfeasance in office, in our municipalities, county, commonwealth, and federal governments. Most of these, faced as they are with unusual financial condition—unemployment on every hand and an excessive burden of taxation—in an attempt to balance the budget in these several spheres of government seem to fear or be unable to grapple with a reduction of governmental expense and turn to the other solution of increasing taxation. A continuation of this policy by the duly elected representatives of the people will inevitably produce a feeling of discouragement, resentment and eventually open revolt against constitutional government.

3. The present industrial order has fallen down so far as ministering in an equitable way to the masses of the people. The present capitalist regime is being weighed in the balance. We are headed in America for a revolution in this area of our life, either a peaceful adjustment brought about by clearer thinking and patriotic action or a violent one produced by short-sightedness on the one hand and desperation on the part of the millions of unemployed on the other.

4. The forces of materialism and secularism, it would seem, have never in the last twenty centuries had such a grip on the world.

Some Encouraging Signs

I would list as some of the encouraging signs of the times the following:

1. A new spirit of consecration, self-sacrifice and commitment to the task of world evangelization on the part of the Christian churches. Every way we turn we discover signs of a spiritual awakening.

2. On every hand also we discover a discontent with things as they are in the political and financial world. Men in every walk of life are speaking out plainly as never before. There is a real agitation in both of these fields. Apathy or indifference would add a still further ominous portent to the present situation, but on the other hand there is apparent everywhere a discontent with things as they are and appearing ever and anon amid the murk and smoke of cloudy opinions a clearer ray of light from some intellect that is grappling with the situation on a plane of the social needs of all humanity.

3. Movements for world peace and co-operation in the field of economics. Never before in the history of the world have there been so many organizations and such persistent propaganda for world peace and co-operation. I need not list these, but they give clear testimony to the fact that the heart of the world is sick of war and its attendant evils in the realm of the spirit, moral character, government and economics. Never before in all the history of humanity have the thrones of the war lords been so insecure.

4. Every way we turn, whether we think in terms of religion or not, we discover all over the world hearts hungry for the truth and longing for that which will bring peace, contentment and a sense of reality in life.

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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Editorial

WHAT THE ADVOCATE IS MADE OF

(Continued from Page 1.)

and others came. And I saw them kneeling in different parts of the building. And they were of all ages from children to old age; they were of all professions and all levels of society; they were of all grades of financial standing; all degrees of intelligence; there were several races; some had happy faces, but others seemed bowed with age and their faces seamed with sorrow and loss. Said I, "Surely they do not see life alike, and they come from many different paths of life, from a wide variety of environment, training and hereditary background." But as they knelt they all faced one way and all their paths seemed to converge on the Cross and all differences were forgotten and they were one in their search for God and the Hand that Guides.

We desire that the spirit of the Advocate be like that church.

OUR WEEKLY PARTY

Rev. C. B. Powell, Campti, La., reports good revivals.

Mrs. R. E. Smith, recently taught in a Training School with Dr. C. D. Atkinson's people at Leconte, La.

"The Christian Home" was the theme of a sermon at Central Church, Meridian. Dr. L. L. Cowen is the pastor. No theme could be more timely.

At the historical church, Pleasant Valley, on the Bayou Pierre charge, Rev. J. T. Abney is conducting a meeting. He reports encouraging results in all his meetings.

The editor regrets that he was out when Rev. K. W. Dodson, presiding elder of the Baton Rouge district, visited our office the other day. This visit will not be counted because of that.

Listen to this Texan, "Yes, sir, you are making a good paper. I wish you might be deluged with cash subscriptions, new and old. May it be so." Chas. F. Smith, 1508 Palm Avenue, Houston, Tex. We vote "yea."

Rev. R. T. Hollingsworth, Nettleton charge, has had the following ministers to assist him in revivals this summer: Rev. G. A. Klein, Rev. W. R. Lott, Rev. G. C. Gregory, Rev. W. L. Atkins, and Rev. T. W. Smallwood.

A new Methodist church has been organized in East Tupelo, Miss. For a number of years there

has been some kind of union effort in that section of the town, but now both the Baptist and Methodist have organized churches in that section.

Mrs. T. D. Lipscomb, wife of our pastor at Colfax, La., was sent to the Baptist Hospital in Alexandria in a critical condition recently. Latest reports were that she was slowly improving. Have you dropped her that card or sent her any flowers?

The men of the Aberdeen Methodist Church enjoyed an "old fashion" watermelon cutting on the lawn of the church in the late afternoon of August 26. The charge lay leader, P. A. Dulin, assisted by C. C. McKinney, is sponsoring regular men's meetings for fellowship.

Rev. D. B. Boddie, pastor, Pineville, La., and chaplain of the Veterans' Hospital, has just held a very successful meeting with Rev. H. S. Johns at Flournoy, La. There were seventeen accessions. Brother Johns speaks most highly of the work of Brother Boddie.

We are delighted to have a letter from Rev. L. C. Wilson, pastor at Boyce, La. He sends some subscriptions and promises more. "I don't see how we could get along without the Advocate, and of course we must and will rally to its support." My, that sounds good.

Mrs. J. E. Reames, 1325 Roberts Avenue, Beaumont, Texas, renews her subscription telling how long the Advocate has been in her home and the homes of her people. Her father was named for Dr. Winans, a name famous in the Methodist history of the Advocate's territory.

The preacher up here at Laurel, Miss., who used to be this editor's pastor, recently sent in subscriptions with the promise of others to follow. Our boyhood impression of Rev. Wiley J. Ferguson was that he would stand by all these interests of the church. God bless him.

Miss Tennie Fowlkes conducted a Daily Vacation Bible School at Thompson Memorial Church, Aberdeen charge, August 14-21. This is an afternoon appointment joined to Aberdeen station. Rev. W. R. Hammontree taught a class in "Worship" in this community the first week in August.

Rev. R. A. Bozeman, our pastor at Oak Grove, La., has conducted six revivals this summer and has had sixty accessions, most of whom were on profession of faith. He is to assist Rev. J. M. Bentley, of Gardon Avenue Church, Monroe, La., in a meeting beginning the second Sunday in September.

A lady writing us about a former pastor returning for a meeting on the charge, observes that his preaching has become much improved and enriched. Well, that is as it should be. The preacher who goes in a circle gets nowhere. Just what do your members think of your preaching, preachers? They are the ones most concerned.

"Thursday evening, August 25, at our regular mid-week service, we had sixty people. It was 'Sacrament Service' in that we had some talks on the subject; our songs were along the line of the Atonement; and then we administered the sacred ordinance. It was a blessed service to this pastor; others enjoyed it. J. A. Wells, Kingston, Laurel, Miss."

Seventy-five conversions came as result of a revival at Wade school house, Drew Mission charge, where Rev. K. I. Tucker is pastor. This was a joint meeting with Methodist and Baptist. Dr. Cooper, the Baptist pastor at Drew, and Brother Tucker, the Methodist pastor, did the preaching. Forty-five joined the Baptist church and thirty the Methodist.

During the absence of the pastor, Dr. B. F. Rogers, who has been enjoying several weeks' vacation, the pulpit of Carrollton Avenue Church, this city, was ably filled by Dr. W. L. Doss, presiding elder, Dr. F. L. Wells, pastor First Church, New Orleans, Mr. Wm. H. Black, leading layman of the church, and Captain H. J. Thompson, charge lay leader. Once again a pastor has made it hard for his people to miss him.

We have just received a good letter from Dr. C. L. Goodell, that great and tender Methodist preacher of New York, whose messages some of you have heard over your radio in "Sabbath Reveries." We wanted to share some of those good messages with Advocate readers who do not get to hear Dr. Goodell. So he wrote like this: "I shall be very glad indeed to help in any way I can through the pages of your splendid paper." Dr. Goodell has received thousands of requests for the sermons of the "Sabbath Reveries."

A very highly appreciated letter came in last week from Dr. Henry Felgar Brooks, pastor of

our church at Starkville, Miss. And that letter carried two things of considerable weight in this office. There were words of the highest commendation of the Advocate and this good word was supported by a long list of subscriptions with the cash to start them off. When you Mississippians pray, remember Dr. Brooks and these other men who are pastoring students and teachers of our state schools. They have a great responsibility. Parents, write Dr. Brooks and tell him about your boy who will be at A. and M. this year. Let all parents having children at state schools make a practice of advising those pastors about your boys and girls. They will be a big help to them.

LAYMEN'S RALLIES FOR MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE

The Sixth Annual Week of Laymen's Rallies will be held in the Meridian District, September 4-9, 1932; these are meetings especially for Laymen (both men and women) but a most cordial invitation is extended to every one to come.

A splendid program has been arranged for each meeting, and at each of the all-day meetings dinner will be served.

Please note the place where your charge participates and arrange to be there, yet if it is more convenient to attend some other meeting, it will be alright to make the exchange.

Schedule for the Week

Sunday, Sept. 4th—Quitman; 9:30. Sunday school, all charge and church lay leaders expected to attend this class. 11 a. m., sermon by Rev. T. J. O'Neil; 2:30, retreat, all the pastors, charge and church leaders of the district expected to attend this retreat.

Monday, Sept. 5th—All-day meeting at Porterville, with Scooba, Lauderdale, and Poplarville charges participating. Evening service at Lauderdale at 7:30.

Tuesday, Sept. 6th—All-day meeting at Daleville, with DeKalb, Cleveland, Daleville, Vimville, Central, East End, Fifth Street, Hawkins Memorial, Seventh Avenue and Poplar Springs charges participating. Evening service at Wesley Church.

Wednesday, Sept. 7th—All-day meeting at Salem Church on Pachuta charge, with Enterprise, Pachuta and Quitman charges participating. Evening service at 7:30, Hawkins Memorial Church.

Thursday, Sept. 8th—All-day meeting at Hebron Church on the Waynesboro Circuit, with Bucatunna, Waynesboro Station, and Waynesboro charges participating. Evening service at Waynesboro Church at 7:30.

Friday, Sept. 9th—All-day meeting at Manassa Church on the Desota charge, with Shubuta, Matherville, and Desota charges participating. There will not be an evening service.

T. J. O'NEIL, Presiding Elder.

W. D. HAWKINS, District Lay Leader.

C. A. MASSEY, Associate Lay Leader.

T. H. TAYLOR, Associate Lay Leader.

CONCERNING DUREN'S GALLOWAY

I have read with care and interest your biography of Bishop Charles B. Galloway. It is not a mere panegyric; if it were that and nothing more it would be trite, neither new nor striking.

It is just such a biography as would have been appreciated by Bishop Galloway had he lived until it was written and published.

You thoroughly understood and now understand the Bishop's character and your book admirably and forcefully presents the elements of greatness enabling him to attain distinction and eminence as a minister of the gospel.

I knew Bishop Galloway well; we were co-students at the University of Mississippi and were friends thereafter as long as he lived. We were residents of the same towns, Brookhaven, when he was pastor there and editor of the New Orleans Christian Advocate and again of Jackson after I removed there in March 1897, until his death.

I congratulate you on the excellence of your book.

Sincerely yours,

R. H. THOMPSON.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT

In the passing of MRS. INA BAILEY LANGFORD a beautiful life, filled with unassuming Christian virtues, came to a close. The Newton Woman's Missionary Society, of which she was a faithful member, feels keenly the loss, but bows in humble submission to the Divine Ruler, who makes no mistakes. Whereas, in God's providence Mrs. Langford has been removed from us to a mansion not made with hands, therefore be it resolved:

First. That in her passing the W. M. S. and entire church have sustained the loss of a loyal and faithful member.

Second. That we shall keep in memory her cheerful disposition, untiring service, and ready co-operation in all phases of the organization.

Third. That we extend to the bereaved family our sincere sympathy and invoke the gift of God's grace as their portion.

Fourth. That a copy of these resolutions be sent to the family and a copy sent to the New Orleans Christian Advocate for publication.

MRS. W. I. MUNN,

MRS. W. C. MABRY, Committee.

RESOLUTIONS

Whereas, in the death of our esteemed friend, MRS. VICTORIA ELIZABETH KING, Court Street Methodist Episcopal Church, South, has sustained an inestimable loss:

Mrs. King was sixty-five years old and passed to her reward on June 5. At a very early age she united with the Methodist Church. She was a consistent Christian, a faithful wife, a devoted mother and a kind, obliging neighbor. She was a member of the Wesley Bible Class and a member of the ladies' Missionary Society. The faith of this good woman was crystallized and expressed in her many deeds of Christian service. Truly, we feel that she has not lived in vain. She leaves five daughters and four sons to mourn her passing. She was laid to rest in the cemetery in Philadelphia, Miss. to await the resurrection morn.

Therefore, be it resolved, That we, the members of the Court Street Auxiliary:

1. Commend her example of fidelity to Christ, loyalty to her church, and devotion to her loved ones to the members of our society and church; and pray that the sustaining grace of God may be the portion of all her loved ones.

2. That a copy of these resolutions be spread upon our minutes, a copy be sent to the New Orleans Christian Advocate, and a copy to her family.

Signed for the Auxiliary of Court Street Methodist Church,
MRS. N. B. HARBOUR, Sec.
Hattiesburg, Miss.

MRS. HENRY HAMPTON PHARR

Mrs. Pharr was born December 3, 1844, and died at her home on Buchanan Street, Lafayette, July 22, 1932, in which community she had lived for the past fifty-one years. Mrs. Pharr was the daughter of Mr. Charles Saxton, the younger son of a Prussian nobleman and Miss Theresa Dunkleman. This fine young couple left their native land in Hanover, Germany, in 1840, and founded a new home in West Feliciana parish, Louisiana, where their daughter, Frances Elizabeth, was born. In 1866, she was happily married to Captain Henry Hampton Pharr, who had been a gallant Confederate soldier and who at the time of their marriage was a captain on the steamer Mary Lewis. To this union were born six daughters, four of whom survive her: Mesdames M. R. Cushman and John Ard, and Misses Mary and Henrietta Pharr, all of Lafayette, La. She is also survived by five grandchildren, Dr. M. S. Cushman, of Athens, W. Va.; Dr. Hampton Pharr Cushman, of Detroit, Mich., and Miss Bessie Cushman, and Messrs. Jno. E. and Chas. M. Ard, of Lafayette, La. Mrs. Pharr early in life joined the Methodist Church and throughout her long life she was a loyal member; for the larger part of her life her membership had been with the church at Lafayette, where her life stood the best. She was a constant attendant at the services of the church until the weight of years, together with a severe fall that crippled her, deprived her of this privilege for the past three and one-half years. She was always ready to advance the cause of Christ and was a charter member of the W. M. Society, under the pastorate of the Rev. T. S. Randle, in 1895. Her funeral was conducted from the altar of the church she loved so dearly, by her pastor, the Rev. H. N. Brown, assisted by the Rev. C. C. Wier, of Franklin, a former pastor, and the Rev. J. N. Brown, of the First Presbyterian Church of Lafayette. Tributes of respect and appreciation were paid by her pastor and her former pastor. Friends came from various points to manifest the love that had been given the departed. She had many friends and deserved them all. Mrs. Pharr lived an unusual life of Christian experience and practice and in the end rejoiced in the salvation that had been hers throughout the years. Truly, she was a devoted child of God, who walked uprightly in her several stations in life. She was a devoted wife, a loving mother, a good neighbor, who radiated the fact of the Christian life to all about her. Her whole life was of a fine quality that counted for that which was worthwhile.

"Hear what the voice from heaven proclaims
For all the pious dead.
Sweet is the savor of their names,
And soft their sleeping bed.
They die in Jesus and are blest;
How kind their slumbers are!
From sufferings and from sins released,
And freed from every snare.
Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward."

Faithfully,

C. C. WIER,

Franklin, La.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Group Meetings—Baton Rouge District
For Pastors and Officials

Group 1—Denham Springs, Walker, Gonzales, at Denham Springs, Sept. 6, 10 a.m.

Group 2—Clinton, Greensburg, Kentwood, Zachary, Pine Grove, at Greensburg, Sept. 8, 2 p.m.

Group 3—Hammond, Ponchatoula, Amite, Springfield, Natalbany, at Hammond, Sept. 9, 2 p.m.

Group 4—First Church, B.R., Istrouma, Keener Memorial, Baker, at First Church, Sept. 13, 2 p.m.

Group 5—St. Francisville, Jackson, Zachary, at Slaughter, Sept. 14, 2 p.m.

Group 6—Bogalusa, Washington, Franklinton, Pearl River, at Fish-er, Oct. 8, 10 a.m.

For general discussion by pastors and laymen: First, the plan for raising the benevolences. Second, the importance of making out tables 1 and 2 and sending them to Rev. R. W. Vaughan ten days before the Annual Conference. Third, discussing the editor's plan of saving the Advocate. Let us give ourselves to much prayer that we may do our duty in all of these important matters.

K. W. DODSON, P. E.

Baton Rouge Dist.—Fourth Round
(In part)

Natalbany, at Wesley, Sept. 11, 11 a.m.
Ponchatoula, Sept. 11, 7:30 p.m.
Zachary, at Zachary, Sept. 18, 11 a.m.
Clinton, at Clinton, Sept. 18, 7:30 p.m.
Greensburg, at Pine Hill, Sept. 25, 11 a.m.

Eentwood, Sept. 25, 7:30 p.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round
(In part)

Centenary, Sept. 14, 11 a.m.; Nov. 4, 7:30 p.m.
Adams, at Ebenezer, Sept. 4, 3 p.m., 7:30 p.m.

Georgetown, at Oma, Sept. 10, 11 a.m., 1:30 p.m.

Wesson, at Wesson, Sept. 18, 11 a.m.; Sept. 19, 7:30 p.m.

Hazlehurst, Sept. 18, 7:30 p.m.; Oct. 10, 7:30 p.m.

Brookhaven, Sept. 25, 11 a.m.; Nov. 7, 7:30 p.m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Fourth Round
(In part)

Richton and Piave, at Piave, Sept. 4, 11 a.m., 2 p.m.

Collins, at Seminary, Sept. 18, 11 a.m., 2 p.m.

Taylorville, at Taylorsville, Sept. 18, 7:30 p.m.; Sept. 19, 10 a.m.

Prentiss, at Prentiss, Sept. 25, 11 a.m., 2 p.m.

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds 1st day

Headaches or Neuralgia in 30 minutes

666 SALVE for HEAD COLDS

Most Speedy Remedies Known

Williamsburg, at Oakvale, Oct. 2, 11 a.m., 2 p.m.

Mt. Olive, Oct. 2, 7:30 p.m.

Silver Creek, at New Hebron, Oct. 9, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

Seashore Dist.—Fourth Round
(In part)

Long Beach and Pass Christian, at Long Beach, Sept. 4, 11 a.m.

Biloxi, Wesley Memorial, at Epworth, Sept. 11, 11 a.m.

Saucier, at Lyman, Sept. 11, 7:30 p.m.

Pascagoula, Sept. 18, 11 a.m.

Ocean Springs, Sept. 18, 7:30 p.m.

Logtown, at Logtown, Sept. 25, 11 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round
(In part)

Roxie, at Roxie, Sept. 4, 11 a.m., 3 p.m.

Lorman, at Lorman, Sept. 18, 11 a.m., 1:45 p.m.

Hermanville, at Hermanville, Sept. 25, 11 a.m., 1:30 p.m.

Port Gibson, Sept. 25, 4:30 p.m., 7:30 p.m.

Mayersville, at Fittler's, Oct. 2, 11 a.m.

Rolling Fork, at Cary, Oct. 2, 4 p.m., 7:30 p.m.

H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round
(In part)

Woodland, at Palestine, Sept. 14.

Fulton, Sept. 15.

Amory Circuit, at Greenbriar, Sept. 17.

Prairie and Strongs, at Prairie, Sept. 19.

Greenwood Springs, at Quincy, Sept. 20.

T. H. DORSEY, P. E.

Grenada Dist.—Fourth Round
(In part)

Vaiden and West, at Hebron, Sept. 4.

Durant, Sept. 4, evening.

Paris Circuit, at Paris, Sept. 7.

Holly Springs, Sept. 11, morning and afternoon.

Oxford, Sept. 11, evening.

Holcomb, at Sparta, Sept. 13.

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CONFERENCE NEWS

Louisiana

The Ida auxiliary, Shreveport district, recently enjoyed a social meeting and luncheon at the home of Mrs. R. M. Litton.

* * *

Members of Circle 3, of Monroe auxiliary, Monroe district, at a recent meeting studied "The Law As Laid Down by Moses." Mrs. M. A. McHenry was the speaker and said in part: "Doubtless for ages past the civilized people of the world had recognized the substance of the Ten Commandments. Most especially those which relate to man's duty to his fellowman. But Moses codified them. Gave them so simple, compact, clear and concise that the people could comprehend and remember. They mark an epoch in universal history. The jurisprudence of all civilized countries is founded upon them, and they have been incorporated into all religious systems for thousands of years.

"In all the history of law-making there have been but three great laws. Three primarily designed to protect the welfare of humanity. The first from Sinai—man's duty to his Creator and his fellowman. Four thousand years ago. Second, the Magna Charta, from the British Isles, to insure justice and equality to all. Seven hundred years ago. The third great law, the Volstead act, just fourteen years old in the United States.

"Had these three great laws never been given to the world, civilization would have been chaos. All three came at a time when there was an urgent, imperative need of them. The governments of the world have enforced all of them in a degree only.

"Thousands of years have passed since old Moses said, 'Thou shalt not!' Still people kill, still they steal, yet who will dare to say that the powerful arm of the law is not a mighty deterrent of crime? Shall we repeal these laws? They can't be perfectly enforced. A few hundred years have passed since Magna Charta was passed giving to us trial by jury. Has this second great law been enforced? Are there not yet many people who insist upon taking the law into their hands, even to the point of lynching? The third great law, prohibition, only fourteen years since it was passed in the greatest and most progressive country on the face of the globe. Has prohibition been enforced? No, not completely, but more thoroughly and efficiently than either of the other two great laws, considering its youth. The other laws are hoary with age.

"Lloyd George is England's greatest statesman, and one of the world's greatest. He visited this country when prohibition was eight years old. 'Only eight years,' he would say, 'the achievement in enforcement of the Volstead act has been the greatest of any of the great laws. The other two great epoch-making laws have had thousands of years for their development and they are not yet efficiently enforced.'

"I do not believe that sane, sensible, enlightened people want to break the commandments. The right kind of people want to obey the law. In the light of the knowledge of history, of

which we should all know a little, I trust that no member of this circle will ever make that false and silly remark, 'Prohibition would be all right if only it could be enforced!'"

* * *

The auxiliaries of Buckner and Charlieville co-operated in a Vacation Church School at Union Church, Monroe district, directed by Mrs. F. B. Hatch, Miss Carrie McIntosh, and Miss Lucy Thomason, with Mrs. C. B. Noble, Jr., as pianist. Twenty-five children attended and enjoyed the missionary talks, by Miss Tommie Foster, of Tchula, Miss., who spent two years in China.

North Mississippi

"An Appreciation of Deaconess Ethel Cunningham and Her Work"

In view of the fact that Deaconess Ethel Cunningham, rural worker for the Aberdeen district, North Mississippi Conference, is at present in Gilmore Hospital, at Amory, Miss., recovering from injuries received in an auto accident on August 3, we desire first to say that we greatly deplore the accident from which she is now suffering; and we also desire to express our appreciation of the most excellent work she has accomplished during the three years she has labored among us, and to give out a comprehensive view of her work to those who contributed to its support. She has had the harmonious co-operation of the presiding elder and the thirty preachers in the district, and she has labored most faithfully among our rural people, whom she loves, and by whom she is most deeply loved in return. She not only possesses the gift for organization, but she also possesses the rare gift of discovering and developing leaders, and looking after the numerous details necessary for putting across any project. She has contacted with 84 of the 123 churches in the district, and while her work has been supported entirely by the missionary societies in the district, yet it has touched every phase of our church life. She has carried on the Kingdom Extension cultivation period, and during 1931 helped thirty churches with this work; most of them had never had it before. During 1932, she devoted the month of March to this work and helped 21 churches with the study of "Methodism and World Need." She has been responsible each year for a large number of Cokesbury Teacher Training Classes being held, from which great numbers have taken credit. Think of Cokesbury Training Schools among the teachers in our rural Sunday schools from which 27 or 30 receive credit! She made possible a greater number of Vacation Bible Schools in the North Mississippi Conference during 1931 than was held in any other conference in Southern Methodism, she having been directly responsible for 26 of those held and she had completed plans for doubling that number during 1932, and a large part of that number have already been held. Think for a moment of the meaning of Vacation Bible Schools being held among the children in our rural churches, with an enrollment of 75 children, or of one with an enrollment of 41, and all but two attending each day, or of one from which 14 are received into the church! The possibilities resulting from such work as this are thrilling to contemplate.

We feel that this one phase of her work is well worth the money we have invested. She has organized 30 or more missionary societies, that are at present functioning, and a distinctive

feature of her work during 1931 was courses in the missionary societies in the creation of a new zone in our woman's work, when the eight societies in the Greenwood Springs Circuit, all in rural churches with one exception, were organized into a zone, with a splendid zone chairman, Mrs. J. W. Owens, Hamilton, Miss. She has directed each year the mission study courses in the missionary societies in the rural churches, and she has made out programs for zone meetings, and assisted the district secretary in the distribution of her literature and in numerous other ways. She has organized and revived Sunday schools and organized Epworth Leagues and World Clubs, having collected literature for the Sunday schools from the larger towns, and that for World Clubs and Vacation schools from eleven different states. She has circulated throughout the district a library of Mission study literature, Vacation School literature, Sunday school literature, Epworth League literature, Kingdom Extension literature, and Cokesbury Training School literature, and our church periodicals, all of which she has collected from the larger towns in the district, and some from outside sources. One room in the home where she lives is almost filled with this literature—all catalogued and ready for use. The writer of this article had the pleasure of traveling over the district with her recently, and at every place we stopped she gave out literature of some kind. This is another phase of her work that we feel has been worth the money we have put into the work, provided she had accomplished nothing else.

Again permit us to say that we greatly deplore the accident from which she is now suffering, and that we pray she may be speedily restored to her usual health and strength, and spared to give many more years of efficient service in the Master's Kingdom. Permit us to say also to the people among whom she has labored that it behooves them now to carry on the work she has inaugurated among them.

MRS. VIC. THOMPSON HOYLE.
For Local Board of Rural Work:

Mrs. R. H. Thomas, Mrs. T. M. Clark, Mrs. W. L. Elkin, Mrs. Jack Condry, Mrs. J. A. Price, Mrs. W. J. Thrift, Mrs. J. N. Mullins, Mrs. Vic. Thompson Hoyle.

REVIVAL AT CARPENTER, MISS.

Dear Brother Raulins—Would like you to permit me space in our church paper giving report of our revival.

The services began Sunday morning at 11 a. m., August 7, and closed Friday night, August 12, having two services each day. Our pastor, Brother H. C. Castle, doing the preaching, assisted by Marvin L. Davis, of Vau Cleave, Miss., directing the singing.

Brother Castle brought us splendid messages and we had good morning congregations, and for evening services the church could not seat them.

We had seventeen additions to the church, eleven by letter and six by baptism.

Mr. Davis is a splendid worker with the young people, a thoroughly consecrated young man, and we feel that God certainly directed Brother Castle

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in having him with us.

His messages in song each service were an inspiration.

This young man finished high school and will enter school at Hattiesburg this fall and I am sure that God will use him in a wonderful way.

We appreciate the splendid work he and Brother Castle did in our community, and pray that God might continue to use them in the bringing about of God's kingdom.

I feel that we are at the dawn of a new day, that people are thinking more seriously of spiritual things than heretofore. SARAH B. HUDSON.

REVIVAL AT REEVES CHAPEL CHURCH

Sunday, August 14, was observed as home-coming day at Reeves Chapel Church, near Oakley, Miss. This was the eighty-sixth anniversary of the organization of this church.

At the eleven o'clock hour, Rev. J. T. Leggett preached a very forceful sermon. After the sermon, dinner was served on the grounds.

The services for the afternoon consisted of the third quarterly conference for the Edwards charge and then a sermon by the pastor, Rev. H. L. Daniels.

A history of the church had been carefully written and was read at the afternoon service.

Many former members and friends were present for the day and it was indeed a most glorious day. Some were present that had gone to free school in the old church building from seventy to seventy-five years ago.

The revival meeting continued through Sunday, August 21, closing with the morning service. The stewards had asked the pastor to do the preaching and with the hearty co-operation of the membership of the church, we had a most successful revival. The attendance was good throughout the meeting.

Seventeen were added to the church, eleven by profession of faith.

At the closing service, the Sacrament of the Lord's Supper was administered and those that had come into the church on profession of faith were served first and then the congregation. It was a very impressive service.

The work as a whole on the Edwards charge is going good.

H. L. DANIELS, Pastor.



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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

Mr. O. C. Hull, the extension secretary, has been holding revivals during his vacation. His work has been highly acceptable to the brethren and God has wonderfully used and blessed him. Many have united with the church, and many have come to God. Knowing the program of the church he has been able to hold interviews with the workers and aid them in getting the work better in hand and in building up a fine hopeful spirit among the workers.

* * *

Childhood and Youth Week is to be held October 16 to 23 or as near thereto as possible. You will find in the Church School Magazine a play to be used on this occasion. You will find in the Elementary Teacher helpful suggestions for programs for the adults.

These program are not the crucial part of the program. The most valuable feature is a real visitation of the homes of the children in their interest and the interest of the church by the children's workers. A meeting of parents and other interested adults to talk about children's needs in the local church and then to decide some one thing we will do about it.

The board would like for you to report, but the one thing above all others we wish is that you will during the month of October do some outstanding service that will help the childhood and youth of your church to better opportunities of being God's children and living as God would have them. Your conference board is ready to serve you in this observance and will send you materials on request.

* * *

Vacation Church Schools held this year have exceeded our expectations. We have not succeeded in getting all the reports in, but it looks now as if we will have a gain over last year. This shows the fine type of work that has been done in the Conference and we rejoice in it. May we continue to press forward in this great cause.

* * *

We have great hopes that we will come nearer getting a contribution for Sunday School Day this year from each church than ever before. We have passed all previous records as to the number of churches responding. This cheers us greatly. Will you not take an offering for this cause and send it in?

It is no ta matter of how much, but of each church showing an interest.

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GRAY'S OINTMENT

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Plans have been made for the Natchez Standard Training School. Date, October 7. They will have three courses. "Teaching Children," "Saint Mark's Life of Christ," and "Organizing for Christian Education in the Local Church." This is a wonderful church in many respects. Brother Gatlin, the pastor, is leading the people to a steady constructive advance. Both people and pastor are delighted.

* * *

We are trusting that the Fourth Sunday will be the widest observance of Missionary Day the Conference has ever known.

Do not forget to send in your offering right away.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

Some Happenings

Rev. W. R. Hammontree, rural worker in Itawamba and Monroe counties, is at Lake Junaluska, N. C., for the last term of the leadership school. He reports a great school this year. He has his mother and sister with him.

The writer is at Byhalia this week and next teaching a standard training class and preaching in a revival meeting. This combination of work starts off fine. Rev. E. M. Shaw is the pastor.

Rev. J. Noel Hinson has been busy this summer teaching Cokesbury training classes. He has just finished teaching four classes on the Chalybeate charge, where Rev. L. C. Lawhorn is pastor. Most of these were taught in connection with revival meetings. He reports the organization of four young people's organizations. The report comes of a revival at Camp Ground, where Rev. H. H. Wallace did the preaching and Brother Hinson taught a class where about forty people joined the church and a large class was enrolled. Brother Hinson is at Guntown this week assisting Rev. W. R. Crouch in a Cokesbury class.

Recently the pastor, Rev. E. G. Mohler, at Webb and Sumner, held a revival meeting and taught a Cokesbury class at Sumner. Rev. A. T. Clanton, of Ruleville, assisted the pastor in this work. The class was largely attended and the meeting was successful.

We regret to learn of the recent death of Mr. R. T. Clanton of the Chaple Hill community on the Duckhill charge. Brother Clanton was a life-long resident of this section and one of the leading citizens and church men of his community. He is the father of Rev. A. T. Clanton, our pastor at Ruleville, and Dr. R. A. Clanton, charge lay leader and chairman of the board of stewards of the Methodist church at Grenada. Our sympathy goes out to the bereaved members of the family.

An Important Week

The week September 11th to 16th should be an important week in our Conference. During this week we will have with us Dr. A. W. Martin, director of the Extension work of our Church, who will assist us in a series of institutes and meetings. Watch out for the announcement of these meetings.

Now is the Time

1. To plan for the observance of Childhood and Youth Week in October. Do this at your September meeting of the local church board of Christian education.

2. To plan for Promotion Day the last Sunday in September.

3. To elect all of the officers and teachers of the Sunday school for another year.

4. To make a careful study of the literature that you will need another year. The closely graded literature will be reduced about twenty per cent. This, together with the combinations in our periodical, should mean a nice saving to the local churches.

5. To have the annual meeting of the local church board of Christian education to fully review the work of the year and make plans for the coming year.

6. For all organizations of the church to bend every effort possible to raise the benevolent claims of the church. If every member will do something in this matter we can relieve our church of its present embarrassment.

Forget not to pray for us and for the work.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Thanks, Brother Raulins, for the fine Assembly number last week. With space at such a premium as it surely is now, we feel doubly grateful for this issue. Again, thank you, on behalf of Louisiana young people.

A fine report comes in from the two camps held at Lake Arthur. This camp is now an established feature of Louisiana Methodism, but for the first time more than one camp has been held.

Forty-nine young people were registered at the Christian Adventure Camp, August 1-6. Miss Merle Whitman was business manager, with Miss Julia Reid as dean. Mr. Morys Hines led the recreation. Courses in "Personal Relations and World Friendship" were taught by Rev. H. E. Pfost, of De Ridder; Rev. Virgil D. Morris, of New Orleans; Miss Anna Pharr Turner, of Shreveport, who also led Morning Watch. Mrs. Jas. V. Reid, of Fort Worth, Texas, was a chaperone.

Platform speakers were: Rev. E. C. Gunn, of Lake Charles, Monday and Tuesday; Rev. H. E. Pfost, Wednesday; Thursday was stunt night; a pageant by the young people was presented Friday night, followed by a consecration service led by Rev. Mr. Morris, who also brought the closing message.

Sunrise communion was administered to all Saturday morning by Rev. F. K. Waltman, of Lake Arthur. Vesper services were led by the young people.

A larger number of the older young people gathered for the Christian Culture Camp, August 8-13. Fifty-five credits were given in this course. A Standard Training Class for young adults was taught by Dr. W. W. Drake, of Lake Charles.

Miss Elsie Whitman, of Lake Charles, was business manager; Miss Marjorie Haggart, of Vinton, dean; Morys Hines, recreation leader; instructors were: Dr. Drake, Rev. S. A. Seegers, Mr. Jas. V. Reid, who also had charge of the platform hour each night; Miss Flavia Spell, Mr. T. W. DeHaven; chaperones, Mrs. Reid, Mrs. DeHaven, Miss Julia Reid.

Vespers and Morning Watch were led by different young people.

Sunrise communion Saturday was partaken of under the oaks, where the sacrament was given at the first Lake Arthur Camp by the late Dr. R. H. Wynn. Service was in charge of Dr. Drake, and following the sacred hour, the oaks were named with tender significance, the "Wynn Oaks," and dedicated to the memory of Dr. Wynn, and in honor of his wife, both of whom were such blessings to these young people, as to all with whom they have come in contact.

At the closing platform service Friday night, fourteen young people volunteered for life service.

A young people's revival was held August 8-15, at Minden, under the direction of Miss Thera Stovall. A complete report has not been received, but a very impressive candle service was held Monday evening, the closing night. This service was led by Rev. Henry Rickey and Miss Elizabeth Langford, of Monroe, who, with Mr. Ira Castles and another young lady, were visitors that evening.

The J. O. Y. Union met in Minden, Sunday, August 14. We would like a report of this meeting.

A Young People's revival is being planned at Wisner for the week beginning September 4. Miss Juanita Funderburk is leader of this group.

An event of much interest among our young people and others was the marriage of Miss Lillie Mae McQuaid, our Conference vice-president, to Rev. G. W. Pomeroy, of Oakdale, which was solemnized at Keener Memorial Church, in Baton Rouge, August 17, at 5:30 p.m. Rev. J. Henry Bowdon read the ceremony.

Miss Yuki Hinata, of New Orleans, whom Louisiana young people have come to know and love for her winsome ways and lovely voice, before the ceremony, sang "Because." "I Love You Truly," and "The Sweetest Story Ever Told." Mrs. Bertrand Kiern, also of New Orleans, played the accompaniment and the other music throughout the ceremony.

The best man was Rev. Paul Galloway, pastor of the First Methodist Church in Joiner, Arkansas. Grooms-men were James Pomeroy, of Bastrop, and Benton Harelson, of Baton Rouge. The bride entered on the arm of her father.

Mrs. Mary McQuaid was matron of honor; Miss Pansy Eckert, maid of honor; Miss Hazel Fridge, of Hattiesburg, Miss., and Miss Anna Pharr Turner, of Shreveport, were bridesmaids.

Young people from out of town who were present for the wedding were: Miss Pauline Rodgers, of Shreveport; Miss Nannie White, Charles White, Miss Edeline White, Henry James Powers, C. E. Ewing, of Alexandria; Collins Lipscomb, Miss Elizabeth McCain, and Miss Eunice Chandler, of Hammond. A host of friends and relatives of both bride and groom also witnessed the affair.

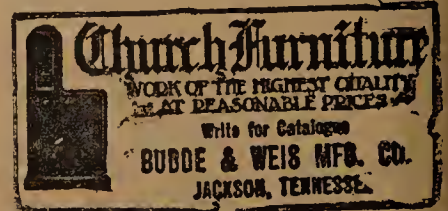
Both Lillie Mae and Billy, as they are best known, are leaders among young people and have a large circle of friends over the state, who wish them the richest of life's blessings and much happiness together.

Our little news sheet, which made its initial appearance last week, the "Broadcasts," seems to have been received with favor. Several local groups have already responded with names of their officers. We thank you.

MARY SEARLES,
Field Secretary.

BROWNFIELD Y. P. ELECT OFFICERS

The young people of Brownsfield, Miss., met at the Methodist Church, on August 2, 1932, for the purpose of reorganizing the Epworth League. The following officers were elected: President, Mary Hopkins; vice-president, Ethel Spencer; secretary-treasurer, Ruth Thomas; adult council, Mrs. Lallie Hudson; agent for the Epworth Highroad, Mrs. Will Burns. The program committee, Louise Hopkins, Johnnie Ford, and Lenora Spencer.



If all subscribers whose subscriptions to the Advocate are in arrears would pay up, we could again issue the paper in 16 page form, and have no worry of 'enforced suspension.'

Christian Advocate

NEW ORLEANS

Vol. 79—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4041.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 8, 1932.

C. MILTON CHALMERS, Manager.

SAVE THE ADVOCATE!

In the center of this page you have read the "Save the Advocate Plan."

You are already familiar with the statement of the Publishing Committee that they cannot assume responsibility for the publication of the Advocate beyond the meetings of the three Conferences unless adequate provision be made.

The Publishing Committee does not wish the Advocate suspended. And so far as we know no Methodist of the 200,000 making up our constituency desires it.

But, so far as we are able to see, suspension is inevitable unless we can find a way through the difficulty. We believe we have found it. We have faith in you.

Let us not think, though, that we have any desire to save the paper either because of its long service to the Methodists of Louisiana and Mississippi, or because of the honorable names connected with it. There may be sentimental value in these arguments, but we have no time for any sentiment that does not harness itself effectively to the very practical task involved.

We make our plea for the Advocate upon the ground of the necessity of its service to our people. We are familiar with the peculiar strain of the times through which we are passing, but we do not wish to complicate them further by any failure of ours or the surrender of any arm we now have for the conflict that is ours.

At a time when every conceivable agency of any importance relies so heavily upon publicity the greatest business in the world, that of the church, cannot advance without it. Methodism has never hoped or attempted to get on without it. It will not do it now.

We repeat that we need the Advocate now because we must fight again the battle of prohibition, because the local church is coming into a larger and more active self-consciousness, because new conditions are developing that must inevitably affect the church and religious life of our time, and because we must meet the peculiar religious needs that are ours.

The plan suggested has much to commend it.

It is a democratic plan bringing to each church the opportunity to do its part.

It is comparatively inexpensive, a task in which many hands will make easy work.

It is a referendum that makes it possible for those who should speak to speak. If

we do not want the Advocate we do not have to act. If we do want the Advocate we must act quickly.

What you do with reference to the plan will be the material out of which the Publishing Committee will make its recommendations to the Conferences.

When Moses set out for Canaan he sent a committee of twelve to look the country over. Ten members of the committee saw difficulties bigger than the blessings and proposed that they turn back to Egypt. Caleb and Joshua saw a land bigger than all the difficulties, and blessings greater than all the sacrifices and cried, "Let us go up at once and possess the land, for we are abundantly able to overcome it."

SAVE THE ADVOCATE PLAN

In the Louisiana, Mississippi and North Mississippi Conferences there are 1,164 Sunday schools, 705 Missionary Societies, 670 Young People's organizations and 486 pastoral charges.

We are asking that each Sunday school make a contribution of \$2, each Missionary Society \$1, each Young People's organization \$1, and each pastoral charge \$2.

With all our people co-operating to this extent the amount realized will take care of our deficit and open the way for a greater Advocate.

See editorial discussion of plan.

FROM BISHOP DOBBS

We Must Act Promptly

The editor and publisher of the New Orleans Advocate have calmly stated the facts. We can make it possible to continue the paper—or we can let it close a high and noble history.

The plan proposed is reasonable. The reasons for it need no elaboration. The Advocate has been and now is an ally in our cause which we need indeed.

Prompt action and concerted effort upon the part of us all may prove to be very far-reaching. It is not now, nor has it ever been, my purpose to urge you to do your duty—this is not necessary. If the facts do not spring us, nothing else will do so.

I lay the case before you believing that you will think more than once before you lose this opportunity.

Faithfully yours,

HOYT M. DOBBS.

Shreveport, La., August 20, 1932.

FROM BISHOP DENNY

If the plan proposed to meet some of the needs of the New Orleans Christian Advocate—to ask each Sunday school, each Young People's organization, each Woman's Missionary Society to give one or two dollars—will meet a favorable response the Advocate can continue publication. May I request our pastors to give a few moments' consideration to the loss to the Church, to each of these organizations, if we cannot continue the Advocate? It was to give the Church information concerning all our work that the Advocates were begun, and for that end they are continued. It is indeed but a small contribution to ask from each of these organizations, and one they can without serious burden meet.

I am not unaware that we are putting ourselves on the average from each organization, and I am equally well aware that it is not the average person who does his duty, but the extraordinary one; yet such a call as this may stir up some average organizations and individuals to step up from average living to duteous living. In that case the call will be a blessing to the organizations and individuals more even than it will be to the Advocate.

Brethren, please take an interest in this movement, and do this little for the sake of the Church's work as committed to the Advocate.

COLLINS DENNY.

Richmond, Va., August 29, 1932.

FROM THE CHAIRMAN OF THE PUBLISHING COMMITTEE

I congratulate the editor and the business manager of the Advocate upon the plan outlined to wipe out the indebtedness which is hindering this important feature of our work. The plan appears to be so easily workable that it should receive an enthusiastic response. "If everybody will do it now" and not postpone until we are crowded with matters involved in closing up the work of the year, we will be amazed at how easily the thing was done.

Yours sincerely,

FRANK L. WELLS,

Chairman, Advocate Publishing Com.

PERNICIOUS PUBLICITY

By Bishop W. A. Candler,

On the occasion of the birth of his second son, Colonel Charles A. Lindbergh issued an appeal to the newspapers of New Jersey to allow the child to grow up normally without the perils to body and soul by pernicious publicity.

The Associated Press reports the cause and form of the appeal as follows:

"Colonel Lindbergh's telegram to the press resulted from his belief that the avid curiosity of the world was partly responsible for the kidnaping and murder of his first child, Charles Augustus Lindbergh, Jr.

"The full telegram read:

"Mrs. Lindbergh and I have made our home in New Jersey. It is naturally our wish to continue to live here near our friends and interests. Obviously, however, it is impossible for us to subject the life of our second son to the publicity which we feel was in a large measure responsible for the death of our first. We feel that our children have the right to grow up normally with other children. Continued publicity will make this impossible. I am appealing to the press to permit our children to lead the lives of normal Americans."

This appeal, marked by dignity and self-restraint, is really pathetic. This sorely bereaved father asks the newspapers to leave him and his home undisturbed, and to bring to his newly born son no murderous kidnaping, such as that shocking crime of which his first born was made the victim, in part by pernicious publicity.

Notwithstanding this appeal of Colonel Lindbergh this piece of vulgar publicity followed immediately after it and in the same column:

"A few scant details concerning the new baby born at 7:30 a. m. Tuesday were learned Wednesday. It was understood that the baby's weight at birth was six pounds and eleven ounces.

"As soon as Mrs. Lindbergh regains her strength the family probably will return to Hopewell, despite the fact that their first born was kidnaped there March 1. The isolated home in the Sourland Hills will be guarded by an army of private police."

Words can scarcely condemn too strongly such journalism. This true man's privacy should be respected and protected instead of being gouged into by prying reporters and intruding camera snappers. He has surely suffered enough without being persecuted further by the purveyors of pernicious publicity.

Of course, it will be said in defense of such reprehensible journalism, "The public demands such publication of the news," and it is true that the prurient curiosity of a certain class of people calls for that kind of base sensationalism. But ought that part of the public be gratified at the expense of the sanctity of homes and the safety of little children? The indulgence of the curiosity of low-bred people, who call for such publications, ought to be restrained by law.

The common law holds that a man's home is his castle, which may not be invaded, and the privacy of the home is one of the most sacred of human properties. That type of journalism which would violate it in order to sell papers to a debased public is no better than seeking profits from the methods of "peeping Toms."

Col. Lindbergh is eminently wise in asking that his children be allowed the privacy required to "grow up normally." He justly claims this as the right of his offspring, and his claim should not be denied.

What he asks for his children is a privilege of which not a few parents, obsessed with publicomania, wilfully and wickedly deprive their children. Such parents stick pictures of their babies in all the newspapers into which they can obtain access for such purposes of vanity and folly. Thereby they brush from the brows of their little children the sweet peachbloom of childish innocence and charming unconsciousness, and where the lines of this charming beauty rested spread a painful precocity and a brazen artificiality. And many of the schools aid and abet this injurious show of children by exhibiting their pupils and infecting them with pride.

The example of the childhood of Jesus is in rebuking contrast with these methods which so mar modern childhood. The inspired records of his life cast a holy silence over the years of his childhood and youth. They offer us only one brief incident of his youthful years, namely, that of his interview with the doctors of the law in Jerusalem, when on his first visit to the holy city, he was found "sitting among them, both hearing

them and asking them questions." And the account of that incident closes most significantly with the statement that immediately afterwards he went down with his parents to Nazareth, "and was subject unto them." (Luke II:46-52.)

Commenting upon a part of this passage concerning the early development of Jesus, that great preacher, Frederick W. Robertson, of Brighton, says:

"It records no marvelous stories of infantile sagacity or miraculous power, to feed a prurient curiosity. Both in what it tells and in what it does not tell, one thing is plain, that the human life of the Son of God was natural. There was first the blade, then the ear, then the full corn. In what it does not say: because, had there been anything preternatural to record, no doubt it would have been recorded. In what it does say: because that little is all unaffectedly simple. One anecdote, and two verses of general description, that is all which is told us of the Redeemer's childhood.

"The Child, it is written, grew. Two pregnant facts. He was a child, and a child that grew in heart, in intellect, in size, in grace, in favor with God. Not a man in child's years. No hotbed precocity marked the holiest of infancies. The Son of Man grew up in the quiet valley of existence—in shadow, not in sunshine, not forced. No unnatural stimulating culture had developed the mind or feelings; no public flattery; no sunning of His infantine perfections in the glare of the world's show, had brought the temptation of the wilderness, with which His manhood grappled, too early on His soul. We know that He was child-like as other children; for in after years His townsmen rejected Him. They could not believe that one who had gone in and out, ate and drank and worked among them, was He whose name is Wonderful. The proverb, true of others, was true of Him: 'A prophet is not without honor, but in his own country, and among his own kin, and in his own house.' You know Him in a picture at once, by the halo round His brow. There was no glory in His real life to mark Him. He was in the world, and the world knew Him not. Gradually and gently He woke to consciousness of life and its manifold meaning; found Himself in possession of a self; by degrees opened His eyes upon this outer world, and drank in its beauty. Early He felt the lily of the field discourse to Him of the Invisible Loveliness, and the ravens tell of God His Father. Gradually and not at once, he embraced the sphere of human duties, and He woke to His earthly relationships one by one—the son—the brother—the citizen—the master.

"It is a very deep and beautiful and precious truth that the Eternal Son had a human and progressive childhood. Happy the child who is suffered to be and content to be what God meant it to be—a child while childhood lasts. Happy the parent who does not force artificial manners, precocious feeling, premature religion. Our age is one of stimulus and high pressure. We live, as it were, our lives out fast. Effect is everything. We require results produced at once; something to show and something that may tell. The folio of patient years is replaced by the pamphlet that stirs men's curiosity today, and tomorrow is forgotten. 'Plain living and high thinking are no more.' The town, with its fever and its excitements, and its collision of mind with mind, has spread over the country; and there is no country, scarcely home. To men who traverse England in in one place, home is becoming a vocable of past a few hours and spend only a portion of the year ages.

"The result is, that heart and brain, which were given to last for seventy years, wear out before their time. We have our exhausted men of twenty-five, and our old men of forty. Heart and brain give way; the heart hardens and the brain grows soft.

"Brethren! the Son of God lived till thirty in an obscure village of Judea, unknown; then came forth a matured and perfect man—with mind, and heart and frame in perfect balance of humanity. It is a Divine lesson! I would I could say as strongly as I feel deeply. Our stimulating artificial culture destroys depth. Our competition, our nights turned into days by pleasure, leave no time for earnestness. We are superficial men. Character in the world wants root. England has gained much; she has lost also much. The world wants what has passed away, and which until we secure, we shall remain the clever shallow men we are; a childhood and a youth spent in the shade—a home."

We blight childhood by pernicious publicity and make shallow, superficial men and women. We submerge youth with waves of worldliness, and from the suffocating flood we draw forth weakened and panting persons who never recover from our misdirection of them.

A VIRILE CURRENT LITERATURE OUR GREATEST NEED

By William James Robinson, A.M., D.D.

Whatever my judgment is worth I will stake its full value on the truthfulness of my caption. The ones among us who are doing the most to advance the cause of the Lord Jesus Christ are our interested readers. And current literature, having to deal with immediate interests is our most important literature. Therefore, the better it is the more informing, the more forceful, the more attractive, the more appealing, the more good it will do.

Every large and powerful group among us is noted for the quantity and forcefulness of its current literature. Few outstanding leaders are needed by any group. But they must know the present needs of their people, be able to approximately forecast future conditions, and convince the masses of the wisdom of their judgment. To do this most effectively they must produce a literature that will carry their messages to the people. The vast majority of any group will follow the man that convinces them that he is worthy of their confidence. Conviction must precede any definite, persistent, forceful action.

It has been a deep and abiding conviction with me through the years that excellent Baptist weeklies are our greatest possible agencies for developing latent resources of our people. The papers must be great before we can hope for any remarkable results. Our great preachers, as worthwhile as they are can never make us a great people. They are too few and their influence is confined to a very limited number. To develop enough really forceful preachers to make us the mighty people we are capable of being is unthinkable. But if we would concentrate on making great Baptist weeklies—papers that would reach vast multitudes—we could easily do it.

Christianity is primarily a condition of the heart—its attitude toward God. Great religious literature must appeal to the hearts of the people. It must stir their emotions. It must have in it what fiction writers call "human interest." The messages of all preachers, who are noted for attracting and swaying great multitudes, are noted also for their "human interest" appeals. Wesley, Whitfield, Spurgeon, Talmadge, Moody, Sam Jones, Truett, Billy Sunday and every other man who has reached the masses has used this form of appeal.

Barring technical and distinctly professional literature, about ninety per cent of all that is read is fiction—"human interest" literature. We need to learn that the truth can be told as accurately, and much more forcibly, in story form than it can in scientifically correct statements of facts. "Pilgrim's Progress" is pure fiction, but is the most popular, helpful and forceful book ever written by an uninspired man. "In His Steps," a modern piece of fiction, is possibly the next most widely read book. These books have messages, facts, presented in the form that appeals to the hearts of the people. Getting the message into the hearts of the people, and not the form of literature, is the matter of chief importance.

Our denominational schools, seminaries, editors and publishers should encourage religious short story writing. Full length religious doctrinal novels played a great role in our denominational life a generation ago. There is a great field for them now.

It is more important that Christians be great in heart and character than in intellect—all three are desirable. Soil must be adapted to the crop it is to produce. Rice will not grow in a soil, regardless of its chemical composition, that is noted for its dryness. It follows, then, as night the day, that our literature must make a definite, forceful, religious appeal to the hearts of our people to get results commensurate with their possibilities.

Our literature should magnify the Bible, striving to give to it the place of pre-eminence it merits in every home. Wherever the Bible is rightfully honored, great character values are received in abundance; but when a family neglects it correspondingly great losses are sustained.

All greatness rests on fundamental principles. A mastery of the elementary principles of mathematics must precede greatness as a mathematician. Our people must know, and believe, and be governed by the great doctrines of the Bible in order to be truly great Christians. We must have forceful periodicals in order to properly indoctrinate our people.

A great people makes notable history. And the reading of epoch-making deeds inspires the read-

er to undertake great exploits. We have a history that abounds with incidents of the noblest heroism, and is rich in the records of martyrs who esteemed faithfulness more valuable than life. Our current literature should abound with inspiring narratives of our heroes. Many of our better informed people do not seem to know that we are truly a historic people and reach back in unbroken succession to the apostles.

Fragrance and color add much to the attractiveness of flowers. Devotional articles, rich in spiritual values and soul satisfying, are indispensable in a well rounded religious weekly. It is just as important to feed the deep emotions of the soul as it is to nourish the body. An undernourished man is incapable of competing with a well nourished one. Many of our people are unfruitful because they are spiritually undernourished. The heart must be fervent before it can be aroused to noble needs.

General information, regarding the work of our denomination should be adequately, attractively and forcibly put before our people. It will inspire them to know they are a part of a large body that is doing great things. Do this in such a manner as to indirectly appeal to their better impulses, rather than directly, and the results will be satisfactory. "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

Our weekly periodicals should publish the valuable religious news. To be of value, as news, an event must be out of the ordinary and of interest to a large percent of the readers of the periodical. Much that is published as news has little local interest and makes no general appeal whatever.

Our papers should unquestionably deal with all moral issues, regardless of who is involved, according to the teachings of the Bible. No man ceases to be a citizen because he becomes a minister, or an editor of a religious paper, neither is he excused from the responsibilities of citizenship on these grounds. Our editors should strive to be spokesmen for God on all moral issues.

Let our influential, consecrated, men and women concentrate on making a great Baptist weekly in each state and it can be done. To succeed work must be done on two lines: (1) Make a paper worthwhile; (2) Then push the circulation until it reaches a very large number of families. Whoever induces a family to read a good religious paper is conferring upon that home an unspeakable favor. Wise pastors and deacons will strive to lead their people to read wisely.

A truly virile denominational literature will not only support and strengthen every denominational interest, but it will cultivate and nurture the moral and spiritual interests of all of its readers. Every family cannot have a highly capable minister; but we could make it possible for each family to read a great Christian weekly. A few devoted men could make a great paper and it in turn would make a great people. By the grace of God let us arise and do it for His glory.—The Baptist Record.

BEHIND THE "WET" CURTAIN

By William T. Ellis

Like a swiftly withdrawn curtain, the recent "wet" decisions of the two major American political parties have revealed a condition which is a first concern of the churches—a condition which heretofore they have been reluctant to face.

That condition is the alarming nation-wide slump in Christian idealism. All of the many arguments for and against Prohibition aside, it is fundamentally true that it is primarily the Christian motive which conceives of a world wherein no one shall be hurt by the evils of strong drink. It is the New Testament teaching of altruism which makes mankind seek a sober, and safe society, even at the price of relinquishing personal rights and liberties. If a man has not the Bible's concern for the welfare of the weaker brother, he will not try to protect that man from his own weakness, or from hurtful forces outside of himself.

After a century of heroic and unselfish activity in the field of temperance, the churches effected Prohibition in the United States. Then the struggle for the great ideal ceased, except on the political end. The aggressive stimulation of the great social, brotherly and Christian conception of a sober world subsided.

Insidiously, during the twelve intervening years, a vast inertia has crept over Christian people. The late political conventions have suddenly made plain how powerful the contrary conception of life, as individualistic and self-indulgent, has become.

Many folks, of timid or evasive mind, will dodge this grave portent. Some will even contend that one party is really "dry" and the other "wet." The facts are clearly against such a view. Both party platforms are "wet"—one clearly and uncompromisingly so; the other timorously and tentatively so. It is as if the Democrats had boldly plunged head first into the water, by a high dive from a rock; while the Republicans went in, shivering, step by step, from a sloping beach, hoping, at one and the same time, that their friends on the shore would not notice that they were going all the way in; and that their friends in the water would welcome them to the depths.

There is no sense in Christian voters fooling themselves on this point: both national parties are "wet." They offer the issue of prohibition repeal to the country and the decision on the issue must be made. The only field left to Christian voters for effective political activity is in congressional and legislative elections. There they should bestir themselves.

All political potency will be futile, however, unless the churches can arouse the nation from the spiritual apathy into which it has sunk. Thus far, even the unparalleled depression has not availed to create a general spiritual awakening. Individual religious concern there is a plenty; but nothing resembling a great resurgence of questing for vital Christian ideals is apparent.

This condition is critical, from every viewpoint. It should drive pastors and people to their knees. It should shape the character of present-day preaching. It should be the burden of all religious conferences. Only a real revival of spiritual religion, of Christian ideals, of sincere turning to God, can save the churches and society in this determinative hour.

IF PROHIBITION IS REPEALED

Rev. N. S. Jackson, Superintendent, Mississippi Anti-Saloon League

The sinister motive underlying all anti-prohibition effort is the desire to sell liquor. We do well to look ahead and determine, if possible, the result of repealing the existing law.

1. Repeal would greatly increase crime. Prof. Harry Barnes, in a recent book on crime, says, "the repeal of prohibition would create an orgy of crime, the like of which the world has never yet beheld." An eminent Mississippi jurist expresses opinion that the next four years will be a time of lawlessness such as we have never experienced, due to agitation of the liquor question. Notwithstanding wet propaganda, prohibition does not cause crime. The Chicago Crime Commission in its 1931 report does not hold prohibition responsible, but blames the administration of criminal law.

2. Repeal would flood the dry states with illegal liquor. Liquor vendors have never observed regulations for control of the traffic. With increased transportation facilities protection of dry states would be utterly impossible.

3. Repeal would increase drinking, and thus increase the evil therefrom. There is no place for alcoholic beverages in this motorized age. Eighty per cent of the world's automobiles are on our streets and highways. As drinking increases there will be an increased number of accidents caused by drunken drivers. It is significant that in Canada, which has a supposedly rigid system of government control, while the number of automobiles doubled the number of accidents caused by drunken drivers increased ten times. Liquor is a much greater menace to our welfare today.

4. Repeal would increase bootlegging. Any system supplanting prohibition would, of necessity, be a high-license system; if the government receives the revenue we are assured would accrue. One having liquor in his possession today, it is known that the liquor was obtained illegally. Under any system of legal dispensing, it would be assumed that the liquor was obtained legally. With the low cost of manufacture bootleggers could undersell licensed dealers, and drinkers would buy where liquor could be bought cheapest. Notwithstanding wet claims, bootleggers are not in favor of prohibition. Bootlegging has increased in Canada under government control even in sections removed from the border.

5. Repeal would subject Southern womanhood to greater danger. Lynching of negroes in the South has decreased one-half since national prohibition was adopted. The negro who committed the awful crime against a white woman was usually drunk on cheap whiskey when the nameless crime was committed for which he was lynched. For this reason, if no other, every

Southern white man ought to be opposed to liquor.

6. Repeal would open our homes to increased liquor propaganda. Repeal would eventually put liquor on the air, and we would be urged to try Green Ribbon—it is kind to the stomach, or Splitz—not a hiccup in a carload—and brewers and distillers would press favorite brands upon us with all the high-powered persuasiveness that radio advertising commands.

Let us not be deceived. Repeal will be the return of the saloon or its equivalent. In whatever form or system liquor is dispensed, the results of drinking will be essentially the same. Liquor made the saloon bad, and any other system will produce the same results.

"SIGNS OF THE TIMES"

By Rev. H. G. Hawkins, P. E.

Encouraging Signs

1. An encouraging sign of the times is that people are living more at home. They are raising more things at home; they are spending more time at home.

2. There are indications that there is coming about a purer society, more faithfulness in the domestic relations. Divorces will be fewer. If this is happening, it more than counterbalances stringency of finances.

3. There is no doubt but that our youth, especially during the last decade or two, were being spoiled by too many luxuries. Too much has been handed out to them: auto riding, radios, fine schoolhouses, luxurious apartments, life without effort. The inevitable result was an attitude of "getting and receiving," instead of "giving, and doing." Now there is a better chance for the heroic, serving, idea to develop.

4. In some of the industries better methods have been discovered in recent months. It is entirely possible that in religious activities greater industry and efficiency will appear, instead of a despair attitude.

Discouraging Signs

1. It has been estimated that in the United States steam, gas and electricity are doing a work equal to that of thirty slaves per inhabitant. This is one cause of unemployment, readjustment being inevitable. There is danger that many lose their morale. However, some are reaping the consequences of an attitude developed during the decades when a person could get a job whether efficient or not.

2. There has been so much propaganda on the subject that "depression" has come too near being enthroned as king.

H. G. HAWKINS.

Vicksburg, Miss.

GREENVILLE BIG BROTHERS' CLUB HOLDS MEMORIAL

One of the most impressive services ever held by the Big Brothers Bible Class of Greenville, Miss., was a Memorial Service held Sunday, August 21, for its nineteen departed members. This was the first service of its kind ever held by the Big Brothers Class and those attending say it was one of the most impressive services they have attended.

The opening part of the service was the singing of songs by the class which were appropriate or in keeping with the Memorial Service. Next followed the ritualistic part of the program, which included verses read by the president of the class, Mr. E. R. Jones; Mr. E. H. Cason, vice-president; Mr. A. D. Brooks, president-elect; Mr. Carter Erwin, secretary; Mr. Geo. Helms, treasurer, and M. P. Massey, past president. Next following was a beautiful prayer by Mr. Brooks, accompanied by soft music, "Sweet Hour of Prayer," with Miss Minnie Lee Thomas at the piano. After the prayer, the secretary read a list of the departed members, and as each name was read a white rose was deposited on the altar.

Rev. E. Nash Broyles, presiding elder of the Greenville district, and an honorary member of the class, gave the memorial address, using as his text Heb. 11:40, "That they without us should not be made perfect." He paid a fitting tribute to the departed members of the class.

So impressive was this service, the class has decided to have a similar service each year. A complete program of the service may be had by any class interested in having a program of this kind, by writing Mr. E. R. Jones, or M. P. Massey, Greenville, Miss.

THE ELEVENTH WORLD'S CONVENTION HELD IN RIO DE JANEIRO, BRAZIL, JULY 25-31, 1932

By Miss Esther Tucker

For the first time in history, a world's religious convention met south of the equator. Representatives from thirty-three nations gathered in the beautiful city of Rio for the occasion. There were 1,347 registered delegates; this does not include many from local churches where arrangements were made for them to attend one or two sessions. At some of the sessions there were more than 2,000 present in the convention hall. More than seventy-five meetings of various kinds were held; this includes the "council of youth" sessions. This is a new phase of the work and was a great success under the leadership of Dr. George Stewart, of Stamford, Conn.

On Sunday afternoon in the largest park in the city, an open air meeting was held, amplifiers being used to aid the speakers. It is estimated that 10,000 people attended this meeting.

The pageant, "The Christ of the Ages," was a decided success. There is no way of estimating the number of people who visited the large exhibit of Sunday school materials.

It would take too much space to tell of the wonderful addresses, but the theme, "The Living Christ," was closely followed.

On Sunday afternoon, before the opening session, many delegates visited the new Bible house of the American Bible society, now under construction. This is the first house of the kind to be erected in South America.

For two consecutive Sundays, delegates occupied the pulpits of the local churches. Many people visited the Sunday schools.

Brazil as a host was superb. The municipal theatre (the most beautiful and largest in the city), the Joao Caetano theatre, and the Belles Artes building were loaned free of charge. The hotels showed every kindness and more courteous people cannot be found than in the city of Rio.

Ridgeland, Miss.

SAFETY SIGNALS

Dr. S. J. Davies

It is a beautiful story. A legend from out the misty years past. It illustrates and emphasizes the faith the Blessed Christ has in men, and what men may do through the riches of his presence and his grace. I pass the old story on for the good it may do, the cheer, comfort and help it may bring. Thus it runs as I can it from memory. The Master had finished his task on earth and ascended to heaven. One of the heavenly ministrants, an angel or saint made perfect, desirous of looking into these things, questioned him concerning the great plan of redeeming a lost world. He answered, "I taught the people and my disciples for three years by precept and example, in parables and miracles. I withstood the enemies of truth. I was arrested, tried, crucified unto death, then arose from the dead. I left as my witnesses and to carry on my work, Peter, John, James and the others, and all that believe on me." "And is that all?" said the angel. "Yes, that is all," replied the Master. "There is no other way."

Witnesses for him! What a glory, what a task, what an honor! How unworthy of such divine trust, are such as you and I. Yet he depended on such to redeem and save this wandering race, far from him and the Father's house. Yet not alone do we toil. Blessed thought! By the weary years of toil and teaching, by the gainsaying of his own, by the night in the garden, the doom of the cross and the morning of tryst with Mary and the disciples, he pledged to be with those whom he calls by his name. And his promise shall not fail, his word is not vain. Brethren, the victories of the past, the great revivals we have shared, and the hundreds we have seen converted—

"When heaven came down our souls to greet,

And glory crowned the mercy seat,"

should encourage us and teach that God still lives and reigns. May my little legendary story and the brief exhortation bless and help all who read.

* * *

What more can these meddlers and menders do about the restraint of liquor drinking and liquor selling, than has been done by the suffrage of the people of this country? The Eighteenth Amendment was passed, ratified and confirmed by a greater majority of states than any other amend-

ment ever submitted to the people and their legislative representatives. It was decided by the Supreme Court of the United States to be in harmony and full agreement with the laws of this land. Beside the Volstead law defining the alcoholic content of intoxicating liquor a majority of the states have laws relating to their commonwealth against the traffic. Now since the present laws, organic, legislative, judicial as these opponents say cannot be enforced, where are to be found on earth below or the waters underneath more power and authority to enforce any new law that may be enacted? Since both Federal and state authority with the Supreme Court backing them, cannot enforce the present prohibitory enactments—as these meddlers and menders say—how can conditions possibly be improved by doing away with the Federal law and leaving enforcement to the states only. In other words, cut off your right arm and win the battle with your left.

We have surely come upon perilous times in this country. The way—the only true and proven way—to save our land from the blighting curse of the saloon is for every pulpit to blaze with righteous indignation and holy zeal against these scoundrels who are endeavoring to sap the very

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PROTECTION AGAINST OLD AGE

foundations of our social, religious and civic life. When the preachers of America really get down to business about this matter of law enforcement and warn the people of the imminent danger, then, and not till then, will the victory be won. The pulpits of Louisiana put the state lottery out of business, despite corrupt politics, and this can be repeated on a larger scale when once these are aroused and swing into action.
628 Kings Highway, Shreveport, La.

LET'S ACCEPT THE CHALLENGE

By Rev. Carroll Varner

In one of our great Southern dailies the following statement appeared in a full page advertisement in behalf of the churches which was donated by the paper itself: "One of the most significant signs of the times is the fact that 'Big Business' has given, in no uncertain terms, expression to the conviction that the world needs religion. . . and that in the Church is to be found the vital force which will preserve America and present to our children a Republic worthy and able to meet the tremendous responsibilities that lie ahead. Nations, with rare exceptions, fall from within. They are never conquered until they have rotted. And they decay inevitably as they forget God." Now comes Mr. Babson, the noted business expert, and tells us that a real revival in business and return to prosperity awaits

a general revival of religion. Mr. W. T. Ellis, the journalist, sounds the same note. Ex-President Coolidge, in a magazine article, put it this way: "I can see no adequate remedy for the evils which beset society except from the influence of religion." And there are other voices, perhaps just as prominent, which are crying out now from different quarters in the same strain.

Well, we all believe this. We preachers have been saying it for quite awhile, and many of our good laymen too; but thus far we haven't done anything about it. Perhaps this last is too strong a statement; it is to be wondered, however, if we are doing anything real seriously about it. That the time is overdue for a real religious awakening throughout all our land we no longer question, and that we want to see it come to pass there is no doubt, but have we brought ourselves to the place in our eagerness for it that we will do all in our power to help to bring it about? How deep is our desire for a revival? Have we reached the stage in our praying for it that we will not take "No" for an answer? Great religious awakenings have been born out of a great need; such times constitute God's opportunity. Surely not for some several generations, if ever, has this Republic of ours experienced so great a need as this we are in the midst of just now. This is God's hour, the Church's hour; but He is dependent on us who are His messengers, His spokesmen, both in the pew and pulpit! Are we ready? If the revival about which so much has been said and for which so many of us are really longing comes it must begin somewhere and in some way. It is barely possible that we have just been sitting idly by expecting it to break out in some spectacular way and in some distant place, when as a matter of fact God has been waiting to start it in your church or mine, however obscure, and in His own quiet way. All of which brings me to this: let's make this matter very personal and pray with all earnestness that God will speed the revival and begin with us and in His own way. Let's accept the challenge!

DR. SMITH SUCCEEDS DR. SEXTON AT CENTENARY

The Board of Trustees of Centenary College of Louisiana, Shreveport, La., at their recent meeting, accepted the resignation of Dr. George S. Sexton as President.

Dr. W. Angie Smith, pastor of the First Methodist Church in Shreveport, was elected as Acting President to succeed Dr. Sexton.

Dr. Smith does not leave his pulpit, but with the unanimous consent of his official board will odist Church in Shreveport, was elected as Acting President to succeed Dr. Sexton.

TO THE PASTORS OF LOUISIANA

The Board of Missions has arranged to furnish a limited number of envelopes suitable for use in taking the Benevolent Collections. Send your request for a supply to Mr. M. Chalmers, 512 Camp St., New Orleans. I have found these very useful in securing the Conference Benevolences. A note on the back of the envelope states the benevolent causes.

H. N. BROWN,
Missionary Sec., La. Conference.

CARROLLTON AVENUE AUXILIARY FIRST TO REPORT

Dr. W. L. Doss, presiding elder of the New Orleans District, presented the "Save the Advocate Plan" to the pastors of New Orleans at their weekly meeting last Monday, and on Tuesday afternoon, as we were about to go to press, Dr. B. F. Rogers, our pastor at Carrollton Avenue Church, this city, phoned the office that he had just presented the plan to the Missionary Society of his church and that instead of giving the \$1.00 called for by the plan, they gladly increased this amount to \$5.00. Mrs. R. S. Crichtow is the president of this active auxiliary. Let others follow their example.

Our subscribers can play a large part in saving their Conference organ by renewing their subscriptions promptly. The label on your paper indicates the date of expiration. If your subscription has expired won't you send us amount to cover by return mail? Thank you.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

STORM SIGNALS

Some farmers up in Iowa have gone on a strike. They insist that they should have higher prices for their products and they are holding out right steadily.

There are certain groups in our body politic that have never resorted to the strike as a method for the attainment of their ends, among them the farmers. But let us not think that it would be a small matter should they decide to do so.

As a rule when a strike goes on the resort to force is merely another step in the process.

As a country let us be thankful that there is enough of the spirit of protest in the farmer to go on a strike and let us deplore the fact that any of them have concluded that this weapon is necessary to the attainment of their desires.

Hadn't we all better give a little serious thought to the condition of our country, and begin to apply some principles that promise much more for the future than any resort to force, whose gains are of very questionable value?

OUR WEEKLY PARTY

Two subscriptions came in just then from Rev. T. B. Winstead, DeKalb, Miss. Let them keep coming.

Mrs. P. W. Shell, Biloxi, Miss., has sent in some renewals. We very much appreciate this co-operation.

Rev. J. B. Cain, Forest, Miss., keeps finding those who wish to take the Advocate. We thank him for some recent subscriptions.

Plaing Dealing, La., has a pastor who seems to take delight in finding subscribers for the Advocate. Rev. J. B. Williams has just sent in several.

All along there are those who make possible the visits of the Advocate to other homes. J. W. Moncrief, of the Clay Church, Ruston, La., has just done that thing.

He must be all right. Rev. W. T. Gray, pastor, Mangum Memorial, Shreveport, recently transferred to us from Texts. He asks that the Advocate be sent to him.

A "Charge-Wide Revival" is reported a success. So writes Rev. A. Joe Beasley, Vossburg, Miss. Seems to us that a thing like that should unify and greatly build a charge.

Berkley, California, is the pleasant spot where Rev. F. B. Ormond and wife spent their vacation with a daughter. Brother Ormond writes almost like a regular Californian about the country.

Did you know that Rev. E. J. Buck, pastor at Denham Springs, La., who has been sick for some

time, has gone to the Veterans' Hospital at Pineville for treatment? Better write him a line.

Mrs. L. A. Hearst, Hattiesburg, Miss., tells us that the Advocate has been coming to her home since 1872, and that she would sorely miss it if it failed to make its weekly call. Thank you, Mrs. Hearst.

Wedding bells. Dr. and Mrs. C. D. Atkinson, Lecompte, La., announce the marriage of their daughter, Miss Frances Ruth, to Mr. James I. Roby. Congratulations, good wishes, and a happy journey.

Eighteen members, twelve on profession of faith, have been received on the Walker charge this year. Rev. R. A. Cross is the pastor. Brother Cross has been helping some of his neighbor pastors with preaching.

Dr. Ballard, friend of the Advocate, is spending a few days at Hot Springs, Ark. He sent a card bearing the photograph of a mule kicking up his heels to show how a man feels after he has spent awhile at the Springs.

We report with pleasure return of Mrs. A. B. Barry, wife of our pastor at Glendale, Jackson, Miss., from the Baptist Hospital, where she was critically ill for some time. We trust that her recovery may be rapid and complete.

Rev. K. W. Dodson, presiding elder of the Baton Rouge district, visits the Advocate office when the editor is out, but claims that there is no special design about it. But the editor does not get much fun out of these visits. Come again, Brother Dodson.

Rev. R. S. Walton, pastor at Amite, La., keeps on sending in subscriptions. Some came in last week as the result of one of his laymen, Mr. I. N. McClendon. When a layman believes in his church paper and gives it a boost the people get interested right away.

Dorothy Seegers is the name of the fine little lady who came to the home of Rev. and Mrs. S. A. Seegers, Rayne, La. Brother Seegers gets out a very attractive mimeographed church bulletin. Have you tried it? Under the ministry of Brother Seegers two have volunteered for life service this year.

Rev. W. L. Duren, presiding elder of the Monroe district, recently attended the funeral of Mrs. Duren's brother, Enoch Bennett, who was buried at Union Church, Miss. Funeral services were conducted by Dr. Grafton, of the Presbyterian church, and Rev. W. W. Murray, pastor of the Nebo charge.

Cecil B. De Mille, director of the great film productions, "The Ten Commandments," and "The King of Kings," is now filming his greatest talking production, "The Sign of the Cross." The period of the story is 64 A. D., when the early Christians were suffering martyrdom for their faith. Better see it.

"Prosperity's corner" has been turned according to report from Rev. Wm. L. Robinson, pastor at Lake Cormorant, Miss. And he says that this turn toward better economic conditions is showing up in spite of the fact that we still have prohibition. Brother Robinson does not seem to "fall" for that prohibition-pessimism talk of the wets.

The bulletin of the First Methodist Church, Greenwood, Miss., Rev. A. T. McIlwain, pastor, indicates that some good preaching is being done there. He is beginning a series of Wednesday evening illustrated Bible lectures on "The Creation and Fall of Man." A special series of Sunday evening sermons bears the titles: "The Hands of Jesus," "The Voice of Jesus," "The Friendship of Jesus," and "The Love of Jesus."

Whitworth College opened its seventy-fifth session Tuesday, September 6. Formal opening is Thursday morning the 8th. Those students who have done their junior college work at Whitworth have made fine records in the colleges and universities in which they have done their senior college work. Not one of them has failed in the larger institutions since Whitworth became a junior college. Let's give Whitworth the fullest possible support for the year.

A communication from Dr. W. W. Holmes, pastor Rayne Memorial, New Orleans, states that the membership of the editor has been received at his church. We do not know who authorized such a move, and we question the legality and wisdom of picking up another pastor from his flock and transferring him, but we do commend the zeal with which Dr. Holmes is cultivating his section of the "moral vineyard." He was trying out on us a most lovely welcome card to members coming to his church.

EDUCATIONAL INSTALLMENT PLAN

Education on the installment plan is offered at Millsaps College this year, with three plans available to students, both boarding and local, according to a statement from the office of the president, Dr. D. M. Key.

Cash rates, of course, are the cheapest of the three plans offered, says Dr. Key, but the increase in the installments is slight, allowing lenient terms, either in two payments or in monthly installments.

The tuition charge of \$100 may be paid in full at the opening of school, or \$55 may be paid at the opening and at the mid-term on February 1; or the tuition may be paid in nine monthly payments of \$13 each.

These payments, together with the registration fee of \$15 and the other college fees of \$31, are the only expenses for students resident in Jackson. For boarding students room rent is \$35 for the year if paid at the school opening; \$20 for each half; or \$5 per month. Board for the first month is \$20, and \$16.50 per month for the remaining eight months.

Millsaps is expecting a large freshman class, and Dr. Key is urging early registration to insure a place in the class that will be limited by facilities.—Millsaps News Service.

THE GEOGRAPHIC PLACING OF ISRAEL

By Rev. J. F. Foster, D. D.

Some years since as I was riding into Shiloh on my way to Jerusalem, one of my companions, a tutor in Oxford, England, asked me a question which I could not answer. It was as follows: "Why were the Jewish people placed in Canaan? Why was that area selected of God as the place of their settlement? Why were they not placed in a more important center? Why were they geographically placed in this seemingly insignificant narrow stretch of land?"

I answered that I had never had the question before me and could not reply. He then asked if I had studied physical geography and would tell him what part mountains played in the civilizations of the past. This I did to his satisfaction, setting forth the fact that they had been barriers and breakwaters, keeping civilizations apart, etc.

He then opened a line of thought which with the passing years has grown on me and now means much to me, for I saw the God of our fathers as He thought in Continents and planned the working of His Providence to be revealed in ages far distant. I saw the God of history, the God of an uplifted humanity as he planned the welfare of Israel and through Israel and the Christ the redemption of mankind as they were to live in worlds then unknown.

I saw the God of Revelation with whom a thousand years were but as one day, the God, as before stated, the God of history, who shifting centers of civilization from one continent to another would with a new continental center carry on the opening of his plans in revealing His glory among the races of mankind.

You ask what there was in his chat that day as we approached Shiloh to cause my mind to take such flights? It is simple and his words were few. He referred to the Range of Lebanon as the southern end of the Range of Taurus, and merely added God placed a race, which by the force of traditions and a great racial sorrow, the Egyptian experiences and racial practices, were moulded into a compact mass, keeping them separate from other races, so that they would be as a Gulf stream flowing through the ocean of humanity and by reason of their separateness, focusing the gaze of the world upon the truths for which they stood.

This people, he said, God had placed as a moral breakwater on this natural breakwater, to the end that the waves of Asiatic iniquity and idolatrous sin should be thrown back upon Asia and a vision of the truth sent forth upon Europe through the Ionic Greek and others to illumine and uplift another continent, which in after ages should become the center of the civilization and uplifting power of the church of God.

Asia, the cradle of mankind, thus lost its candlestick and Europe in the purpose of God was to be torch bearer for the spiritual uplift of the race. Thus their geographic placing is explained and we see the purpose of God in the call of His chosen people, but in a limited sphere may we not see ourselves chosen and called and placed for a similar work in the carrying on of the kingdom?

REVIVAL AT MONTEPELIER, LA.

A gracious revival has just come to a close at the Montpelier Methodist Church. The pastor, Rev. E. W. Corley, began the meeting Sunday night, August 7, after which the preaching was done by Rev. A. A. McKnight, a former beloved pastor of this church. Bro. McKnight also conducted the song services.

Both morning and evening services were well attended. The church was revived and six members were added.

Due to Mr. Corley's efforts throughout his ministry here, and the renewed interest aroused by the meeting, a Woman's Missionary Society was organized by Mrs. McGhee, of Hammond, and the Epworth League will be organized Sunday night, August 2. MISS BERTHA TILLERY.

Montpelier, La.

BONNIE CHAPEL REVIVAL

(Vancleave Charge, Vancleave, Miss.)

A series of services, conducted by Rev. E. D. Simpson, the home pastor, began Sunday, August 7, at Bonnie Chapel.

The meeting was well started by a fine sermon at 11 o'clock, a bounteous picnic dinner followed by special music and another sermon.

The services were continued every evening the following week.

L. E. Havens led the lengthy and enjoyable song services.

Brother Simpson poured out his very soul in inspiring and far-reaching sermons to the largest crowds that ever attended the new log church.

Ten new members were added; nine on profession of faith and one by letter.

The church seems not only to have grown in numbers but in spirit and faith also.

Respectfully submitted,
MRS. O. H. WILSON.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Group Meetings—Baton Rouge District For Pastors and Officials

Group 2—Clinton, Greensburg, Kentwood, Zachary, Pine Grove, at Greensburg, Sept. 8, 2 p.m.

Group 3—Hammond, Ponchatoula, Amite, Springfield, Natalbany, at Hammond, Sept. 9, 2 p.m.

Group 4—First Church, B.R., Istrouma, Keener Memorial, Baker, at First Church, Sept. 13, 2 p.m.

Group 5—St. Francisville, Jackson, Zachary, at Slaughter, Sept. 14, 2 p.m.

Group 6—Bogalusa, Washington, Franklinton, Pearl River, at Fisher, Oct. 8, 10 a.m.

For general discussion by pastors and laymen: First, the plan for raising the benevolences. Second, the importance of making out tables 1 and 2 and sending them to Rev. R. W. Vaughan ten days before the Annual Conference. Third, discussing the editor's plan of saving the Advocate.

Let us give ourselves to much prayer that we may do our duty in all of these important matters.

K. W. DODSON, P. E.

Baton Rouge Dist.—Fourth Round

(In part)

Natalbany, at Wesley, Sept. 11, 11 a.m.

Ponchatoula, Sept. 11, 7:30 p.m.

Zachary, at Zachary, Sept. 18, 11 a.m.

Clinton, at Clinton, Sept. 18, 7:30 p.m.

Greensburg, at Pine Hill, Sept. 25, 11 a.m.

Kentwood, Sept. 25, 7:30 p.m.

Pine Grove, at Pine Grove, Oct. 2, 11 a.m.

Amite, Oct. 2, 7:30 p.m.

St. Francisville, at St. Francisville, Oct. 9, 11 a.m.

Jackson, at Ethel, Oct. 9, 7:30 p.m.

Washington, at Fisher, Oct. 16, at 11 a.m.

Franklinton, Oct. 16, 7:30 p.m.

Pearl River, at Talisheek, Oct. 23, 11 a.m.

Bogalusa, Oct. 23, 7:30 p.m.

Gonzales, Oct. 30, 11 a.m.

Denham Springs, Oct. 30, 7:30 p.m.

Keener Memorial, Nov. 2, 7:30 p.m.

Springfield, Nov. 6, 11 a.m.

Hammond, Nov. 6, 7:30 p.m.

Baker, at Black Water, Nov. 13, 11 a.m.

Walker, at Walker, Nov. 13, 7:30 p.m.

Istrouma, Nov. 14, 7:30 p.m.

Plaquemine, Nov. 20, 11 a.m.

First Church, Baton Rouge, Nov. 20, 7:30 p.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

(In part)

Centenary, Sept. 14, 11 a.m.; Nov. 4, 7:30 p.m.

Adams, at Ebenezer, Sept. 4, 3 p.m., 7:30 p.m.

Georgetown, at Oma, Sept. 10, 11 a.m., 1:30 p.m.

Wesson, at Wesson, Sept. 18, 11 a.m.; Sept. 19, 7:30 p.m.

Hazlehurst, Sept. 18, 7:30 p.m.; Oct. 10, 7:30 p.m.

Brookhaven, Sept. 25, 11 a.m.; Nov. 7, 7:30 p.m.

Bogue Chitto, at Bogue Chitto, Sept. 25, 3:30 p.m. and 7:30 p.m.

Meadville, at Meadville, Sept. 30, 3:30 p.m.; Oct. 2, 11 a.m.

Monticello, at Monticello, Oct. 2, 3:30 p.m.

LaBranch Street, Oct. 5, 7:30 p.m.; Nov. 1, 7:30 p.m.

Pearl River Avenue, Oct. 9, 11 a.m.; Oct. 31, 7:30 p.m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Fourth Round

(In part)

Collins, at Seminary, Sept. 18, 11 a.m., 2 p.m.

Taylorville, at Taylorsville, Sept. 18, 7:30 p.m.; Sept. 19, 10 a.m.

Prentiss, at Prentiss, Sept. 25, 11 a.m., 2 p.m.

Williamsburg, at Oakvale, Oct. 2, 11 a.m., 2 p.m.

Mt. Olive, Oct. 2, 7:30 p.m.

Silver Creek, at New Hebron, Oct. 9, 11 a.m., 2 p.m.

W. A. HAYS, P. E.

Newton Dist.—Fourth Round

Chunky, at Meehan, Sept. 18, 11 a.m. and 2:30 p.m.

Rose Hill, at Rose Hill, Sept. 21, 11 a.m.

Harperville, at Lena, Sept. 25, 11 a.m. and 1:30 p.m.

Walnut Grove, Sept. 25, 3 p.m. and 7:30 p.m.

Burnside, Oct. 2, 11 a.m. and 1:30 p.m.

Carthage Ct., at Bethel, Oct. 2, 11 a.m. and 1:30 p.m.

Carthage Station, Oct. 2, 7:30 p.m.

Lake, at Lake, Oct. 9, 11 a.m.; Q. C., Oct. 19, 7:30 p.m.

Homewood, at High Hill, Oct. 12, 11 a.m.

Laurel, First Church, Oct. 16, 11 a.m.

Laurel, Kingston, Oct. 16, 3 p.m.

Laurel, West, Oct. 16, 7:30 p.m.

Montrose, Oct. 23, 11 a.m. and 7:30 p.m.

Bay Springs, Oct. 26, 11 a.m. and 1:30 p.m.

Raleigh, Oct. 27, 11 a.m. and 1:30 p.m.

Shiloh, at Johns, Oct. 28, 11 a.m. and 1:30 p.m.

Philadelphia Ct., Oct. 30, 11 a.m. and 1:30 p.m.

Philadelphia Station, Oct. 30, 7:30 p.m.; Q. C., Oct. 31, 9 a.m.

Trenton, at Pulaski, Nov. 1, 11 a.m. and 1:30 p.m.

Union, Nov. 2, 11 a.m. and 1:30 p.m.

Decatur, at Hickory, Nov. 4, 11 a.m. and 1:30 p.m.

Newton, Nov. 6, 11 a.m.

Forest, at Mortin, Nov. 6, 3:30 p.m.

Brethren, please work hard for our General and Conference work.

Have three typewritten copies of all your nominations ready. See that the trustees have correct report of all church property.

Let's pray and work till the last hour to have good reports. Begin now.

W. M. SULLIVAN, P. E.

Seashore Dist.—Fourth Round

(In part)

Biloxi, Wesley Memorial, at Epworth, Sept. 11, 11 a.m.

Saucier, at Lyman, Sept. 11, 7:30 p.m.

Pascagoula, Sept. 18, 11 a.m.

Ocean Springs, Sept. 18, 7:30 p.m.

Logtown, at Logtown, Sept. 25, 11 a.m.

Picayune, Sept. 25, 7:30 p.m.

Carriere, at McNeill, Oct. 2, 11 a.m.

Poplarville, Oct. 2, 7:30 p.m.

Americus, at Salem Camp Ground, Oct. 8, 2:30 p.m.

Kreole, at Orange Grove, Oct. 9, 11 a.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

(In part)

Lorman, at Lorman, Sept. 18, 11 a.m., 1:45 p.m.

Hermanville, at Hermanville, Sept. 25, 11 a.m., 1:30 p.m.

Port Gibson, Sept. 25, 4:30 p.m., 7:30 p.m.

Mayersville, at Fittler's, Oct. 2, 11 a.m.

Rolling Fork, at Cary, Oct. 2, 4 p.m., 7:30 p.m.

Utica, at Utica, Oct. 9, 11 a.m., 2 p.m.

Nebo, at Nebo, Oct. 15, 11 a.m., 2 p.m.; Oct. 16, 11 a.m.

Fayette, Oct. 16, 7:30 p.m.

Silver City, at Silver City, Oct. 23, 11 a.m., 1:30 p.m.

Louise and Holly Bluff, at Louise, Oct. 23, 4 p.m., 7:30 p.m.

H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

(In part)

Woodland, at Palestine, Sept. 14.

Fulton, Sept. 15.

Amory Circuit, at Greenbriar, Sept. 17.

Prairie and Strongs, at Prairie, Sept. 19.

Greewood Springs, at Quincy, Sept. 20.

Houlka, at Wesley, Sept. 21.

Buena Vista, at Pleasant Grove, Sept. 22.

Verona, at Union, Sept. 24, 25.

Shannon, at Shannon, Sept. 27.

Algoma, at Palestine, Sept. 28.

T. H. DORSEY, P. E.

Grenada Dist.—Fourth Round

(In part)

Holly Springs, Sept. 11, morning and afternoon.

Oxford, Sept. 11, evening.

Holcomb, at Sparta, Sept. 13.

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Grenada, Sept. 14 and 18.
Abbeville, at Cambridge, Sept. 15.
Winona Circuit, at Bethesda, Sept. 17.
Winona, Sept. 18, morning and afternoon.

Lamar, at Harris' Chapel, Sept. 21.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round

Lake Cormorant Ct., at Lake Cormorant, preaching, Sept. 11, a. m.; Q. C., p. m.

Dubbs and Evansville, at Evansville, preaching, Sept. 11, p. m.; Q. C., after service.

Hollandale, prayer service and Q. C., Sept. 14, p. m.

Glen Allen and Winterville, at Glen Allen, preaching, Sept. 18, a. m.; Q. C., p. m.

Arcola and Murphy, at Arcola, preaching, Sept. 18, p. m.; Q. C., after service.

Cleveland, prayer service and Q. C., Sept. 21, p. m.

Greenville, preaching, Sept. 25, a. m.; Q. C., p. m.

Rosedale, at Rosedale, preaching, September 25, p. m.; Q. C., after service.

Shelby, prayer service and Q. C., Sept. 28, p. m.

Shaw and Litton, at Shaw, preaching, Oct. 2, a. m.; Q. C., p. m.

Duncan and Alligator, at Alligator, preaching, Oct. 2, p. m., Q. C., after service.

Clarksdale, prayer service and Q. C., Oct. 5, p. m.

Gunnison and Hillhouse, at Gunnison, preaching, Oct. 9, a. m.; Q. C., p. m.

Merigold and Shepard, at Merigold, preaching, Oct. 9, p. m.; Q. C., after service.

Tunica, prayer service and Q. C., Oct. 12, p. m.

Friars Point and Lyon, at Friars Point, preaching, Oct. 16, a. m.; Q. C., p. m.

Coahoma and Jonestown, at Jonestown, preaching, Oct. 16, p. m.; Q. C., after service.

E. NASH BROYLES, P. E.

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Woman's Missionary Society

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CONFERENCE NEWS

Louisiana

The Rayne auxiliary, Lake Charles district, enjoyed a social meeting recently. The church was beautifully decorated with baskets of summer flowers and the meeting opened with an instrumental prelude played by Mrs. D. L. Ousso. Mrs. H. A. McDonald, the president, presided. The feature speaker of the afternoon was Miss Julia Reid, of Lake Charles, who is at home on a furlough from Centro Cristiano, Cuba. She told, in her usual charming manner, about the work that is carried on at that centre touching the lives of at least three hundred and how the work has been so marvelously blessed. Her message made all feel that they had enjoyed a rare privilege. Miss Eris Smith sang a solo. "The Organization and Appeal of the W. M. S." was the topic of the address given by Miss Elmira Montgomery, of Kaplan, La., and many fine thoughts were given as well as much information concerning this world sisterhood. Mrs. R. C. Webb, Sr., gave a very interesting talk on the official publication, "The World Outlook," noting the many changes in the magazine and stressed the importance of every woman having this magazine in her home. Miss

Reid closed the meeting with prayer. Refreshments were served and a social hour enjoyed.

* * *

Miss Ella K. Hooper, superintendent of our MacDonnel Wesley House and French Mission School of Houma, La., after a year of furlough of study at Scarritt, returned to Houma the middle of August. She recently added Mr. Lee Conley, to her staff as director of boys' work.

VACATION BIBLE SCHOOL AT TALLULAH

An excellent Daily Vacation church school was held in the Tallulah Methodist church the last two weeks in July with an enrollment of 82 and an average attendance of 38 children. Mrs. W. H. Giles, who served as the capable principal and directed the primary department, was assisted by a faculty of fourteen. The cost of the school did not exceed seven dollars.

The beginners, under the direction of Mrs. Erle Read, used the unit, "Homes," their work being concluded with a party when the mothers were special guests. There was a short informal program and an exhibit which included a scrap book, drawings, clay modeling and a miniature furnished house, the work of the children.

"Children of One Father," a course in missionary lessons, was used for the primary department, the pupils making a number of interesting articles for themselves and others including vases, scrap books, treasure boxes, cradles, book ends, stick horses and door stops.

For the Juniors a series of lessons on "Our Church," under the leadership of the efficient pastor, Rev. W. H. Giles, proved to be helpful and inspiring, the boys, during the handwork period, doing some creditable work in wood and the girls, under the supervision of Miss Bertha Keller, Mrs. Gray Goza and others, receiving some valuable instruction in sewing, cooking and serving.

VACATION BIBLE SCHOOL AT TROUT, LA.

A Daily Vacation Bible School was held at the Methodist church at Trout, La., from July 18 to 29, inclusive. This was made possible by the generosity of Mrs. B. T. Gallaher, who most graciously donated the necessary funds. A total of 135 children were enrolled. Approximately 120 receiving diplomas, having been present eight out of the ten days.

The theme of the school was, "How Nations Share." This was presented by means of project teaching. The idea of sharing was carried out further by means of useful gifts made during the handicraft period. These included breadboards painted by the students, tea napkins, dish towels, lamp shades, raffia mats, beads, etc. These various gifts were presented to the mothers at the close of the school.

A beautiful feature of the school was a real Japanese tea party planned and given by the primary department. The rooms were beautifully decorated with Japanese lanterns and cherry blossoms made by the children. As the student body entered they were greeted with "O hu ho"—the Japanese "Good morning." The teachers, wearing Japanese costumes, served the children tea and wafers.

On Friday, July 29, open house was kept. All the mothers and interested friends were invited to be guests of the school and see the work done by

the pupils. Ice cream cups, donated by an interested friend, were served by the mothers and students.

On Sunday evening following close of school the pupils presented a most interesting program, which they prepared themselves. At this time the diplomas were presented by the pastor, Rev. John Rasmussen.

We hope to see the Daily Vacation Bible School an established event in our great church.

MRS. J. R. AUSTIN.

Trout, La.

CLIP THIS OUT

By Dr. R. E. Smith

Radio reveals much. Those who listened in on both Chicago conventions are wiser, if not sadder. Even a tyro need not be told that conventions are not what we had hoped. They are not fair, honest or profound. They steam-roller, dicker, trade, bulldoze, camouflage, compromise, betray, bellow, bemoan, bestraddle and besmear!

Witness the treatment accorded dry speakers. Wet exponents were given a big hand—their most inane statements cheered to the echo. But dries were cat-called, booed, badgered and heckled to distraction. True, most of this was from the galleries, but it was quite evident that there was gleeful approval by delegations from wet states. Of course, this sort of thing is not new. Nero had his hired band of hoodlums and ruffians. Herod's base rowdies bullied all opposition. J. Caesar says that Dumnorix's hired retainers overawed the state.

The point I make is—not all fanatics are on one side. Dries have been called bad names. But their conduct has never been so ugly as the wets usually manifest. They do not play fair; they are poor sports. Hysteria is not all dry! Sure, most of the work of a convention is done in committee rooms, and not on the floor. Even so—I am told by responsible men that the committees were not much better in their reception of dry speakers. The whole thing smelled bad and looked worse.—Shreveport Journal.

FACTS ABOUT PROHIBITION

What Great Presidents Said About Liquor

"Liquor is the source of all evil and the ruin of half the workmen of the country."—George Washington.

"Being satisfied from observation and experience as well as from medical testimony that ardent spirit, as a drink, is not only needless, but harmful; and that the entire disuse of it would promote the health, the virtue and the happiness of the community, that should the citizens of the United States, and especially all young men, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world."—A manifesto signed by James Madison, Andrew Jackson and John Quincy Adams.

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COFFEE
100% Good

Luzianne Coffee Co.

WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

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TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

"The habit of using ardent spirits by men in public office has produced more injury to the public service, and more trouble to me, than any other circumstance that has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question that I would ask with regard to every candidate for public office would be, 'Is he addicted to the use of ardent spirits?'"—Thomas Jefferson.

BACK TO SCHOOL WE GO

After a long vacation we find ourselves again facing the classroom. Have we used our vacation to advantage? Let's see!

1. Have I had my teeth examined, cavities filled, etc.?
2. Have I been immunized against diphtheria and typhoid?
3. Are my eyes in good condition so that I can read and see blackboard without straining?
4. Have I been vaccinated against smallpox?

If you have to answer "No" to any of these four questions, you still have a few weeks before school opening. Go see your doctor at once. Have him correct the fault, and be able to enter upon your school duties in perfect physical condition. You will be able to do better work this coming term.

LA. STATE BD. OF HEALTH.

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*I'm a very different baby
Than I was a month ago—
I'm a buster—I am solid,
I've begun to grow and grow!
Now I keep food on my tummy,
Life is happy—life is grand—
Since my mother started feeding
Me on Borden's Eagle Brand!*

Eagle Brand has raised millions and millions of husky, happy babies in the past 75 years. It has saved the lives of countless babies who could not thrive on other foods. It's so easy to digest that it's next to mother's milk in this respect. If you can't nurse your baby, call on Eagle Brand. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JE-10 350 Madison Ave., New York, N.Y., for free booklet "Baby's Welfare."

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE NOTES

Rev. B. H. Andrews taught a class during the Vacation Bible School in June at the MacDonnel school at Houma. He taught the course on "The Pupil," using the text, "Our Pupils and How they Learn," McLester. There were 18 enrolled in the class.

* * *

Dr. C. D. Atkinson, pastor at Lecompte, enlisted his young people in a Standard Training Class, giving the course, "Worship in the Young People's Division." Mrs. R. E. Smith, of Shreveport, was the instructor. She endeared herself not only to the young people, but to the entire membership of the church at Lecompte.

* * *

Rev. and Mrs. R. R. Branton, Newellton, La., are expecting to have Miss Mary Skinner, Director of Children's Work for the General Board of Christian Education, Nashville, with them for a Standard Training Class this fall.

* * *

Dr. M. Leo Rippey, Director of Adult Work for the General Board of Christian Education, who will be one of the instructors in the New Orleans Standard Training School, wishes to meet with groups of adults in the city of New Orleans, and as many churches outside the city as can be reached during the week. Pastors and general superintendents in this territory who would be interested in having Dr. Rippey meet with their adults please write Rev. A. K. McLellan, Box 742, Alexandria.

* * *

We quote from the bulletin of the First Methodist Church, Baton Rouge, the following: "It is expected that there will be between 600 and 700 Methodist students in attendance at L. S. U. this fall. Plans are already under way for expanding and developing the Wesley Foundation to meet the needs of this group. Dr. W. H. Stephenson has been secured as the advisor and church leader to assist the Wesley Foundation Council, and Mr. A. O. French has agreed to act as assistant advisor and will assist with the Sunday evening services of this group. The Council consists of Jack Allen of Monroe, who is president; Alice Robert, of Slidell, who is vice-president; Ethelyn Crawford, of Lake Charles, who is secretary; and Earl Briggsby, of Baton Rouge, who is the treasurer."

* * *

We should like to urge all pastors to plan local Training Classes in their churches this fall for their workers. Any information concerning text books, examination questions, etc., will be gladly given from the Conference office.

FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 35th year. Dr. J. J. Wicker, Pres., Col. N. J. Perkins, H. M. Box B, Fork Union, Virginia.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

The Standard Training Schools this fall are:

Shreveport—October 2.
New Orleans—October 9.
Alexandria—October 16.
Ruston—October 16.
Lake Charles—October 23.
Homer-Haynesville—October 30.
Leesville-DeRidder—Date not yet selected.

A. K. McLELLAN.

MISSISSIPPI CONFERENCE NOTES

The third week in October is the time set for Childhood and Youth Week. Many churches will be able to observe this week at the time, others will have to change the time to suit their conditions. Please get your committee appointed and the work started right away. We are hoping that each church will have at least the following features of the work:

1. Visit the homes of the children and young people enrolled and as many other homes as possible where children and young people should be enrolled.

2. An adult meeting in which your situation shall be presented for forward steps that will affect the religious progress of childhood and youth in your church.

3. Forward steps agreed upon and a committee appointed to carry them out.

4. Report to the Conference board of Christian education.

The materials for Childhood and Youth Week may be secured free by writing to Miss Louise Denson, 305 Millsaps Building, Jackson, Miss.

October 2, 1932, a Standard Training School will be held at Court Street Church, Hattiesburg, Miss., for the city of Hattiesburg and near-by churches. The following courses will be offered:

"Organizing for Christian Education in the Local Church," Rev. John C. Chambers.

"Survey of the New Testament," Rev. W. H. Lewis.

"The Methodist Church and Its Work," Rev. R. H. Clegg.

"Teaching Children," Miss Barnett Spratt.

It is hoped that every person who possibly can will take advantage of this school.

October 9, the Natchez Standard Training School will be held, in which the following courses will be offered:

"The Life of Christ," Prof. C. F. Nesbitt.

"Teaching Children," Miss Barnett Spratt.

"Organizing for Christian Education in the Local Church," Rev. J. C. Chambers.

The Mission Sunday school and the Washington school are participating in this Standard Training School.

We are trusting that every church in the Conference will make an offering to the Sunday School Day fund this year. If we can get even a small offering from every church, it will enable the board to carry on to Conference and plan a program for the coming year. Without this interest on the part of the various churches, the board will be greatly handicapped in its efforts.

It is time that plans were being made for Promotion Day. If the local church is to get the most out of this observance, it should be so planned that the program would move smoothly and without friction. This

can be made a most serviceable and useful day.

Remember the work and workers in your prayers.

Yours in Him,
JOHN C. CHAMBERS.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

A very successful young people's revival was held at Minden, August 8-15, under the leadership of Miss Thera Stovall, who has been directing the young people's work there this summer. Twenty-eight were added to the church at the close of the meeting. The closing service was made doubly impressive by a candle service participated in by those who wished to serve Jesus. Miss Elizabeth Langford and Rev. Henry Rickey, of Monroe, had charge of this feature of the service.

Again—has your "fourth Sunday offering" been sent in for last Sunday? Don't forget to send it in with the proper blank properly filled out, to Mr. Wallace White, Box 260, Alexandria. Wallace has been enjoying the courses offered at Mt. Sequoyah, but is back now and ready—and anxious—to receive your money. Not only missionary offerings, but payments on your Conference Promotion and Mt. Sequoyah pledges. It is so much easier when paid systematically.

The J. O. Y. Union met in Springhill July 10, with George Nelson leading the devotional program. Wilson Pevy presided over the business session. Several interesting reports on Assembly were given and appreciated. This union met in Minden, Sunday, August 14, but report has not been received.

Miss Marjorie Haggart has surely been busy in Lake Charles district since Assembly. Branch and DeRidder have now organized according to the new plan, through her assistance, and she is stressing making and paying of pledges by each department.

The Annual Conference officers' meeting will be held in Alexandria this week-end—September 3 and 4. Plans will be made for the year's work and reports received by officers and district secretaries.

A most effective vesper service was held by the Shreveport City Union, on Cross Lake, Sunday evening, August 21. Miss Pearl Hattie led, using the theme, "The Master Serving." The leader, with Mr. Merlin McKinnon, the song leader, stood in a boat at the water's edge, facing the group of young people.

Young People's Revival

August 10-15, the Young People of Minden were invited to embark on a "Cruise to the Land of Christianity by Way of Salvation," under the leadership of Miss Thera Stovall, director of young people's work in the Methodist church for the summer months.

The entire group was divided into two divisions—the "Reds," and "Blues," which division created a

MALARIA

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a most successful remedy for
MALARIA, CHILLS and FEVER
for over

60 Years

A Reliable General Strengthening Tonic
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great deal of enthusiasm. Each evening the meeting opened with a song and prayer service led by Bailey Grubbs. Followed a talk by a different leader each evening. The third part of the program was devoted to recreation, where games, songs and food were the attractions.

Talks of unusual interest were: "Ports," by Rev. A. S. Lutz; "The Set of the Sail," by J. P. Allen; "Stowaways," by Miss Kuma Sheally; "Mutiny," by Miss Thera Stovall.

Sunday evening the young people participated in a testimonial meeting from which many blessings were derived.

On the closing night, Rev. Henry Rickey and Miss Elizabeth Langford, of Monroe, had charge of the service. Mr. Rickey told what it meant to remain on the Land of Christianity. The meeting was closed with a very impressive candle service.

This conference or revival put new spirit and interest into the young people's work, which has seemed to have its effect upon the entire church.

Miss Katherine Fish, of Shreveport, formerly Conference secretary, has announced her engagement to Mr. Alton Hortman, of Minden, the marriage to take place in October. Both these young people are well known, especially in North Louisiana, where they have been quite active in young people's work. Congratulations!

MARY SEARLES.

Capudine best for HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

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NEW ORLEANS FAMOUS HOTEL

Is meeting the economic issue in the following manner—

Rooms for 1 person \$1.50 and \$2.00, with Meals \$4.00 and 4.50 per day
Rooms for 2 persons \$3.00 and \$3.50, with Meals \$8.00 and \$8.50 for both
Room and Bath for 1 person \$2.50, \$3.00 and \$4.00 with Meals \$5.00, \$5.50 and \$6.50 per day
Room and Bath for 2 persons \$4.00, \$5.00, \$6.00 and \$8.00 with Meals \$9.00, \$10.00, \$11.00 and \$13.00 for both

Hospitality and Service Imperative as Usual

A Coffee Shop with Prices that defy Competition.

Alfred S. Amer & Co., Ltd.

New Orleans.

Christian Advocate

NEW ORLEANS

Vol. 79—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4042.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 15, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

HOME, COLLEGE AND RELIGION

Already trains loaded with students are headed for a college destination. Soon there will be the bump, bump, of trunks, and the happy call of one classmate to another across the old campus. Back again, among scenes already made immeasurably precious by college associations, there is happy reunion on every hand.

But there is the freshman also, and without him no college has any future of more than three years. He is amid new scenes and all is unfamiliar. There is a kind of mockery to him in the glad greetings of those who already "know the ropes." In mind he is more at home than at college. That old bell in the tower is a new sound to him even though it brings tears of happy memories to the old graduate. That vandyked professor is a new sight to him.

But that isn't what we started out to say. We got tangled up in memories of our own. There is no day comparable to the first day on a college campus away from home. And that fact does open the way for what I am going to say.

All parents who are religious and care for the future of their children are more concerned about what happens to their boy or girl's religious faith than they are as to whether they "make the team" or become a member of the most popular sorority. It is one of the most dramatic turns in the whole of life.

Some students do lose their faith at college. And there is no longer the warm family feeling about the matter and the friendly discussion of the matter. There are preachers here and there among us still wondering just what happened to their boy at college. He is succeeding in his profession. He is a gentleman, but he is no longer interested in the church or religion as a personal experience. This is a tragedy of the first order.

There are at least two or three things to be said about this matter. For one thing almost no college is wholly responsible for that loss of faith, and we as parents need no longer excuse ourselves and lay all the blame on the college. To be sure it must bear its share.

There is a small group of people who bear the relation of parents, pastor, and professor, who, in the main, are responsible for this religious debacle of youth. And it is a sin of ignorance, omission and

neglect, rather than a sin of intentional and positive wrong.

In the first place, parents and pastors do not prepare children for the experience of college. They do not distinguish between religion as experience of life and religion from the standpoint of interpretation and meaning. They identify one's understanding of religion with the experience. Consequently when one's understanding changes there is danger lest his religion die. As parents we wish our children to keep their childhood and youth conceptions of God and religion, and unless they do we feel shocked and wonder what the college has done to our child. We do not adopt that attitude toward any other matter of the student's world. We rather expect our boy to get a larger understanding of chemistry, or biology, or whatever else he may study. Nay, we are disappointed if he does not make some changes and improvements along these lines. We have not taught them with reference to religion to use the same common sense, proving all things, cleaving to that which is good.

On the other hand, callow and careless teachers, more concerned to display their Ph.D.'s and impress the student with their erudition than for the making of that student's character, the task for which they are supremely responsible regardless of their degrees or learning. Unfortunately there is a vast difference in great learning and ability to teach. And there is often coupled with extensive learning in some special field of knowledge the most woeful ignorance of student life and indifference to his greater welfare. No man or woman should be allowed to enter a classroom as instructor until he knows at least two things, the student and the matter he wishes to impart to the student. No teacher should ever forget the knowledge with which his student is already equipped when he enters his classroom, and even the idols that he may still regard as precious. It is the task of the teacher gently and tenderly to take down false notions, and not to do that until he has something larger and better to put in their places.

Parents, you were very careful in packing your boy's trunk and in providing him spending money. But have you prepared him to meet the religious issue of college life? Professor, you have gone to great expense and effort in preparation for your task as a teacher. Have you learned human nature and the special capacities and aspirations of youth so as to preserve all the good and lead them into larger life?

RELIGIOUS DOLDRUMS

Do you know about "doldrums"? I had heard about "equinox," but I was not up on "doldrums." So I did a little "research" on the subject.

The author in Brittanica tried to lay the word off on slang, but I was not so much interested in the word as in what it meant, slang or no slang. So he went on to say: "The region of calms where the trade-winds die away, a region of constant precipitation in which the weather is close, hot, vaporous and extremely dispiriting. In the old days of sailing vessels, a becalmed ship sometimes lay helpless for weeks. A letter from this region saying 'we are in the doldrums' (in the dumps) seems to have been regarded as written from 'The Doldrums' which became the name of this undesirable locality."

There it is. You can see that old sailor walking up and down complaining of everything under the sun, with a grouch against the universe, all because he was in the "doldrums." For days he traveled under a full sail, but now it is all off. It is all dull and hot and contrary. Just floating around but getting nowhere. Now and then a flurry of a wind starts up and he shifts his sail to catch it, but just as he hoisted his sail the wind either died away or started up from some other direction.

So doldrums stands for that zone where winds have died away, and the momentum from the previous winds of the trip has been exhausted. Or cross-currents are springing up each seeming to struggle with the other. It is said by another "authority" that thunder storms and rain showers frequently spring up. The thunderstorms are a big feature, but they do not accomplish anything much, just noise. - "In that region," says another writer, "the sky is overcast much of the time."

So here we are in the doldrums of religion. There is no mistake about it. The zone of our religious lives at this time bears just about all of the marks. The spiritual pressure is low. There is much spiritual inertia and lassitude. There has been no really great revival in many years. We have consumed the momentum of the last revival. For years we have traveled, propelled by the great trade-wind and tidal wave of its power, all the while imagining that we were moving with our own power. Now we are in the doldrums. There is a great deal of noise like the thunderstorms. There are spurts of contrary winds. One

(Continued on Page 5)

"DRINK—THE GREATEST HUMAN SCOURGE"

By Harcourt W. Peck

The Democratic Party, in convention assembled in Chicago, definitely declared: "We favor the repeal of the Eighteenth Amendment."

The Republican Party, in convention assembled in Chicago, also definitely declared: "We do not favor a submission limited to the issue of retention or repeal. For the American nation never in its history has gone backward, and in this case the progress which has been thus far made must be preserved, while the evils must be eliminated."

Both platforms are willing to have the matter referred to the forty-eight states in conventions assembled. Both, in an infantile way, pretended to be anxious to protect the forty-eight individual states from the bootlegger and his associated criminals, who buy bootleg liquor, notwithstanding the undeniable fact that both knew that such protection would be a thousandfold more difficult to enforce than the present prohibitory law.

Mr. Franklin Roosevelt and Mr. Garner, respectively Democratic candidates for President and Vice-President of the Democrats, tell us that they are a hundred per cent for that platform and swallow it bait, hook and sinker!

President Hoover and Vice-President Curtis had not been heard from in their acceptance statement when this article was prepared.

Let us look at it. The Democratic party, if successful, would be compelled to put the government of the United States back of the use of intoxicating liquor as a beverage, while protecting those who sold it, and thus would become responsible inevitably for the results of the liquor traffic.

William Ewart Gladstone told us that: "The four great scourges of mankind are drink, war, pestilence, and famine; and drink has been more destructive than war, pestilence, and famine combined."

The Democratic Convention called it "True temperance." Let us see how it worked—before Prohibition. "In the year 1914 the people of the United States poured down their throats 2,252,272,765 gallons of intoxicating liquor. That was enough to fill a ditch six feet deep and three feet wide over 3,167 miles long—more than enough to stretch from the Atlantic to the Pacific." (G. F. C. P.)*

"In the 18 years ending June 30, 1915, the people of the United States spent more for alcoholic liquors than all the gold and silver mined throughout the world since Columbus discovered America. The statistical abstract of the United States for 1915 gives the world's total gold and silver production from 1493 down to, and including, 1914 as \$30,611,000,000. The drink bill of the United States for the eighteen years ending June 30, 1915, amounted to \$30,710,000,000." (G. F. C. P.)*

Do you want that kind of "True temperance" accompanied as it is always and everywhere by gambling hells and houses of prostitution?

Let us see how it worked in other great nations. The British drink bill for 1929 was \$1,400,680,000. That would have paid for:

- (1) The British deficit of 1931: \$850,000,000.
- (2) The cost of the Panama Canal: \$237,074,172.
- (3) The cost of the Colorado River project: \$218,844,000.

A total of \$1,305,918,172.

In Great Britain one of the inevitable results—largely due to drink—was: Last year 7,000 were killed and 80,000 were injured by motor vehicles on the highways. Hon. Lloyd George of Great Britain says: "Wherever you find these poor creatures whose brains are shattered, wherever you find human beings huddled together in wretchedness, wherever you find men living in a condition of vice and crime, they all bear testimony that drink is the prime agency in the creation of these unsightly masses of pain and degradation." Seventy-nine and one-half per cent of the British drink bill was for beer.

Yet the Democratic party, led by Mr. Franklin Roosevelt and Mr. Garner, want us to vote them into office that they may bring back the drink curse.

"Ninety per cent of the volume and fifty-five per cent of the alcoholic content of liquors sold in the United States prior to Prohibition were in beer." (G. F. C. P.)*

How about France? "If France does not wish to die, she must burn out the cancer (drink) which gnaws within her, which is making more ravages in the twentieth century than ever famine and the black death made in the middle ages. We have become the most drunken nation on earth and that, gentlemen, in thirty years. The

number of drink shops (chiefly wine) has reached the frightful figure of 477,000, or one for every thirty adults. Since 1880 our consumption of absolute alcohol has doubled—in some provinces sextupled. In all France the number of suicides has doubled, and the number of insane has advanced by a continual progression from 47,000 to 70,000. More than half the crimes against persons are committed by alcoholists." (M. Joseph Reinach, French House of Deputies, January 23, 1910.)

Germany has beer. Let us see what are some of the results. "Beer is a far more dangerous enemy to Germany than all the armies of France." (Count von Moltke). "The consumption of alcohol in Germany is exceptionally great. . . . Fifty thousand insane in German asylums—yearly—whose sickness can be traced to alcohol." (Dr. Emil Muensterberg.) Professor Pellman of Bonn University made a special study of hereditary drunkenness. The results of his latest subject of investigation, Frau Ada Jurke, follow: "She was born in 1740 and was a drunkard for forty years. Local records have supplied the history of 709 of her 834 descendants. Out of those traced, 106 were of illegitimate birth, 142 were beggars, 64 lived on charity, and 181 were women of disreputable living. The family has supplied 76 convicts, of whom seven were sentenced for murder. It is estimated that in 75 years this family has cost Germany at least \$1,250,000 in almshouses, trial courts, prisons, and correctional institutions."

If you want that kind of degenerates then vote for men who say they want alcohol, as a beverage, brought back in the United States; for if Prohibition is repealed that will inevitably be the result in many thousands of families.



BISHOP WARREN A. CANDLER

Our senior Bishop celebrated his seventy-fifth Birthday August 23. His Louisiana and Mississippi friends wish him health and grace for the years ahead.

"But," say the brewers' and the wets, "the return of beer will greatly help our farmers." The United States gives us the following figures for the amount of grain used by the brewers in the year preceding Prohibition. Per cent of national crops: Oats, less than 1 per cent; Wheat, less than 1 per cent; Corn, a little over 1 per cent; Barley, 32 per cent. Mr. Taber, master of the National Grange, says: "Under Prohibition the average consumption of milk has increased from 754.9 pounds to 967.3 pounds, and that to produce the increased milk consumed would require more grain than was used by all the brewers and all the distillers before Prohibition." That disposes of another specimen of wet buncombe.

But again the ex-brewers and a few wealthy degenerates, who want to save their ill-gotten wealth from paying their legitimate taxes, would bring back the national use of intoxicating liquors, and thus turn tens of thousands of the nation's sons and daughters into drunkards and dissolute persons, alike a curse to themselves and their families. Those degenerates cry, "We want beer."

But again the wets claim: "The return of beer would meet the unemployment situation and provide plenty of work for the laboring men." Let us see! The total number of men employed by the breweries in the peak year before Prohibition was 86,914. The woolen industry, alone, in the same year, and, with about the same amount of capital invested, employed 364,021.

The brewers and wets fail to tell us that the return of beer would also bring back a huge liquor bill, which, prior to Prohibition, was over \$2,000,000,000 annually, collected over the bars of saloons, while hundred of thousands of mothers, wives, and children in American homes were half starved and clothed in rags, as an inevitable result.

"Oh," say the beer-ites, and dealers in political

buncombe, "we are utterly opposed to the return of the saloon!" The saloon was merely the place where the intoxicating liquors were sold and where the unfortunate victims of drink assembled and held their drunken carousals, then went home to curse, to kick, and to beat their starving wives and children, after they themselves had left their hard-earned wages in the bulging tills of over 200,000 saloon keepers.

If intoxicating liquors are brought back as Mr. Franklin Roosevelt, Mr. Garner, and the wet Democrats propose, they must be sold somewhere, by somebody, and it is immaterial whether you call it a 'saloon,' a 'beer garden,' 'grocery,' 'club,' or 'drug store.' It was not the place where drink was sold that cursed our homes, our people, and our land before Prohibition became part of the Constitution of the United States, but intoxicating drinks, which Gladstone rightly and most accurately described as "More destructive than war, pestilence, and famine combined."

"That is merely the talk of 'Dry Fanatics,'" say the wets. Well, let us see about that. Let us begin with "The Father of Our Country," George Washington, 1789, said: "The source of all evil and the ruin of half the working men of the country is drink."

Thomas A. Edison says: "To put alcohol in the human body is like putting sand in the bearings of an engine."

Henry Ford says: "Only on one condition can the nation let booze come back. That is that we are willing to abolish modern industry and the motor car."

Evangeline Booth, commander of the Salvation Army in the United States, says: "In New York City under the old system from 1,200 to 1,300 drunks were brought into the Salvation Army's homes every night. Today, with Prohibition, the number does not average more than seven a night."

Theodore Roosevelt said: "The American saloon became one of the most mischievous elements in American social, political, and industrial life."

Are you an American—a voter? Do you believe in God, Law, Order, Decency, Good Government, Prosperity, and Happiness? Do you want your children to grow up to be clean, strong, sensible men or women, successful in their business or calling, and an honor to you and the land you love? Then vote for men and women who believe as you do and live it.

Do you want your father or husband to come home reeling drunk to curse, beat, and kick you in his drunken condition? Then vote for the drink curse.

Do you want to be half-starved, live in shacks, and yourself and children clothed in rags, while the man who sells the intoxicating drink to your man fills his till with the money that should be yours? Then vote for the men who want to bring back drink—under government protection!

Do you want your sons to become drunken sots, lazy, shiftless, good-for-nothings, a disgrace to you and a curse to their own homes? Then vote for those who want to bring back drink!

Do you want that beautiful daughter of yours to become a dissolute person or a drunkard, an inhabitant of the Red Light district? That is exactly what intoxicating liquor did for hundreds of thousands of young women before Prohibition became part of our Constitution.

Vote for Prohibition or drink. Let nothing keep you from voting, and see that your neighbor votes.

*G. F. C. P.: Great Facts Concerning Prohibition. Poster Facts Committee. P. O. Box 132. Pasadena, California.

A MISSIONARY CHALLENGE

At our Young People's Conference Council which met in Alexandria on September 4-5, the officers adopted a missionary project that we think will be of great benefit to our Conference.

We have, at the present time, in our Conference, two missionaries who are at home on a furlough from our Wembo-Nyama Mission in the Belgian Congo, Africa. This is the Mission that Bishop Lambuth opened up, for our young people, in the heart of Africa some years ago.

Mr. and Mrs. H. Degosserie have served this Mission for a number of years. Mr. Degosserie, who is a native of Belgium, is under the supervision of our Methodist Mission Board of the M. E. Church, South. Mrs. Degosserie was formerly Miss Myrtle Bryant, of Collins, Miss., and, before her marriage, went to Africa, as a Scarritt graduate, under the supervision of the Woman's Council.

Last January they left Africa for their furlough

and just after reaching the States the Mission Board told all Missionaries at home on furlough that they were unable to send them back, because of limited finances. In the meantime, those missionaries on the field must remain there, without furlough, as there is no one to relieve them.

Mr. and Mrs. Degosserie are very anxious to return to their work in Africa—and here is where the Young People of the Louisiana Conference come in. We are anxious to help raise their transportation. We are asking the churches of this Conference to give one service to a program put on by Mr. and Mrs. Degosserie. They will thrill you with their experiences as they relate them through lecture, by pictures thrown on a screen, and an interesting collection of curios.

It will be a treat to your congregation to have them. We are asking the Young People to sponsor this, with the assistance of the pastor, and at each service take a free-will offering. Three-fourths of the offering may be given the missionaries and one-fourth kept by the Young People to apply on their Conference Missionary Pledge, or some local project. Mr. Degosserie has his own car for transportation, but we would like for each church to furnish entertainment over night.

As we are scheduling only one week to each district at this time, we would appreciate your prompt co-operation with your district secretary in this matter.

To Whom It May Concern:

Mr. and Mrs. H. Degosserie, Missionaries from Africa under the Methodist Mission Board, now on furlough in the United States, were the delightful and illuminating guests of First Church, Monroe, on August 28.

They are both good answers to those critics of Mission work who say that we do not send our best to the Mission fields, as they are wholesome, hearty people. They have attractive personalities, a fresh gripping message, alert minds, and Christian spirits.

Mrs. Degosserie brought an interesting message to the Leagues, on the theme, "Domestic Life and Customs in the Congo." Mr. Degosserie gave the evening congregation at church a slide lecture on the life and work of a Southern Methodist Missionary in Africa. His pictures are different, informing, and entertaining.

They are our own Missionaries; they have a Missionary message our church needs; and they bring a service that is different and attractive. We had no trouble in filling the sanctuary at the evening service to see the slide pictures and hear the lecture—for a hot night in August that is no small recommendation.

I heartily recommend them to any pastor or any young people's worker in our Conference. I hope the churches throughout the state will be thrown open to them, for both they and the churches will be mutually helpful.

Sincerely,

HENRY A. RICKEY,
Assistant Pastor, First Church.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

(A visit to the "Sage of the Scuppernong Vine" is a privilege of unusual proportions. The "Den" is just back of the scuppernong vine and the garden lies beyond the "Den." Many have been denied the privilege of such a visit, but now we have the opportunity, in Dr. Steel's proposed book, to sit with the "Prince of the Pelican Pines" under his own vine and fig tree. Let all the preachers and people who have ever heard of Dr. S. A. Steel send this young Elihu his subscription for one of his books and tell him to hurry it on the press. We want an autographed copy.—Editor).

The man who wrote the book of Ecclesiastes in the Bible had it down right, "Of making many books there is no end; and much reading (marginal reading) is a weariness of the flesh." That being the case, it looks like folly to add to the number of books. But I am like "Elihu, the son of Barachel the Buzite, of the kindred of Ram;" "I am full of matter, the spirit within me constraineth me. Behold, my heart is as wine which has no vent; it is ready to burst like new bottles. I will speak that I may be refreshed!" I am like Elihu, full almost to the bursting point. In one thing I am unlike him; he offered his youth as an excuse for his butting into the controversy with Job: "I am young, and ye are very

old." But when a fellow is as full of matter as he was, there must be a vent, he must blow off, if just to refresh himself.

I was passing the campus of the college here once, and saw a bishop sitting by himself on the lawn. He beckoned to me to come to him. When we were seated together he said, "Steel, will you treat as confidential what I want to say to you?" I agreed, having no idea what he was going to say. He continued, "If I don't talk to somebody, I'll burst." He then told me a lot of things that were cabinet secrets. They are still secrets, so far as I am concerned; the fact is, I have forgotten nearly everything he said; but when the interview ended he said he was "refreshed."

Being old, I reckon I ought to have better sense, but yielding to the request of many friends I have decided to publish a book. The title of the book will be, "Under the Scuppernong Vine. Essays by S. A. Steel." Oliver Wendell Holmes wrote a delightful book with the title, "Over the Tea-Cups." I have the manuscript of another book, "Over the Coffee Cups." But one at a time, gentlemen, one at a time. Here are the titles of some of the 26 chapters: Pulpit Orators, Some Worthwhile Books, Goethe and Darwin, Political Preachers, The Old South, What Became of My Hat, Thomas Nelson Page, etc. The price of the book will be two dollars. I must get 200 subscribers before I venture to cross the bridge. If you want the book send me your subscription. You may send the money with the order, or may keep the money till the book is ready; then I will expect you to send it if cotton drops to 2 cents, and you have to pawn your shirt to get it. I am publishing it, you understand, in the interest of the superannuate fund—I am the superannuate. That still sounds funny to me, but facts are facts. Mansfield, La.

SAVE THE ADVOCATE PLAN

In the Louisiana, Mississippi and North Mississippi Conferences there are 1,164 Sunday schools, 705 Missionary Societies, 670 Young People's organizations and 486 pastoral charges.

We are asking that each Sunday school make a contribution of \$2, each Missionary Society \$1, each Young People's organization \$1, and each pastoral charge \$2.

With all our people co-operating to this extent the amount realized will take care of our deficit and open the way for a greater Advocate.

See editorial discussion of plan.

POETICAL THOUGHTS

By Mrs. George S. Brown

The steps of a good man are ordered by the Lord; and He delighteth in his way. Psalms 37:20.

HOOR BY HOOR

One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day; but place
Too many days before sad eyes;—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are nothing, nor lives—
The longest which survives—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden, weighing down so low,
That we can scarcely go
One step ahead, this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread,
If we would take a step ahead,
Be brave and keep
The feet quite steady; feel the breath of life
sweep
Ever on our face again.
We must not look across—looking in vain
But downward to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour
by hour
And day by day
Just going on a little way,
We might be able all along,

To keep quite stroug.

Should all the weight of life
Be laid across our shoulders, and the future life
With woe and struggle, meet us face to face
At just one place,
We could not go.
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathway lie so steep,
But we can go, if by God's power
We only bear the burden of the hour.

—George Klinger.

All through our lives, in everything about us, we see the wisdom and love and the power of an Omnipotent, Omnipresent God. In nothing is this more evident than in keeping the future veiled, and in breaking our years into days and hours. While there is much of joy and happiness in life, there is also pain and sorrow and into every life some rain must fall. There are days spent on beds of sickness when the pain seems unendurable and if we felt that it had to be borne years or even months and weeks we would not be able to bear up, but there is always the hope that the next hour will bring relief. There are times of heartache and heartbreak, but our loving Father holds out His hand to us in sympathy and bids us lean on Him, and he helps to carry our burdens. Sometimes poverty stares us in the face, but we see enough for the day and we pray in faith, "Give us this day our daily bread"—just a day at a time. The future stretches out to some dark and lonely, but He who is our light promises to be our companion and friend, and we ask to see only one step at a time before us.

Have you ever stood at the foot of a mountain you really wished to climb and yet the height seemed forbidding? Yet you persevere, one step at a time, you cease looking at the top, you trudge bravely on, step by step, and at last you stand where, from the distance below, it seemed inaccessible. So stretches out life before us, often so full of sorrow and woe, we feel we can not brave it, and yet, with our Saviour as our Guide, our hand placed in His, we go on, up and up, one step at a time, until we hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

FORTY-ONE YEARS OF FAITHFUL SERVICE

Forty-one years of true and faithful service as a Sunday school superintendent is a record held by few. It was with regret by every member of the Moss Point, Miss., Sunday school that Mr. C. W. Jackson's resignation was accepted after a petition signed by them asking that he reconsider his decision.

Mr. Jackson came to Moss Point from Mobile, Ala., in his early young manhood and identified himself immediately with the Methodist Sunday school and church, and his true Christian zeal and qualifications as an executive officer were quickly noted. He was elected the Sunday school superintendent. Serving under twenty-one pastors he was re-nominated and elected each succeeding year until forty-one have passed. With very few exceptions, and then when providentially hindered, Mr. Jackson has been present every Sunday morning to greet teachers, pupils and visitors, conducting the school in a systematic, religious manner. It is only since his resignation that the school has begun to realize its great loss.

Mr. Jackson has been an example of unquestionable Christian character, worthy of emulation. He has seen children grow up to young manhood and young womanhood and their children being taught and led into a life of service for the God he loved and served so well and faithfully. Truly his place cannot be easily filled, and it is the sincere regret of the entire school, some of whom have been in attendance during Mr. Jackson's superintendency of forty-one years, that he has deemed it best to retire.

BY A MEMBER OF THE SUNDAY SCHOOL.

DID YOU FORGET OR DID YOU DELAY, OR DID YOU PUT IT OFF ANOTHER DAY?

Please let this be the day that you send your Group Insurance—that is if you have not already paid the quarter that is now due. Will thank you for your attention to this. It is very important.

W. D. HAWKINS, Treas.,
Miss. Conf. Group Insurance.

THE WAY OF LIFE

By a Layman

Saint Paul Changes His Philosophy of Progress

Saint Paul demonstrated in his life two antagonistic philosophies of human progress. He was always honest, always sincere, and was always serious. At all times he was anxious to do the will of God and make the best contribution of which he was capable to human progress.

When he was persecuting the Christians and attempting to crush the whole Christian movement by force he was convinced that he was doing God's will and acting in the interest of real human progress.

At this time he was an exponent of the philosophy of progress by compulsion—force. He believed that men must be driven along the road of progress and made to do right. At this time he had no patience with the theory that men must be permitted to choose their course in life and act on their choices. As a servant of God he felt that it was his duty to make people do God's will as he interpreted God's will.

Saint Paul's conversion not only changed his views with reference to Jesus but radically changed his philosophy of human progress. As a Christian he surrendered the philosophy of force and compulsion, and for a man of his temperament this was no easy thing to do. As a Christian he saw the fallacy of progress by force and compulsion and turned his back on it once for all. He no longer attempted to make men do anything. As a Christian he recognized the right of the individual to make his own choice and go his own way, without being in any way intercepted by compulsion from others. Conversion to Christianity changed him from an apostle of force to an apostle of love, to an apostle of moral suasion, and this was a most radical change for him.

As a true disciple of Jesus, Paul had to give up the philosophy of progress by force and compulsion; Jesus at no time attempted to make anybody do anything. In no way did he give his endorsement to any policy of compulsion as a means of progress. He didn't even attempt to compel his disciples to do anything. At all times he scrupulously respected the freedom of the individual to make his own choices in everything and go his own way. He made it plain to his disciples that the door was open at all times for them to turn their backs on him if they so desired.

Christianity is a philosophy of progress by freedom and love and persuasion, and Saint Paul, after his conversion, lived this philosophy. —Southern Agriculturist.

REV. PAYTON A. SOWELL

Rev. Payton A. Sowell, honored member of the Tennessee Conference, died September 1, at his home in Lawrenceburg, Tenn., following an illness of some months. He was eighty-two years of age, and his ministry as a Methodist itinerant dates from 1870, when he was admitted on trial by the Tennessee Conference. For many years he was one of the outstanding ministers of his Conference, serving some of the leading charges of his Conference and as presiding elder for seventeen years. Funeral services were conducted by Dr. T. C. Ragsdale, assisted by other members of the Tennessee Conference, with interment in Mount Olivet Cemetery, Nashville. He served well during the many years of his active ministry, and continued thus to serve through the years of his retirement. There are many who sorrow because of the departure of this beloved veteran.—Nashville Advocate.

ADVOCATE MUST CONTINUE

Dear Brother Chalmers:

The "Save the Advocate Plan" has come to hand. I have studied it and it is both feasible and practicable.

By all means the Advocate MUST CONTINUE. It means too much to the Church to have it suspended even for a little while. Our church will co-operate as planned and more.

J. L. DECELL,

Pastor, Galloway Memorial.

Jackson, Miss.

BOWDON OF PONCHATOU LA, LA., FIRST TO RESPOND TO "SAVE THE ADVOCATE PLAN"

Dear Editor: I am unable to compete with the New Orleans churches, for they got the information before I did. I got the Advocate at 9:15 and at 9:45 I am mailing you a check which covers the contribution of two dollars from my Sunday school, one dollar from my Missionary Society, one dollar from my Hi-League and one dollar from my Senior League, and two dollars from my pastoral charge.

Your suggestion is a good one; it must have had an origin in some one else. I believe that the organizations of every church will respond if the matter is presented by the pastor.

Trusting that you will receive a hearty response from all the pastoral charges and that the Advocate will be saved, I am,

Sincerely yours,

J. HENRY BOWDON.

Annuity Bonds

Be wise and invest your money in the Annuity Bonds of the Board of Missions. They are safe, sound and secure.

The Annuity Bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom, Missions or World Evangelism.

No loss in income, no default in interest, no reduction in principal. For 70 years every obligation has been paid in full.

The Annuity Bonds of the Board of Missions enable the individual to become his or her own executor in the administration of his or her estate. No wills to break. No disagreement among heirs.

WHEN WRITING FOR INFORMATION, PLEASE GIVE YOUR AGE.

For further particulars, write

J. F. RAWLS, Treasurer
General Work, Board of Missions, M. E.
Church, South, Box 510, Nashville, Tenn.

PROTECTION AGAINST OLD AGE

NEW ORLEANS PREACHERS EN- DORSE ADVOCATE PLAN

At the Methodist preachers' meeting last Monday a resolution approving the "Save the Advocate Plan" was unanimously adopted.

Reports are coming in that the pastors are already putting the matter before their people. One pastor has gone much beyond his quota.

UNWILLING FOR ADVOCATE TO SUSPEND

Editor and Manager,
Christian Advocate,
New Orleans, La.

Dear Brethren—Your plan, asking each charge to make a contribution of \$2, each Sunday school \$2, each Young People's organization \$1, and each Missionary Society \$1, to cover the indebtedness of the New Orleans Christian Advocate, and put it upon a sound basis, is both feasible and reasonable.

With 1,164 Sunday schools, 705 Missionary Societies, 670 Young People's organizations, and 486 pastoral charges, in the three Conferences served by the Advocate, getting behind this plan, the surprising total of \$4,670 can easily be raised.

As one of the pastors who is unwilling to permit the Advocate to suspend publication even tem-

porarily, we most heartily commend your plan and pledge you our best effort and support. You can count on us to raise \$10 on the Marksville charge.

A. J. MARTIN.

REV. A. T. CLANTON, PASTOR AT RULEVILLE, MISS., PASSES

Rev. A. T. Clanton, pastor at Ruleville, Miss., died September 6 in the Grenada Hospital. Funeral services were conducted at the First Methodist Church, Grenada, Dr. J. R. Countiss, president of Grenada College, officiating, assisted by Rev. L. M. Lipscomb, pastor of the church; Dr. E. H. Cunningham, presiding elder of the district; and Dr. W. N. Duncan, presiding elder of the Greenwood District.

CARROLLTON AVENUE, NEW OR- LEANS, LEADS THE FORCES IN "SAVE THE ADVOCATE" CAMPAIGN

Carrollton Church, of New Orleans, having learned of the "Save the Advocate Plan," responded at once and in terms that exhibit most convincingly the interest of this church in the Advocate.

Under the leadership of the pastor, Dr. B. F. Rogers, and Mr. Wm. H. Black, teacher of the large Men's Bible Class, the congregation and various divisions of the church responded with an offering of one hundred and fifty-two dollars. Dr. Rogers, with his people, go the "second mile" and beyond. This is what we had hoped for on the part of the stronger churches. In this way, smaller churches, though responding to the limit of their ability toward their allotments, will feel the lift, and the district will be assured of its quota.

In reporting the response of his church, Dr. Rogers said: "It should be no difficult matter for the churches throughout our territory to do what you have asked. The secret is the leadership of the pastor."

ANXIOUS TO HELP

Dear Editor: Having just received the Advocate of September 8 and read your plan, it gives me pleasure to add a little as an individual to make up this deficit. I am glad that you thought of a plan whereby we ALL can help, for I have wished it in my power to help in some way, yet could not see how a small contribution could mean very much in your great need.

Enclosed find check for two dollars. I hope others from Sunday schools, Missionary Societies, Young People's organizations and pastoral charges have already and will continue to pour in.

Yours faithfully,

MRS. WINNIE BOOTH KERNAN.

New Orleans, La.

OTHER CHURCHES RESPOND PROMPTLY

That the "Save the Advocate Plan" has met with favorable approval on the part of the pastors is clearly indicated by the early responses that have already reached this office with "check to cover."

Following is a full list of amounts received to date on the "Save the Advocate Plan:"

Ponchatoula, (La.) J. H. Bowdon, pastor.....	\$ 7.00
Carrollton Ave., N. O. (La.) B. F. Rogers, pastor...	152.00
Mrs. W. B. Kernan, N. O. (La.) Contribution.....	2.00
Trinity, Ruston, (La.) H. L. Johns, pastor.....	10.00
Gibbsland Charge, (La.) A. C. Lawton, pastor.....	10.04
Winnfield, (La.) R. T. Ware, pastor.....	6.00
Crowley, (La.) C. K. Smith, pastor.....	6.00
Water Valley, (N.Miss.) 1st Church, J. D. Wroten pas.	8.00
Woodville, (Miss.) M. M. Black, pastor (on account)...	3.00
Houston (N. Miss.) G. H. Boyles, pastor.....	6.00
Quitman, (Miss.) T. A. Ferguson, pas. (double quota)	12.00
Choudrant, (La.) R. V. Fulton, pastor (on account)...	3.00
Gaines Chapel S. S., Corinth Ct. (N.Miss) Miss	
Lottie John, Secretary	2.00
Clay charge, (La.) J. W. Moncrief, Secretary.....	6.00

Total, Sept. 13, 1932.....\$234.04

"All working together, there can be no failure."

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

C. MILTON CHALMER8, Manager.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

RELIGIOUS DOLDRUMS

(Continued from Page 1)

suggests this remedy, another that. Almost all of us are diagnosticians telling just what is the matter, but almost none of us seemingly able to do anything about it. We are in the religious doldrums. We spread our sails in vain. So we spend our days in calling over old names and old shibboleths, still we do not get under way. We are fussy and irritable. Small problems vex us, and large ones rout us completely. Our "sky is overcast much of the time."

"The characteristic feature of our time," says an English psychologist, "is a certain pathetic moral impotence. There is no lack of goodwill and aspiration, but there is little effective driving power." He has it. Doldrums. We are jovially and good humoredly helpless.

But we are not living in a sailboat age. We are not dependent upon trade-winds for speed ahead. This is a day of the twin-screw ocean liner that plows steadily through doldrums as though they were not there. There is no flapping of idle sails or fuming of dispirited passengers. Contrary winds and thunderstorms are for the entertainment of the passengers and not for their delay and undoing. We are in the ocean-liner, aeroplane, dirigible, radio age of God. And He is ready to destroy the doldrums of our day. He is not shut up in the vocabulary and terminology of the past. He is greater than anything the telescope has found, and more infinite than anything the microscope has suggested. He is bigger than all the bigness of our time and beyond all the finiteness of our laboratory research discoveries. And still he is nearer than breathing.

Yea, God is ready to sweep into this age with all the breath-taking and overwhelming immensity of earlier times. Aye we ready?

A GLOBE FOR A BLOCK IN THE CITY

The stores of New Orleans, because of the opening of her schools and the return of her children to their studies, have displayed among other school equipment, such as tablets, pencils, satchels and raincoats, a globe. It may be had at a reasonable price.

Now, are we serious about that globe in our education? Aren't we content to live in our own city block, or our country community, and let the rest of the world go by? Does our United States want any other people to play with her? Don't we still believe that the earth is flat and square? At least is not that still more or less the type of our thinking? Apostle Voliva, of Zion City, has just been a little more honest than we, perhaps, and has come out flatfootedly for the repeal of the round earth theory.

Yes, let the children have the globe for the background of their studies both in geography and history and international relations and missions. John Wesley did. "The world is my parish." And let us old folks who start our program of adult education in the home begin with the installation of a globe in our homes. And let us turn it with the children and remind them (if we don't they may remind us) that those blue spaces there called Atlantic and Pacific oceans have been repealed and abolished so far as barriers are concerned, and that the world is now one community. Aeroplanes and radio have cried with John of Patmos, "There shall be no more sea."

OUR WEEKLY PARTY

Homecoming Day was observed at the Crowley church recently. Rev. C. K. Smith is the pastor.

Dr. Theodore Copeland, general evangelist, is leading in a great revival at Madison, Ga.

"You are giving us a GOOD paper and I appreciate it very much." That is Rev. Jas. L. Sells, our pastor at Port Gibson, Miss.

Rev. J. T. Abney, pastor at Glancy, Miss., reports eleven members on profession of faith as a result of meetings on his charge.

Rev. D. E. Vickers, Silver Creek, Miss., sends in some renewals and new subscriptions. This is the sort of work that provides a future and a field for the Advocate.

From the bulletin of the Optimistic Church, First Church, Minden, La., we note that the pastor, Dr. A. S. Lutz, is delivering to his evening congregations some messages on the Minor Prophets.

Mrs. E. H. Campbell, of Evergreen, La., aunt of Rev. C. C. Wier, pastor at Franklin, La., recently passed away. She had reached the advanced age of ninety-two, having been a member of the church for more than seventy-five years.

"Slaughter, La., Sept. 3, 1932—Dear Editor: Enclosed find check to pay for my Advocate. This may be my last time. I am 83 and my eyes are too weak to read fine print. Wishing you success. Mrs. S. E. Peairs."

Rev. Harry S. Allen, 3511 Haynie Avenue, Dallas, Texas, one of our general evangelists, is highly recommended for leadership in revival campaigns. Bishops Candler, A. Frank Smith and Arthur J. Moore endorse his work.

Bishop Earl Cranston, senior bishop of the Methodist Episcopal Church, recently died at the advanced age of ninety-two. He was very friendly toward our church and was known for his passionate interest in unification of the two churches.

Miss Ella K. Hooper, after a year's furlough, is now back at her great work as principal of the MacDonnell Wesley School, Houma, La. No missionary project in our territory is deserving of greater interest, and no person deserves a greater spirit of co-operation than does Miss Hooper.

When have you read the Constitution of the United States? Well, "Constitution Day" is Saturday, September 17. Why not make a part of the program for that day the reading of that great document? David L. Pierson, 182 Main St., East Orange, N. J., will be glad to send recently prepared literature on "Constitution Day" to those requesting it. Better get some of it.

Mrs. Vic Thompson Hoyle, Tupelo, Miss., sends us the encouraging word that Deaconess Ethel Cunningham, who was recently injured in a car accident, is able to leave the hospital and is now at Galtman, Miss. Her sister, Deaconess Mattie Cunningham, who was with her for a month, has resumed her work at San Marcus, Texas, in the Mexican Settlement.

A good letter from Mrs. Rebecca C. Gorton, Shreveport, commends the material of the Advocate, saying some very fine things for the editorials and contributions of Drs. Steel, R. E. Smith, and Bishop Candler. Mrs. Gorton is an enthusiastic worker for prohibition and the advancement of temperance. May her tribe increase.

Zwolle, La., is the place where Rev. W. E. Thomas, general evangelist, will conduct a meeting September 11-25. Mr. J. E. Kirk, New Albany, Ind., will conduct the singing. Rev. J. C. Rousseaux is the pastor. Why not offer prayer for this meeting? Brother Thomas is proving very

effective under the leadership of God in these evangelistic meetings.

A letter from Brother L. L. Upton, that militant prohibitionist of Slaughter, La., wants to know what we are going to do. He deplores the narrow range of choice for the citizens of Louisiana in selecting Senator and members of Congress if they wish to secure supporters of prohibition. He further wishes to know if we have any kind of dry program. Do we?

It is expected that there will be between 600 and 700 Methodist students in attendance at L. S. U. this fall; and plans are already under way for expanding and developing the Wesley Foundation to meet the needs of this group. Two meetings have already been held to discuss these plans and to arrange to contact all students at the opening of school.—First Church, Baton Rouge.

Let me introduce to members of our party Dr. William J. Mayo, the noted surgeon of Rochester, Minn. We all understand that he is a master at repairing the bodies of men. But is he religious? Well, we'll let him say what he recently said: "The world needs religion. The surgeon and physician of experience realize quickly that they need religion to help them. . . I mean the personal religion of the patient. I have seen a minister come to the bedside of a patient and do for that patient what I could not do, though I had done everything in my professional power. No thinking, reverent man can read the Sermon on the Mount or the life of Christ without knowing that here is truth." Come again, Dr. Mayo.

S. W. Sharbrough, lay leader of the Vicksburg District, and Rev. H. G. Hawkins, the presiding elder, have planned a four-day tour of the district September 20-23, in the interest of Connectional Claims and other causes. They are to meet the pastors and officials of the various churches at the following hours: Tuesday—Silver City, 9 a.m.; Anguilla, 11 a.m.; Rolling Fork, 2 p.m.; Mayersville, 4 p.m.; Crawford St., 7:30 p.m.; Gibson Memorial, 8:30 p.m. Wednesday—Oak Ridge, at Bovina, 9 a.m.; Utica, 11 a.m.; Hermanville, 3 p.m.; Port Gibson, 7:30 p.m. Thursday—Lorman, 9 a.m.; Nebo, 11:30 a.m.; Fayette, 2:30 p.m.; Washington, 4:30 p.m.; Natchez, 7:30 p.m. Friday—Roxie, 9:30 a.m.; Gloster, 2 p.m.; Centerville, 4 p.m.; Woodville, 7:30 p.m.

Approaching the close of his fourth year at Cotton Valley, La., Rev. A. T. Law writes us that the membership on his charge has more than doubled since the beginning of his work on the charge. The church debt has been paid and a good spirit prevails. With some subscriptions he says, "We hope the Advocate will be saved for us." Save the Advocate. Brother Law's good word is much appreciated, but we want to change it a bit. The Advocate will not be saved for us, but we can save it for ourselves. We have the chance to do it right now. Be sure to read all announcements and letters about the "Save the Advocate Plan." Presiding elders are writing that they are in on the plan. Pastors are backing it. Let's all back it and win.

RUSTON DISTRICT LEADERSHIP RALLY

Place—Ruston Methodist Church.

Time—Wednesday, September 21, 10-12 a.m.

Purpose—To consult together concerning plans for the completion of the year's work.

Entertainment—Yes. Dinner will be served to all church leaders without cost, provided they notify their pastors not later than September 18 of their purpose to attend.

Special Speaker—We have invited Bishop Dobbs. We hope he will come.

Dear Fellow Methodist: Again it becomes my duty and privilege to call together the leadership of the Ruston district. Since this is my final appeal as presiding elder to the entire constituency, I wish to thank you for your splendid co-operation in the past and to urge your presence at this, our final rally.

We have just ten weeks in which to bring our year's program to a successful climax. It is all the time we need, provided we use it all. We have much in our favor:

1. The excessive hot weather is past.
2. The crops are by no means a failure.
3. Prices are better and the financial outlook is brightening.
5. "The best of all is, God is with us."

ROBT. M. BROWN, P. E.

FROM REV. J. F. DRING

Dear Editor—We are traveling on toward the goal of our Conference year's work. We have had three revivals, Rev. R. T. Ware, of Winnfield, assisted us here at Haughton. We had a good meeting, but little visible results. We then went out to the country church (Bethel)—not the place where Jacob rested, but another Bethel—and here we had a great time. The local congregation furnished the necessary crowds and co-operation, and your servant the pastor tried to do the preaching. The Lord was there in power, and demonstration of the Spirit. The whole church was revived, and the general tone of the community life was lifted to a much higher level.

From this meeting we shifted to Doyllne, La. Here we had it out with the devil. He is a foxy old scamp, but thanks be unto God, we were able under the leadership of the Spirit to rout the adversary and come out winner with fifteen additions to the church, and the church put on its feet and running very smoothly, a good League, good Missionary Society, and a real good prayer meeting, thirty-six being present the last night.

We are headed for Pleasant Valley tonight with faith in God for a sweeping revival there. This will be our last revival on the charge and we trust it will be the best.

J. F. DRING, P. C.

REVIVAL AT LAKE PROVIDENCE

By Rev. Harry S. Allen

It was my privilege to assist Rev. H. B. Hines, our pastor at Lake Providence, and his people in revival services, the meeting closing Sunday night, August 28. The services were blessed of God in a wonderful way. More than eighty professed conversion and applied for church membership, fifty coming into the Methodist church. All ages were represented, from small children to an elderly shut-in over seventy years old. Many tried to discourage Brother Hines from attempting the meeting. They said delta cities presented peculiar conditions, and you couldn't have a revival at Lake Providence.

The pastor is a man of vision and faith as well as being possessed of a burning zeal. What they said he couldn't do he went forward and accomplished.

He has done a work at Lake Providence that will result in his having one of the best reports at the Annual Conference. In addition to the large number on profession of faith and otherwise received into the church membership, he is finishing a splendid educational building which will be paid for in full and a pipe organ is to be installed within the next few weeks. His preaching ability is commented upon by the people of his city; a number said to me, "How is it we have a man of his unusual ability in Lake Providence? He should be in one of the largest city churches."

I count it a privilege to have been with Brother Hines again this year as I was with him at Elizabeth last year in a soul-saving revival.

Dallas, Texas.

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round

New Iberia and Jeanerette, preaching service, Sept. 18.

DeRldder, Sept. 25, a. m.

Merryville, Sept. 25, p. m.

Indian Bayou, Oct. 2.

Lafayette, Oct. 9.
Leesville, Oct. 16.
Hornbeck, at Prospect, Oct. 23, a. m.
Many and Zwolle, at Zwolle, Oct. 23, p. m.
Acadla, at Iota, Oct. 30, a. m.
Rayne, Oct. 30, p. m.
Lake Arthur, Nov. 7, a. m.
Gueydan, at Gueydan, Nov. 7, p. m.
Sulphur, Nov. 14, a. m.
Vinton, Nov. 14, p. m.
Crowley, Nov. 21, a. m.
Abbeville, Nov. 21, p. m.
Lake Charles, Q. C., Nov. 22.

Pastors will please see that all reports called for at the fourth quarterly conference are ready; and be ready for election of all officials, committees, etc., including local boards of Christian Education.

W. WINANS DRAKE.

Ruston District—Fourth Round

(In part)

Dubach, at Dubach, Sept. 11, preaching, 11 a. m.

Bienville, at Strange, Sept. 11, p. m.

Farmerville, at Calhoun, Sept. 18, 11 a. m.; Q. C., 2:30 p. m.
Choudrant, at Claiborne, Sept. 18, p. m. (adjourned session).
Choudrant, at Douglas, Sept. 24, 11 a. m. Dinner on the grounds, completion of adjourned session following dinner.

ROBT. M. BROWN, P. E.

Shreveport District—Fourth Round

(In part)

First Church, Shreveport, Aug. 14, 7:45 p. m.; Q. C., Nov. 2, 7:45 p. m.
Cedar Grove, Sept. 4, a. m.; Q. C., Nov. 7, 7:30 p. m.
Bossier City, Sept. 11, a. m.; Q. C., Nov. 9, 7:30 p. m.
Park Avenue, Sept. 11, p. m.; Q. C., Nov. 14, 7:30 p. m.
Mangum Memorial, Sept. 18, a. m.; Q. C., Nov. 16, 7:30 p. m.
Claiborne, Sept. 18, p. m.; Q. C., Nov. 17, 7:30 p. m.
Vivian, Sept. 25, a. m.; Q. C., 3 p. m.

H. T. CARLEY, P. E.

Minden District—Fourth Round

(In part)

Sibley, at Brushwood, Sept. 11, a. m.; Q. C., at Minden, Oct. 19, 10 a. m.
Hall Summitt, at Hall Summitt, Sept. 11, p. m.; Q. C., at H. S., Oct. 20, 2 p. m.
Cotton Valley, Sept. 18, a. m.; Q. C., Oct. 27, 7:30 p. m.
Springhill, Sept. 18, p. m.; Q. C., Oct. 26, 7:30 p. m.

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20. METHODIST PUBLISHING HOUSE

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(Signed)

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Recently a study of the enforce-

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ment of this law was made in three typical Ohio cities. It showed that ninety-eight per cent of all the fourteen-year-old children are still in school and fifty-nine per cent of the seventeen-year-olds. As the National Child Labor Committee points out, "The Ohio law does not force to remain in school a single child who legitimately does not belong in school or who cannot profit by remaining in school. . . . On the other hand, the existence of a strong law serves to set a high educational standard and keeps in school many children who otherwise might leave, for no good reason, on the completion of the elementary course. . . .

"The committee hopes that other states will follow Ohio's lead and will keep all children under sixteen years in school, thus preventing the employment of half-grown children who are not physically or mentally ready to bear the burden of competitive industrial life, and at the same time releasing more jobs for adult workers."

"The unemployment crisis of the past year is giving powerful impetus to the movement against child labor. Adults who cannot get jobs for themselves are more inclined now to say, 'Keep the children in school where they belong.' Even that selfish and crass attitude is preferable to the callous indifference of the past twenty years. We must seize upon every expedient to rid our country of the curse of child enslavement."—Woman's Home Companion.

CONFERENCE NEWS

Louisiana

The Leesville auxiliary, Lake Charles district, artistically decorated the grounds and outdoor platform with mid-summer flowers for the meeting held on the lawn of the church, where about one hundred invited guests, men and women, assembled. Large baskets and bowls of flowers were placed in every available space which formed a fitting background for the orchestra of young people from the church. The unique personnel of this group of Leesville musicians is—there are triplets (girls) and twins (girls) in the orchestra. Other members besides the Ferguson triplets and the Cole twins, are: Misses Eulalia Tucker, Geo. Rose Ferguson; Messrs. Frank Taylor Lewis, Winfred Morris, and the accompanists, Mesdames Lewis and Morris.

Mrs. S. N. Powell, of Circle No. 2, presided on this occasion. After the hymn, "We've a Story To Tell to the Nations," Mrs. Powell began her remarks by saying, "Missionary women have a story to tell," and outlined the origin, purpose and growth of the organization.

A devotional on "Stewardship" was given by Miss Mary Cropper, followed by Mrs. Cecil Colon's topic, "Crawford's Definition of Stewardship."

Mr. and Mrs. Cyril Cudd sang a duet, "For This One Day."

Mrs. C. E. Lawrence told of the benefit derived from Bible and Mission study. Her explanations of the texts that had been studied, and the new book for fall study, "The Challenge of Change," were indeed interesting.

The guest speaker, Dr. Sam Irwin, who had labored in European Mission fields for nine years, and served overseas with the Y. M. C. A., gave an address on his work in Rome and the Balkan states, especially dwelling on the Apostle Paul's stewardship in Rome and our stewardship of today.

Mrs. J. C. Terrell presented the "World Outlook" as the magazine for

every home, spiritually and educationally.

Mrs. Roy Sutter spoke of the social relations work, stating the assistance the Society had rendered in securing employment for some of the unemployed.

Mrs. J. N. McDonald explained the new financial plans, concluding her remarks with an appeal for membership and the necessary requisites to become a member of the Missionary Society.

Mrs. Porter Young gave a splendid outline of the "World Friendship Clubs"; and the six weeks study course just completed by the Junior superintendents.

Remarks on the "Care of the Church Grounds" were made by Mrs. F. P. Jones, who expressed appreciation to Mrs. Lovett Word for her untiring efforts in keeping and beautifying the lawn.

Having given all phases of work done by the Society, viz: devotional, business, study, next in order was the social part, which consisted of games and refreshments. All voted the meeting an evening well spent, and expressed a desire for a similar event in the future.

The assembly joined in singing "Blest Be the Tie," and dismissed with benediction by Rev. F. J. McCoy.

Mississippi

Zone No. 2 of Meridian district met at Enterprise, August 26, with fifty-three members present. Mrs. J. E. Williams, of Enterprise, zone chairman, presided. Mr. Fred. J. McDonald, of the Orphanage, was present and gave an interesting message of the work of that institution, especially stressing the Octagon soap campaign. Pachuta auxiliary presented the program, giving "Officers' Training Day." Mrs. W. M. Harwell gave the devotional, stressing 2nd Timothy, 2:15. The next meeting will be with Quitman and the Shubuta auxiliary will have charge of the program. Refreshments were served by the hostess auxiliary.

NEW HEBRON REVIVAL

The church at New Hebron has just closed a splendid series of revival services, the preaching being very ably done by the pastor, Rev. D. E. Vickers. Much interest was manifested, and several new members were received into the church. One of the features of the evening service Tuesday was a program rendered by the Epworth League.

Brother Vickers is doing a splendid work here. We have a good Sunday school and a real wide-awake Epworth League.

MRS. T. N. KELLY.

REVIVAL AT MERRYVILLE

Dear Editor—Just a word of praise for our pastor and the wonderful work he is doing on this charge. Brother Marvin W. Beadie was sent us by the last Annual Conference, and he came here filled and thrilled with the Holy Spirit and a burning desire in his heart to see men, women, boys and girls saved from sin. He started his work immediately on his arrival, getting his people all lined up, organiz-



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ing prayer meetings and making preparations for a real old-time Holy Ghost revival, asking all to pray to that end, stating revivals were not worked up but were prayed down and were God-sent.

He suggested that on account of the depressed condition of everything and the scarcity of money he would hold his own meeting with the assistance of local talent to take care of the music. He started on June 22 and closed on July 4. The house was full from the start to overflowing, and before the meeting closed there was no room for all who came.

The first week of the meeting there was not a call made. Going into the second week, he made altar calls and the response was gratifying. The altar was filled, and for several nights the services lasted until 10:30 and 11 p. m., closing the meeting with fifty-three happily converted.

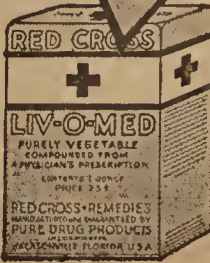
Leaving here July 11, he went to Sandyhook, Miss., the home town of his good wife and helpmate, who is assisting him so wonderfully in his work. He started a two-weeks meeting there, closing with fifty happily converted.

Brother Beadie is a graduate of Asbury College and is doing a wonderful work. Let's pray God's blessing on such colleges that turn out such wonderful preachers and hope the day will soon dawn when all over our land and country men of this type will be holding the pulpits of our country, leading men and women, boys and girls to Christ.

J. M. GRADY.

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MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

The Meridian Young People's Union held a Christian Culture Institute August 20-30-September 1-2. I was privileged to be a member of the faculty and enjoyed the fellowship and work very much indeed. Rev. W. J. Dawson, Rev. H. J. Moore, Dr. L. L. Cowan, Rev. A. M. Broadfoot, Rev. P. M. Caraway, and Miss Lilybec Phillips were the other members of the faculty. Mr. W. D. Hawkins was the dean. Lunch was served by the various churches in Meridian and Brother Caraway conducted a recreation period during the lunch hour. Twelve churches were represented in the Institute. Brother Hawkins reports 210 enrolled and 122 credits. All who participated enjoyed the work and the fellowship.

The Big Ten Young People's Union set up a Christian Culture Institute for October 10-11 and 13 and 14, to be held in Pearl River Avenue Church, McComb. They will have three courses, as follows: Worship, taught by Rev. B. M. Hunt; Missions, taught by Rev. E. L. Ledbetter, and Citizenship, taught by Rev. M. K. Miller. Rev. L. F. Alford is the dean. We expect to get a wonderful report from this effort on the part of these young people.

The Jackson Young People's Union have applied to hold a Young People's Conference, beginning in November and running for six days. Mr. A. L. Gilmore will teach Young People's Department Organization. Rev. P. J. Rutledge will teach Evangelism, and Miss M. M. Jones to teach Worship. A fourth course is pending. This will be the third conference. They have decided upon a full six-day schedule.

Mr. O. C. Hull, the Extension Secretary, has conducted wonderful Institutes on the Pachuta charge. The response of the workers has been most gratifying. The organization and program of Christian education has been greatly strengthened and the prospects for a vigorous year's work is promising.

Mr. Hull is closing out a Standard Cokesbury Class at Rose Hill. Many have attended and been helped who did not take credit. Each department of the church has been strengthened. He goes from Rose Hill to the Cleveland circuit. Pray for him and his great work that he may be led and guided by the Holy Spirit.

Sunday School Day funds are coming in exceedingly slow. This month shows a decided drop. We trust that this will pick up between now and Conference. We surely do need \$500 from this fund to pay the workers

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this year and wipe out what we owe. Our debt is very small, but we wish to meet it in full and have nothing hanging over us for the next year.

Many young people are entering college for the first time this fall. Will not the Christian people hold them up to God in their prayers that they fall not into temptations? The local churches from which they come should be much in prayer for them. We should place these on our prayer lists by name and be careful to remember them daily. What an opportunity for service this gives us. First years at college are mighty hard. Our prayers can make them much easier.

May we ask you also to ask God to give the Board the money it needs, and that the workers may be kept by power Divine?

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

We had a splendid training class at Byhalia. Twelve were enrolled, representing two churches and eleven took credit. There was fine interest on the part of all and a determination to put into effect the benefits gained by the class.

The Byhalia charge is moving forward with its work under the leadership of the pastor, Rev. E. M. Shaw, and his able helpers. There are three good Sunday schools on the charge. All of them have observed Sunday School Day with the regular program and a substantial offering. This charge leads the Sardis district in the observance of Sunday School Day. Good revivals have been held in all of the churches, with over twenty additions by profession of faith. The young people's organization at Byhalia is one of the best in the Conference. This is a growing charge.

An outstanding piece of work has been done this year on the Amory circuit, where Rev. L. B. Wimberly is pastor. There are four churches on this charge. Every church has a good Sunday school and has observed Sunday School Day with a good program and offering. Three Daily Vacation Church Schools have been held this year with fine results. Two Cokesbury Training classes have been taught on this charge, issuing over twenty credits. Splendid revivals have been held in all of the churches with twenty-one additions to the church. Two Young People's organizations have been organized. We will not have any abandoned churches on a charge that is carrying on such a program as this.

We hear fine reports from the Corinth circuit and we are not surprised when we remember that Rev. N. N. Maxey leads this fine people. Good revivals have been held in all four of the churches, with over forty additions to the church. There is a greater interest in the general program of the church, with larger attendance at preaching services and Sunday schools. Every church has observed Sunday School Day in the regular way. A live thing always grows.

Have you read it? What? Dr. W. L. Duren's "Charles Betts Galloway." If you have not done so, you have missed one of the greatest biographies of our church. This book deals with the life and times of this great man with perfect candidness and with searching analysis of the issues that touched

the life of Bishop Galloway and the church and nation during his life. It is replete with illuminating quotations from the giant mind of this great soul. You must read it or else miss much.

A standard training school will be held at Clarksdale for that section of the Greenville district, September 18-23. The following courses will be offered: "Stewardship," Rev. S. H. Caffey, instructor; "Organizing for Christian Education in the Local Church," Rev. R. G. Lord, instructor; "Teaching Children," the instructor to be supplied by the General Board. We are expecting a fine attendance at this school.

Have you reported the Vacation School held on your charge? If not, write me for a blank for that purpose.

R. G. LORD.

YOUNG PEOPLE'S DIVISION LOUISIANA CONFERENCE

Can you realize that September is already here? If you are a student or a teacher, no doubt you are well aware of the fact. This month is of peculiar significance in our church, for, according to the new legislation, it closes our official year. Therefore, the election of your department (or division) officers should take place some time this month, that they may take office the first of October.

Also, if you have not yet become organized according to the new plans, this month is a fine time to unify your program. Thus the officers of your new Young People's Division may begin to function at the very beginning of the official year. If you are ready to organize—and you should be—and need assistance, write to your field secretary, who will be only too glad to help you out.

This month ends the last quarter of the old year, and it will therefore soon be time for quarterly reports. Every Young People's Division—or department thereof—should have a copy of "Officers' Report Blanks for Use Within the Young People's Division of the Local Church." This book contains blanks for reports of Standing Committees to the Council meeting; reports of officers to the business meeting, and quarterly reports of the president to the district secretary, the presiding elder, and the union. Thus you get all your blanks compactly bound in one book, perforated for tearing out, while your duplicate copy remains in the book, where it will not get lost. This book is a part of the new Cokesbury unified record system, and may be purchased from Whitmore and Smith, Dallas, Texas, for forty-five cents.

While this month ends our official year, three months of the new financial year have already passed. In what condition does this find your finances? Are your pledges one-fourth paid, or still untouched? In the latter case, you will have only nine months in which to raise the pledges for a year. Whereas, if, right after Assembly, you begin paying on them each month, you will find at the end of the year that they were not so hard to raise. Your entire budget should be handled in this systematic way.

Now, don't you agree with me that September is a pretty important month in our plan of Christian Education? And in addition to all these things, your Conference officers met in Alexandria last week-end and drew up some plans for the year and set some goals towards which we shall all work enthusiastically. You'll hear about these plans and goals next week.

The September Broadcasts will be out before long—so, if you have some interesting news, send it to the editor "pronto."

Harmon Week-End Institute

A Christian Culture Institute was held in Harmon August 26-28, with Harmon, Mansfield and Coushatta

Wife Wins Fight With Kidney Acids

Sleeps Fine, Feels 10 Years Younger
—Uses Guaranteed Cystex Test



Thousands of women and men sufferers from poorly functioning Kidneys and Bladder have discovered a simple, easy way to sleep fine and feel years younger by combating Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting and Acidity, due to poor Kidney functions, by using a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at druggists.

participating. Forty young people were in attendance, but due to the large number who were under the age limit, only ten credits were issued. Much interest was shown, however, and it is felt to have been distinctly worthwhile, especially in the spirit of helpfulness and co-operation.

Rev. Guy M. Hicks, of Mansfield, and Rev. L. W. Smart, of Pelican, were the platform speakers. A chicken supper was given Saturday night to meet expenses. Three classes were taught by: "Worship," Miss Verna Webster; "Citizenship and Community Service," Miss Hazel Lea Nowell; "Recreation and Personal Development," Miss Ruth Lowery. Miss Lowery also had charge of directed recreation. Richard Clanton is president of this young people's division.

Shreveport City Union

Unusually fine meetings of this union were held in July and August, with attendance of well over 100 each time. In July the meeting was held at First Church, with Dr. R. E. Smith as guest speaker, orchestra selections, devotional led by Miss Mary Camp, and an exceptionally good recreational meet conducted by Mrs. Claire Gorton.

The August meeting at Park Avenue was presided over by the president, Merlin McKinnon, with devotional by Viola Brown. Rev. Grey, the new pastor of Mangum Memorial, was guest speaker. During the recreational hour, a local men's quartet entertained, followed by learning of stunt songs, and delicious refreshments.

Christian Culture Classes

Two Christian Culture classes are being planned by the Istrouma Young People's Division, for six days, September 19-24. Rev. L. N. Hoffpauir, of Istrouma, and Rev. D. F. Anders, of Zachary, will be the instructors.

MARY SEARLES,
Field Secretary.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

Christian Advocate

NEW ORLEANS

Vol. 79—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4043.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 22, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

LET US SUGGEST that our churches, especially the stations, beat the Advocate Plan. We say this because some churches have already done so while others have said that they could easily have done more. This will not only give larger room for generosity, but it will enable the stronger churches to be "Big Brothers" to those charges not so strong.

* * *

I PROMISED WHEN I joined the church that I would support its institutions. Did I have my fingers crossed when I stood in that sacred place while the pastor talked with me of things pertaining to my eternal destiny? Was I trying to "get by?" Was I perjuring my weevil-eaten soul for a passport to heaven and an escape from eternal punishment?

We are looking forward across the few remaining weeks before the Annual Conference sessions. The calendar will inspire action in us if nothing else will. "Concerning the Collections."

That word "benevolences" has pretty nearly lost its meaning. It is worn smooth and no barbs scratch us awake when it comes by. It is an empty phrase to many of us. Instead of saying so much about "benevolences," let us march our veteran preachers by, and the sick upon their cots, and the missionaries with their needy multitudes, and the churchless congregations, and aspiring young people eager for school, and the administrators of our general church responsibilities. Let us make a grand pageant of the life, causes and opportunities lying back of that word "benevolences." Let us preachers become spokesmen and champions of causes rather than mothers of phrases that are dead.

* * *

MAYOR WALKER OF NEW YORK has stepped down if not quite out. It seems that a few people became interested in how he was conducting his office, how he was using the people's money, and such items as that in the budget of community life. A judge made himself quite unpopular with "His Honor" by prying rather persistently into the matter. "Jimmy" politely (or otherwise) responded that it was none of their business how he conducted affairs and that they could just handsoff. But they wouldn't.

Well, what can you expect of a mayor who is called "Jimmy," and "dapper," and "slangy," and gets to his office late, and has to have trumpeters to announce his arrival, is a "wisecracker" and just hogs the spotlight all the time

ACTING MAYOR McKEE, successor to "Jimmy," does not seem to be made of just the same stuff. He is young. He comes to the office early and goes to work

DR. DOSS AND THE PLAN

My Dear Brother Raulins—Your editorial concerning the possible suspension of the Advocate has been noted. Will you allow me to say a few things about your plan for meeting the obligations of the New Orleans Christian Advocate?

The first thing that I would like to say is that the plan evolved by yourself and the publisher is a very simple one and one that can be worked in every charge without becoming a burden to anyone, I think.

The next thing that I want to say is that the three patronizing Conferences have continued the publication of the Advocate and have authorized the Publishing Committee to contract the obligations now outstanding. These Conferences will have to find some way to pay these obligations even though the publication of the Advocate is discontinued. It seems to me that the plan suggested is much better than levying an assessment to pay the debts of an institution of the Church that has ceased to operate.

Another matter to which we need to call attention is the fact that homestead stock held by the Trustees of the Methodist Depository, at 512 Camp Street, is now held by the bank as collateral for a loan which was authorized by the Publishing Committee and also by the Louisiana Conference at its last session. There has been no tenant in this building for several years. The Trustees have exhausted all ready cash in hand in paying taxes and insurance. This homestead stock will have to be released in some way so that something can be realized on the same in order to pay taxes in the coming year or else the Church will not only discontinue the publication of the New Orleans Christian Advocate, but will also lose by tax sale the Methodist Depository, which has for so long been the office of publications.

In view of these facts, it seems that every pastor in the three Conferences should be willing to put forth every effort to carry through the suggested plan. By doing this we accomplish three things:

1. The New Orleans Advocate will be kept in the field to serve the Church.
2. A debt will be paid that must be paid anyhow.
3. Collateral will be returned to the Trustees of the Methodist Depository which will make it possible for them to save that property for the Church.

For myself, I do not see how we can operate without a Conference organ. The mere matter of the publication of the rounds of the presiding elders and other notices and news items make this essential.

With very best wishes and trusting that this plan may bear fruit, I am

Yours faithfully,

W. L. DOSS, JR.

Presiding Elder N. O. District.

using so much of the people's money and showing so much smaller returns than the investment, that he is allowed just so many days in which to "show cause why." And he is reminded that if he fails to do so that he is "fired"; not asked politely to resign or at least to think about it. No, "fired;" that's all. And he failed to "show cause," and he is fired.

Another thing McKee is. He is a Scotchman. You can't do anything about that, you know. He believes in economy. His salary was \$40,000 per year. So he leads the economy brigade by cutting it to \$25,000. He aims to save the city from \$80,000,000 to \$100,000,000. And the citizens have not begun to weep over him yet.

* * *

BUT SPEAKING OF MAYORS, something more may be said. Recently the mayor of the "Second Port," "America's Most Interesting City," population about half a million, while passing through the capital of a neighboring state, let his foot rest a little too heavily upon the accelerator as he got out on the highway. A state motorcycle officer joined him down the way and clocked him at 63 miles per and arrested him. Poor officer didn't know who he was. And no officer assigned such a task should know anybody. It is his business to keep some one man or a small group of men from violating the welfare of all the others.

The report says, "The mayor agreed that he was going that fast, explained he was sorry, and established his identity. The officer, aware of the traditional courtesy due a stranger, and especially a visiting high official from a sister state, released the mayor." It was further explained that he had been in Atlanta on official business, and that it was important that he get back to his town.

Comment: 1. There is no courtesy, traditional or otherwise, due those who break the laws and jeopardise the safety of the people of a community, other than justice. 2. "A visiting high official" is more culpable than a private citizen and less excusable. 3. Human life is more precious and important than business in the city. 4. A man entered one of our banks, "a visiting stranger," the other day and proceeded to hold it up. He got away without waiting for the courtesies, but the officers are still looking for him.

We foster disrespect for the law because most of us are boobs and babes most of the time.

before other men come. For dear old New York, with all her Broadway, is badly behind with some things. But on the way to the office he takes time to stop at the city market and tell the manager, who is

SOME NEEDED READJUSTMENTS

By Bishop W. F. McMurry

In the development of governmental or administrative institutions, many types of organization take form and function for a few years. When it is found that economy and efficiency suggest that these organizations be suspended, changed, or combined, it is the part of wisdom to act on the suggestion. It is usually difficult to eliminate, or combine with another organization, an institution which has taken root in and ramifies the entire government to which it belongs. Hence, we often find boards and institutions which should disappear from the larger organization and whose functions should be performed by other boards or institutions, continuing to exist. And this, notwithstanding the fact that the ends for which they came into existence may be as well or better accomplished, and with a saving of men and money, in connection with or through other institutions. The reasons for this are not difficult to find. Positions are at stake. Pride of leadership is involved. Then there is the natural inclination on the part of most people to let things remain as they are. This latter characteristic of human nature has wrecked many, formerly prosperous business institutions. It has also retarded the progress of the Church.

The Women's Home Mission work began as a parsonage aid in connection with the Board of Church Extension. From 1890 to 1910 it had practically a separate and independent existence. In 1910 it became a part of the General Board of Missions and its work of parsonage building was transferred to the Board of Church Extension. At the General Conference in Dallas, 1930, the Sunday School Board, the Epworth League Board, and the Board of Education were combined into one great board known as the General Board of Christian Education. Thus it appears that the Church has not been wholly deaf to the voices of wisdom.

Proposed Changes

Are we not ready for some further combinations of boards within the Methodist Episcopal Church, South—combinations which should result in economy and efficiency in administration and general effectiveness? It has been a growing conviction with me for several years that the subject is worthy of serious and prayerful consideration.

The work of the Methodist Episcopal Church, South, as it is related to, and administered by the General Boards of the Church, may, in my judgment, be wisely divided into four general departments. They are as follows: 1. Education. 2. Work outside the United States. 3. Work inside the United States. 4. Superannuate Endowment. Let us consider the work of the Church as it might be directed by these four General Boards, and in the order named.

1. Let the General Board of Christian Education take over the work of the Board of Lay Activities. In paragraph 378 of the Discipline of 1930, it is stated that the General Board of Christian Education "shall have supervision of all the training processes of the Church for both lay and ministerial workers except where these have been specifically delegated to other Boards or agencies." Without impairing the work as now developed and carried on by the Board of Lay Activities, the work for laymen could become one of the departments of the General Board of Christian Education. The work of the Board of Lay Activities lies largely in the realm of the development and education of the lay workers of the Church.

In a recent issue of the Methodist Layman, we are told that "The Joint Committee on Co-operation between the General Board of Education and the General Board of Lay Activities met at Lake Junaluska, N. C., July 25, and under instruction of the two General Boards took action relative to matters referred to it by these two boards. Announcement will be made in a subsequent issue of the Methodist Layman of the work of this committee." It would seem from this quotation that the leaders of these two boards have already discovered that they have some things in common. I see no reason why the Board of Lay Activities may not properly become a department of the Board of Christian Education, and with no loss of efficiency.

2. All work outside of the United States of every nature whatsoever, such as educational institutions, hospitals, and evangelism, should be under the supervision and direction of the General Board of Foreign Work. This would strengthen the appeal for Foreign Missions and place all the interest of that great cause in the hands of one Board with no division of thought or energy.

The foreign field has its peculiar problems of races, tongues, government and social customs. The task is big enough. The conspicuous success of our work in the foreign field is due to the fact that in our Board of Missions the foreign work has been dominant—had the right of way—from the beginning.

3. All of the work within the United States, except the work of education, should be united under the great Board. You may call it the Board of Home Missions and Church Extension, the Home Board, or by any other name appropriate to the work it is intended to accomplish. Under this Board should be included the work now done by the Home Mission Department of the Board of Missions, the work of Church Extension, the work of Hospitals, and the work of Temperance and Social Service. These are allied in their nature and should be connected in their administration. Take for example the question of work among our industrial people. There is a vital connection between the proper housing of the congregation, the support of workers after the building is erected, proper hospital facilities, and social and racial justice. Home Missions has never had a fair show in our Church. From the beginning, it has been overshadowed in the General Board of Missions where the emphasis has been given, and properly so, to foreign work. No great Board can be dominated by more than one great idea. This great Board should speak for the Methodist Episcopal Church, South, on all subjects with which our people are concerned, and with a voice that would be heard and heeded. The personnel of such a great Board, charged with the well-being of all our people, would be a guarantee of its proper representation of the Church.

4. The building up of a great fund for Superannuates should be kept separate and distinct

BISHOP CANDLER APPROVES ADVOCATE PLAN

The plan for the support and extension of the New Orleans Christian Advocate meets my hearty approval. The historic paper was never more needed by the Methodists of Mississippi and Louisiana than it is now.

They sustained it in the days of McTyeire, Keener, Parker, and Galloway, when their numbers were not so great as they are today.

Why not rally to it now, and derive from it the great benefits offered by it?

W. A. CANDLER.

from the work of all other Boards, as its business is to build up and administer an endowment fund for a particular class within the entire Church. This need not be a large Board, as the great bulk of its work must be done by a strong Executive Committee meeting monthly or oftener. The distribution of its funds is made by law, and is purely a matter of calculation.

Advantages Offered

By the union of these Boards you would reduce the cost of administration and increase the efficiency of the work and all overlapping would be eliminated.

The Board of Missions is well housed at Nashville, Tenn. The Board of Education has comfortable quarters in the publishing house, and I understand on a satisfactory basis. The Church Extension Building at Louisville was erected with some such an arrangement in mind, and is adequate to house a great Home Board, doing the work of Church Extension, Home Missions, Hospital and Temperance and Social Service.

The Church should not fail to learn from the economic depression, through which we have been passing, the lesson of economy—it has so vividly set before us. We owe this to our suffering and self-sacrificing people. I shall not undertake to set down the saving in assessments for administrative work that would be effected. One illustration will suffice. The hospital interest could be well cared for under a great Home Board with one secretary and one stenographer, and the cost could be included in the one assessment for Home work. The same may be said for Temperance and Social Service and for the Board of Lay Activities.

Our general assessments on the Church would be for Education, Foreign Work, Home Work, and thus eliminate the multitude of assessments which cause confusion and of which the Church is growing weary. For the time being it may be well to continue the small assessment for Superannuate Endowment, but as the permanent fund grows

this can be eliminated, leaving three general assessments: 1. Education; 2. Foreign Work; 3. Home Work.

The Woman's Work could continue as at present, and be related to the three General Boards, working in their respective fields, just as it is at present related to the departments of the Board of Missions and to the Board of Education, thus continuing the one Woman's organization in the local church.

Fewer Presiding Elders

There are two hundred and eighty-one presiding elder districts in the Church, with an average of less than twenty-three pastoral charges to a district. The last General Conference (see Report No. 3, Committee on Itinerancy, page 119 of the Journal) struck out the phrase limiting the number of pastoral charges in a district to forty, and adopted the following:

"In connection with the above recommendation, we offer the following resolution: 'That it is the sense of this General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of his cabinet our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interests of the Church.'"

The number of districts should be reduced at least one-third, which would leave less than thirty-five pastoral charges to the district.

The Annual Conferences could be reduced in about the same proportion. There are now fifty-one including Brazil, Mexico, and Korea, which have been organized into independent churches. Subtracting these there are left forty-eight including the Latin Mission in Florida, the California Oriental Mission, and the Italian Missions. Subtracting these, which are all small and in territory covered by other work, there remain forty-five. This gives an average of three Annual Conferences to fifteen effective bishops. If the Annual Conferences should be reduced in number one-third—fifteen—we would have thirty Annual Conferences and missions, which would be less than three to each of twelve general superintendents, ninety presiding elders, from three to five bishops, would effect a large saving of men and money for superintendence.

Another matter should be considered in connection with the size of Annual Conferences and that is the burden of support of executive secretaries for special work such as Christian education. Many of the Annual Conferences as they now stand are not able to carry this load and are restless under it. It is hardly fair to ask an Annual Conference to carry an assessment for the support of an executive secretary as large as its assessment for Conference missions, or its assessment for Conference claimants.

Too Many Men

The question will be raised as to what is to be done with the large number of men saved from the combination of boards, reduction in number of districts and of the Annual Conference. It is readily seen that this is quite a large number. It will be claimed that the Conferences are already full to overflowing. This I admit. My answer to the inquiry is that the remedy for this situation is with the Annual Conference itself. First, at the door of the Annual Conference. It is high time that we ceased to admit men into the Annual Conference because they are good men, or because they are descendants of good men and women. Their fitness for the itinerant ministry, and their preparation therefor, is all that should be considered. The Annual Conferences can further relieve the situation by ceasing to carry on their rolls men who are wholly inefficient. These are found in all our Annual Conferences. Many of them have been on the roll for years. What bishop or presiding elder is not perfectly familiar with what I am talking about? And yet, sentiment, patience, lack of courage, or something else, operates to continue them in their relation to the Annual Conference, to their own harm and to the hurt of the Church.

As I see the Church after many years of opportunity for detailed observation, it is my conviction that the time has come for us to reshape our machinery, set higher standards for our ministry, eliminate inefficiency and duplication, and go to the task of saving this world with a new and high purpose unencumbered by machinery or methods, or else, that will retard the progress of the Kingdom of God.

Advocate subscribers can play a large part in sustaining their Conference organ by seeing to it that their subscriptions are paid in advance.

THUMB-NAIL SERMON

He showed unto them his hands and his side.—
John XX:20.

These words refer to a moment when Jesus in his risen body sought to make sure the intellectual and the spiritual loyalty of that group of disciples whom he had trained for the ministry of redemption. But we too often think of the radiant glory of Jesus and his victorious conquest of death and fail to see his scars. He showed them his hands that they might see the prints of the nails and his side that they might behold the mark of the spear; because by these marks he would be identified, and his utter devotion to righteousness and truth would be proclaimed. St. Paul made a similar appeal in behalf of his own life and ministry when he wrote to the Galatians: "I bear in my body the marks of the Lord Jesus." It is easy enough for even a shallow soul to become the patron of the toiler, and little thought is necessary as a preparation for a noisy demonstration in behalf of a theological belief. But such loyalties can be little more than unconvincing and ineffective social and moral gestures. The problem of social and industrial life can not be solved by partisan endorsement—their solution waits upon the toils and the testimony of devoted souls. So it may be said the religious argument that will win the world must be expressed in scars—marks of service, which proclaim more eloquently than speech and more authoritatively than tenets of faith, the devotion of the soul. The dignity of life is inseparably associated with marks of service. The glory of our Christianity is revealed in the scars which betray contact with the loom of life. Our best commendation, therefore, is not a code of conduct, nor a syllabus of moral and religious beliefs; it is a body marked through conflict with evil. Such is at once the identification and the highest attestation of our faith.—Mouroe District Review.

"There is no failure except in no longer trying." The Advocate can easily be saved for the Methodists of Louisiana and Mississippi if every pastor will co-operate in the "Save the Advocate Plan."

FOR AN AUTUMN "DRIVE"

By William T. Ellis

Less for their own sakes than for the public's, the churches should be seriously at the business of a fall "drive" this year. For the bewildered and burdened people are readier than ever for leadership and guidance.

Without any pretentious machinery or "movement," but by agreement and co-operation of local units, under pastoral leadership, it should easily be possible for all churches to pursue unwonted activity in behalf of three great objectives; upon which they are already in complete agreement.

First of all, and fundamentally important, is the gathering of children and young people into the Sunday schools. Men who deal in statistics tell us that there are fourteen million young people of school age in this country who are receiving no religious instruction whatsoever. Every local community has its proportion of children and youth outside of the Sunday school, who could be recruited by little more effort than a personal invitation. It should be a simple matter to conduct a "drive," participated in by old and young, for a great increase in Sunday school enrollment. * Second in importance—many will say first—is the grave problem of how to increase church attendance.

There are ominously too many unemployed pews in the land.

Religious "leaders," engaged in weighty matters of polity and finance, pay scant heed to this question, which underlies all other aspects of church life.

Obviously, if the Church does not get the people into her pews, she cannot get them anywhere else. Before any influence can be exerted upon the public by the clergy or the organization, men and women must be got into the pews. Overshadowing all other grave concerns of the Church today is this one of widespread non-attendance upon the public services of Divine worship.

It should be possible to create a vogue of church-going. This, however, requires co-operation and concerted activity. Methods are many, and mostly obvious. The voice of the nation's leaders should be heard in support of this activity. Display advertisements in the newspapers,

when of the right sort, have proved powerfully effective; and they have the advantage of enlisting active press support for a "Go-to-church" campaign.

Third, and least tangible and most difficult of the objectives of an Autumn "drive" should be an increase of personal piety. Only praying, Bible-studying, God-experiencing Christians can maintain the life and work of the Church; and the creation of such characters is the Church's first work.

STRONG FOR THE ADVOCATE

IT MUST, IT CAN, IT WILL BE SAVED

Dear Editor—It affords me great pleasure to advise you that Carrollton Avenue Church is making a contribution of \$152 toward the indebtedness of the Christian Advocate. When the matter was presented to the various organizations they cheerfully responded far in excess of the average amount which you suggested. If there ever was a time when our church papers were needed, that time is NOW. The New Orleans Christian Advocate is one of our very best. It MUST be saved. It CAN be saved, and I am confident that it WILL be saved by the Methodists of Louisiana and Mississippi.

BENJAMIN F. ROGERS, P. C.
Carrollton Ave., N. O.

McLEAN SAYS IT'S EASY

Dear Brother Editor—Here you are. About the easiest money I ever collected. Hope the scheme works. I read a greater percentage of material in the Advocate than of any other publication I take. Franklinton, La., is well represented on your lists.

Fraternally,
CHARLES E. McLEAN, P. C.

QUITMAN, MISS., DOUBLES QUOTA

Dear Dr. Raulins—I am sending you check to the amount of \$12 as a "double" on the "Save the Advocate Plan." Hope we save the good paper. All goes well with us here.

T. A. FERGUSON, P. C.

ADVOCATE A NECESSITY

Gentlemen—Find enclosed \$4, our quota for Electric Mills Church. We are on the charge with Lauderdale. I'm sure they will send their quota. I feel like the Advocate is a necessity in my home of five children, and I feel like every Methodist should take it.

Yours for the Advocate,
MRS. A. C. GRANTHAM.
Electric Mills, Miss.

WILL COME AGAIN IF NECESSARY

Dear Sirs—Here's the \$6 asked of our organization. Wish it could be more. We will come again if necessary. Hope we keep the Advocate going. Here's best wishes for the success of your plan that can so easily be made effective.

Cordially,
FIRST METHODIST CHURCH, HOMER, LA.,
W. C. Childress, Pastor.

FROM GIBSLAND CHARGE

Dear Dr. Raulins—Here is our love offering to the Advocate from the Gibsland charge. Wish we had more.

Gibsland Sunday School, \$2; charge, \$2; Gibsland Y. P. D., \$1; Gibsland W. M. S., \$1; Oak Grove S. S., \$2; Oak Grove W. M. S., \$1; Brice-land S. S., \$2. Total, \$11.

A. C. LAWTON, P. C.
Gibsland, La.

A MATTER OF TASTE

Tastes differ, and the varieties that there are among them must be quite beyond all computation. It is probably true that no two people in all the world like all the same things in exactly the same way. And that is not to be wondered at, and neither is it to be complained against. It all adds to the interest and variety of life. If every one's taste agreed in any essential way with mine it would be an exceedingly stupid and uninteresting world. And that would be just as

true even though I fancied I was justified in claiming that my tastes were always the ideal and perfect ones. There are no such things as perfect and ideal tastes. There are no perfect standards in taste; it is a question of likes and dislikes—a matter of taste in a very emphatic sense and covering a whole range of life's thinking and feeling and action.

But the foolish and unwarranted thing that we often are guilty of is the elevation into matters of conscience of those things that it would be wiser and better to always leave as matters of taste. And it isn't merely that we often do so, but we have a strangely perverse habit of doing so. The church, for instance, is greatly given to the habit. The great controversies in the Church have never been about those vital matters of goodness and love and charity and brotherhood, but rather have concerned themselves with the issues over which men are likely to divide according to temperament and tastes. The history of the Church doesn't show men getting tremendously exercised over the need for prayer and worship nearly so often as it does over the manner and the method of prayer and worship. And yet the manner and the method are very largely linked up with attitudes and aptitudes and tastes.

It would be a very good day for the world if you and I and a great many other people would decide to leave a great many things in the realm to which they naturally and really belong, the realm of the individual taste and judgment, and not seek to elevate them unnaturally into issues of conscience, either in morals or religion. And that would do two things. It would make for the liberty and informality about which all great teachers and leaders have been concerned, and none as much so as Jesus Himself. And in the second place it would give us time and energy to devote to what must be the greatly important issues and concerns of life. If we will take a good straight look at ourselves as supposedly earnest followers of Jesus Christ in His great purpose of making this a good world, we will probably discover that we are often tremendously busy working away at some very surface enterprises, while profoundly great and fundamental issues get very little of our concern and effort.—The New Outlook.

SEASHORE METHODIST ASSEMBLY

I wish to render the following report for our annual Seashore Assembly Summer Sabbath School, extending from June 15 to September 11, 1932.

We have had an average attendance of one hundred, ranging from seventy-eight to one hundred and forty-three. Our offerings have been good considering the times. We feel that we are truly a missionary Sunday school for outside of paying for our literature and the expense of a few social events we have given to Wesley House, Moore Community House, Biloxi; Cuban Mission; Mission at Natchez; MacDonald Wesley House at Houma; Camp meeting and made a payment on a piano, a total of about \$575 raised and expended during the summer.

Never before have we had such splendid co-operation. Every department had efficient teachers coming from many places and willing to give of their rest period to teach classes. Quite a number did not miss a single Sunday, and, if they did, they put substitutes in their places.

The ushers were Dr. Geo. S. Brown, New Orleans; Dr. Hamilton of Millsaps College, Jackson; Miss Katherine Hardesty, N. O.; Miss Francis Martin, Biloxi; Miss Guyten, Natchez; Mrs. J. C. Ballard, Seashore Methodist Assembly; Mrs. H. Robson, Natchez; Mrs. Richardson, Seashore Methodist Assembly; Mrs. Cutts, St. Louis; Mrs. Quincy Werlein, Vicksburg; Mrs. Phillippi, Memphis; and substitutes were Miss Charlotte Martinere, Mr. J. Ables, Mrs. J. O. Carson, and Miss Dorothy Robson.

Mrs. Jeanne Ballard has made a most efficient secretary, and Mrs. Geo. Anders, Mrs. Clarke Shaughnessey, Mrs. C. Morris, Mrs. Hamilton, Miss Mignon Smith and Miss Josephine Roman have assisted at the piano.

Many have given of their talent in song, rendering delightful programs. Each class has held a social of some kind. One Sabbath there was a large donation of toys for Wesley House.

On Monday evenings a story hour was held and was always largely attended by grown-ups as well as children. Scripture verses were recited; there were prayers and songs, stories, readings and contests, and there was always a cry for "more."

With a sincere appreciation of all who so willingly served.

MRS. GEO. S. BROWN, Supt.
New Orleans, La.

THE LOUISE REVIVAL

By Rev. Jas. M. Lewis

In all my 29 years in the Mississippi Conference, I have never experienced just such a revival as was held at Louise the fourth Sunday in August and the week following. In the first place, I had received a wonderful and deeper work of grace in my own life prior to this revival. For many weeks, yea, months, I was conscious of the fact that I was not what I should be, spiritually, and that there was something lacking in my own life. Not only was I conscious that there was something lacking in my own life, but that there was something lacking in the lives of all my Christian friends with whom I came in contact day by day. I had been studying "The Life of Paul and His Letters," by Carter, and I could see that Paul had something that I did not have. I began to pray for it. The more I prayed the more desperate I became, until it seemed I would lose my mind. I was willing to confess all my secret sins to God and made bare my soul to Him, but I found no relief until I came across a friend who had had the same experience and had found relief. We "shared" one with the other our experiences and prayed for each other. That is, I confessed my faults to him and he to me, and we prayed for each other. Then I saw what I was to do: Nail self absolutely to the Cross and die to the world and let the world die to me. I launched out into the deep with Jesus, trusting in Him to control my every passion, motives and desires, and from that day on God has given me VICTORY over SELF.

Now I can truthfully say, "It is no longer I that liveth, but Christ that liveth in me." This does not say that I repudiate my experiences of the past, for the Lord has wonderfully blessed and used me all along my Christian career, and I had had "infillings" of the Holy Spirit before, but this seems to be a deeper work of grace than any I have experienced before.

With these preliminary remarks we shall tell you of the revival here at Louise. "The Oxford Group" movement put into real practice here is responsible for it. James 5;16, and Acts 2;1 will explain the whole thing. (Read it.) We called the superintendent of our Sunday school, our church lay leader, and the superintendent of the Adult Division to meet with us in our study a week before the revival began, and explained fully the meaning of this "Oxford Group Movement," and asked if they were willing to come clean and make bare the secret chambers of their hearts to one another and to me, and if they would we would enter into it at once. We found them sympathetic and responsive, and thank God, it wasn't long before we were of ONE heart and ONE mind in Christ Jesus. Power came on us that night, and we had the assurance that victory was ours. Our oldest son joined the group and we five entered into a covenant with each other to pray for certain definite results. God gave us some of those things we asked for almost immediately.

Brother Schultz, from Grace Church, Jackson, Miss., came to us Saturday night and found a praying church with a men's prayer group and a women's prayer group, pouring out their souls for him and for a great revival. I don't think I ever heard any one preach with more liberty and power than he.

There was power in every service. In nearly every service back-sliders were reclaimed and sinners converted. It has been a long time since I witnessed such scenes as we were having during the revival. Drunkards and gamblers were saved, and people who had been indifferent to the church and religious matters were brought face to face with these facts and then surrendered to the Lord. Our inner prayer group of the "Upper Chamber," began to grow, until we now number more than twelve men along besides women and children who are thoroughly alive to God and the Church.

Not one time did we try to solicit church members, but we announced that if any wanted to join they could let us know and we would receive them. Practically all here are members of some church. This revival was primarily for the church members and I am convinced that if every church in Southern Methodism would shut its "doors" for one year and work on the "dead" members inside, we would have the greatest revival since the days of the Wesleys. We do not need any more church members now, but we do need to arouse those who are church members, who are bound for hell, to repent of their sins and forsake them and receive the baptism of the Holy Spirit. And that takes in everybody from our beloved bishops on down to the last church member. As preachers of the Gospel, we ministers

have been too critical and suspicious, and envious of each other, and there will never be power in the ministry until we become of one mind and one heart and love each other as brethren.

Louise, Miss.

ORIGINAL SITE OF CENTENARY COLLEGE

By Rev. J. B. Cain

It was my privilege recently to visit the spot where Centenary College stood during the time it was a Mississippi institution. The site is in Rankin County, Mississippi, about eight miles east of Brandon and about six miles west of Pelahatchie, being probably a mile north of a straight line between these two towns.

The college was located here in 1841, after a rather strong contest between this place and Clinton, Hinds County, and Sharon, Madison County. John Lane, founder of Vicksburg, favored this place and it was finally chosen over

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AGAINST OLD AGE

Clinton because of the voluntary absence of three commissioners who favored the latter place. Its chief advantage here was the cheapness with which the property could be secured, there being already several buildings, where a private citizen had attempted to build a health resort.

Its chief disadvantage lay in its inaccessibility, no railroad at that time extending through this section and, of course, no roads except some difficult country roads. After about five years the Mississippi Conference decided that this was not the proper place for a college and authorized its removal to Jackson, La.

In spite of its brief existence, Centenary College made no small contribution to Christian education in Mississippi. The attendance was relatively large and the instruction was thorough and in the hands of capable men. Rev. T. C. Thornton, D.D., was the first president and held that office for about four years. Rev. David C. Shattuck, better known as Judge Shattuck, was Professor of Law in the school and succeeded to the presidency.

Rev. Henry J. Harris, well known in the Mississippi Conference and for a dozen years its secretary, boarded in the school with his family while serving the Rankin Circuit. At least one notable revival took place in the college while at this place, in which revival Wesley Winans, eldest son of Rev. William Winans, was converted, along with a great many others.

The site would not be difficult to find by any one inclined to seek it. A country road, fairly good in dry weather, leaves Highway 80 four miles west of Pelahatchie and one-half mile east of

New Prospect church. After leaving the highway the road runs northwest for about two miles, and after descending a very steep hill the entrance, still known locally as "the College Gate," will be found about two hundred yards to the right. The school building was just a few steps inside this gate on a beautiful elevation. The dormitories, however, were nearly half a mile farther along this road, just at the top of the next hill, also to the right.

All honor to the present Centenary, but honor also to the heroic struggles of its predecessor.

"SAVING THE ADVOCATE"

Receipts through Monday, September 19.

LOUISIANA CONFERENCE

Baton Rouge District	
Ponchatoula, J. H. Bowdon, pastor.....	7.00
Istrouma, Baton Rouge L. N. Hoffpauir, pastor	6.00
Franklinton, C. E. McLean, pastor	6.00
Total for district.....	\$ 19.00
Lake Charles District	
Crowley, C. K. Smith, pastor	6.00
Total for district	6.00
Minden District	
Winnfield, R. T. Ware pastor.....	6.00
Total for district	6.00
Monroe District	
Delhi Charge, H. N. Harrison, (on account)	4.00
First Church, Monroe, H. A. Rickey, Ass't pastor (on account).....	4.00
Total for district	8.00
New Orleans District	
Carrollton Avenue, B. F. Rogers.....	152.00
Louisiana Avenue, J. L. Williams.....	6.00
Total for district	158.00
Ruston District	
Trinity, Ruston, H. L. Johns.....	10.04
Gibbsland Charge, A. C. Lawton.....	11.00
Choudrant Charge, R. V. Fulton, on account	3.00
Clay Charge, E. G. Kaetzell	6.00
First Church, Homer, W. C. Childress.....	6.00
Total for district	36.04
Shreveport District	
First Church W.M.S. Mrs. J. C. Parsons..	1.00
Vivian, W. D. Kleinschmidt.....	6.00
Park Avenue, S., L. W. Cain.....	6.00
Total for district	13.00
Total, Louisiana Conference	246.04

MISSISSIPPI CONFERENCE

Brookhaven District	
Magnolia, P. D. Hardin, pastor.....	6.00
Crystal Springs, J. E. Gray, pastor (on account)	4.00
Total for district.....	10.00
Meridian District	
Quitman, T. A. Ferguson, pastor (double quota)	12.00
Electric Mills, Mrs. A. C. Grantham, Treas.	4.00
Pachuta, E. J. Green, Supt. (on account)....	3.00
Total for district	19.00
Newton District	
Philadelphia, W. B. Jones, pastor.....	8.00
Total for district	8.00
Seashore District	
Lumberton, M. L. McCormick, pastor (on account)	4.00
Picayune W. M. S., Mrs. T. M. Stokes, Treas.	1.00
Total for district	5.00
Vicksburg District	
Woodville, M. M. Black, pastor (on account)	3.00
Anguilla Charge, Mrs. McN. McGough, Treas. (on account)	4.25
Fayette, T. B. Cottrell, pastor.....	6.00
Total for district	13.25
Total, Mississippi Conference.....	55.25

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Houston, G. H. Boyles, pastor	6.00
Calhoun City, A. Y. Brown, pastor (on account)	4.00
Total for district	10.00
Columbus District	
Shuqualak Charge, W. W. Milligan, pastor..	6.00
Starkville, H. F. Brooks, pastor.....	7.00
Total for district.....	13.00
Corinth District	
Gaines Chapel S. S., Corinth Ct., N. N. Maxey, pastor	2.00
Total for district.....	2.00
Grenada District	
First Church, Water Valley, J. D. Wroten, pastor	8.00
Durant, W. B. Baker, pastor.....	6.00
Total for district.....	14.00
Total North Mississippi Conference.....	39.00

MISCELLANEOUS CONTRIBUTIONS

Mrs. W. B. Kernan, New Orleans.....	2.00
C. M. Noble, Rayville, La.	1.00
Mrs. A. W. Gorman, Muskogee, Okla.10
Rev. J. H. Stafford, New Orleans.....	1.00
Total	4.10
Total all sources.....	\$344.39

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TERMS:

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Editorial

WE HAVE BEEN afraid that this broadcasting business would go too far. That is the trouble about some of our modern improvements. They move so much faster than the folks. It is reported that an instrument has been perfected whereby you may make yourself heard much more effectively, a kind of personal broadcasting equipment. Why, just put the thing in the buttonhole of your coat and blaze away. But our need is not so much in this direction. We need something to say, we need some ears with which to hear, and we could use a great deal more silence than we have been able to get in these recent years.

* * *

BOREDOM. There are so many "boards" these days in our complicated human society. There seems to be such a scarcity of simplicity. Change and variety have become so rapid, so much, and so great that many find nothing but monotony. If the wheels turn too fast we do not see the spokes at all, just a blur. So, whether on boards or off boards, still many are "bored."

But why be bored? A preacher in a recent book said: "Instead of sinking into this slough of boredom, fancy how interesting we could make our modern life. How much joy there is in the complicated concerns of our day! Think of the radio, the motion picture, the vaudeville, the drama, the outdoors, the music, the books—ah, most of all the books—what right has anybody to be bored in this interesting time? We can all read. Yet almost nobody reads. How many business men in America have read a single volume in a year? For that matter, how many women? A few more women, perhaps, but almost none."

* * *

GIVE GERMANY HER GUNS. Recently there has been something in the papers about Germany's threat to withdraw from the League of Nations if not permitted to increase her armaments and enlarge her military forces somewhat in keeping with other first-class nations. And she has made request that she be permitted to do so. Let us not turn down that request without investigation.

The Allied Powers, at the close of the war, disarmed Germany with the pretty well expressed promise that disarmament among the other powers would follow. It has now been fourteen years since the signing of that treaty. Several attempts at disarmament have been made, but with no results that would justify us in thinking that the millennium is about to be thrust upon us.

Let Germany have her guns. She wishes to be ranked as a first-class power. The powers still regard guns as the mark of class. They have admitted Germany to the League of Nations. Why not let her have her guns. It is not fair for the rest of us to go strutting around with our belt of pistols and not let Germany do so.

But listen! The treaty that closed the world war cannot afford to break faith with Germany. France informs the United States that the cause of disarmament would be endangered if Germany's request for arms equality were approved. The dead hand of Clemenceau, who saw little be-

yond the smoking muzzle of a rifle, still rests upon France. It is not granting Germany's request for arms that endangers disarmament so much as the dogged delay of France and other powers in meeting their share of the contract at Versailles.

Sixty-four nations have signed a promise that they will under no circumstances resort to war to settle international differences, and that they will resort to pacific methods only. Let us insist that this promise to the world be kept, and that this pact be the base-line from which all international matters from now on be conducted.

OUR WEEKLY PARTY

Pastor at Ruston, La., Rev. H. L. Johus, had his his vacation disturbed by a brief illness. He is all right now.

By all means read Bishop McMurry's article on page 2. Then think over it. I tell you, he drives like Jehu, doesn't he?

Schools are opening for the new year. Have you, in selecting a college for your child, given due consideration to our church colleges, Centenary, Millsaps, Whitworth and Grenada?

Rev. W. H. Saunders has just sent in some subscriptions and the cash. He pays the Advocate a flattering tribute and speaks for its future. He threatens to visit our city. The door is open.

Mrs. Annie Tanu Ladner, Jackson, Miss., secretary of Mr. J. C. Cavett, state secretary of the International Religious Education Association, and superintendent of the Galloway Memorial Sunday School, paid us a call last week.

How much support are we giving to those fellows engaged in our Sunday school work, Revs. A. K. McLellan, Louisiana; Jno. C. Chambers, Mississippi; and R. G. Lord, North Mississippi? Let's keep back of and with them.

Rev. Roy A. Grisham, pastor of Sardis Circuit, Miss., has completed his residential requirements for the B. D. degree at Duke University, and is now working on his thesis, which is to be a history of the North Mississippi Conference.

Mr. J. E. Irby, a layman of Grenada, Miss., died September 4. Says the local paper, "He united with the Methodist Church years ago, and he endeavored to live according to the teachings of that faith." The Advocate joins those who mourn this loss.

Mrs. R. J. Brown, New Orleans, in asking to change her address, says she enjoys the Advocate so much that she does not wish to miss a single copy. We appreciate that and should like to feel that it is a personal message to each subscriber.

Rev. R. M. Brown, presiding elder of the Ruston district, has given the Advocate prominent place on the program of his District Rally. He is backing the "Save the Advocate Plan" and we have learned to expect results from Brother Brown's efforts.

Rev. J. E. Lege, new pastor of the Nazarene Church of New Orleans, was an appreciated caller at the Advocate office recently. Brother Lege is a convert from the Roman Catholic faith and of thorough French extraction. We bid him God-speed in our city.

Miss Dorothy Lundy, of Kansas City, Mo., has succeeded Miss Lillian Addison at St. Mark's, New Orleans. Miss Addison has been assigned to Institutional Church, Kansas City. With regret we say farewell to Miss Addison, but welcome Miss Lundy without reservation.

"Don't give up the ship. The paper is all right. We will not forsake you." Now, isn't that a hearty word? Rev. E. S. Lewis, Corinth, Miss. Brother Lewis' work is doing well in all departments. Under the leadership of Rev. Fred H. Peoples, Jackson, Tenn., their revival began September 18.

By the way, you Louisiana people are not going to let "Harvest Day" for our children at Ruston slip up on you, are you? Rev. R. W. Vaughan, superintendent, was here the other day. He reports that his big family have enjoyed good health. Second Sunday in October is Harvest Day. Come on, now.

Mr. Wilson McKerral, Sr., Franklin, La., passed away August 28, and was buried from our church at that place. This prominent and noble citizen gave testimony of his faith in Christ and declared his readiness for the change that came to take him to his reward. Brother McKerral was the father of Mrs. C. C. Wier, wife of our pastor at Franklin.

On the morning of September 8, Whitworth Col-

lege opened with an address by Judge McGowan. President Key and Dean Mitchell, of Millsaps, were among those who appeared on the program. Misses Ruxton and Vardeman, new members of the fine arts faculty, rendered inspiring numbers. The churches of Brookhaven were represented by their pastors on the platform.

"Grenada College probably has the strongest faculty ever employed by a junior college in Mississippi, all its members having pursued their studies beyond the requirements for the master's degree and having proved their worthiness and success as college teachers," says the Grenada Sentinel. Grenada College opened Thursday, September 15. A great year is anticipated.

That man J. C. Ritchie, chairman of the Advocate Committee up there at Ruston, La., sent us a good letter and a check, and we understood him to say, "Here's a lift for the Advocate." We are not exactly "hitch-hiking," even though our thumb might have been wagging a bit as Brother Ritchie came by. But if it takes "hitch-hiking" we may resort to it. For we are just bound to get there.

"As far back as I can remember, the Advocate came to my father's home. I pray that it may continue its visits to my home and that our people will not allow it to cease to bless our church in this part of God's vineyard." That is the way Mrs. J. F. Hollinger, of Meadville, Miss., writes. When people express their desire for the Advocate in prayers and subscriptions we just know we shall win.

"I heartily believe the 'Save the Advocate Plan' will win. You may expect Wisner's part in the next few days. We begin a meeting here with Brother Harry S. Alleu, of Dallas, on the 26th. The tent will be adjoining the church property. Pray for us. Had a great meeting at Crowville. Twelve on profession of faith and one by letter." That good news comes from Rev. C. B. White, pastor at Wisner, La.

Master George Kenneth has stopped at the home of Rev. Geo. H. Jones, pastor at Montrose, Miss. He is the third son of Brother Jones, who reminds us that the lad's last name is "Jones." This youngster was given a good start by being named "George," for Rev. Geo. H. Thompson, of the Mississippi Conference, and "Kenneth" for Rev. K. A. Jones, his great-uncle, who was for many years in the North Mississippi Conference.

"I have been reading the Advocate for more than fifty years, and feel as a LOYAL METHODIST, I could not be without my church paper." Can you beat that? That is Mrs. J. D. Harper, Baton Rouge, La. Sister Harper's health has been such that she has been unable to attend church. She feels this a great privation indeed since her "favorite preacher" is now her pastor. We understand that she has her membership at First Church, where Dr. R. H. Harper is pastor.

Some preachers seem to get the "breaks" and some seem to get the "broke." Anyhow we have this word from Rev. Ben. P. Jacob: "Wife and I came over to spend some time with our children and old friends. Tell the North Mississippi Conference fellows I am here and can help out when needed. My big Bible class gave me a four months' leave of absence provided I behave myself." (We presume the leave is with pay.—Editor.) Boys, put him through. Brother Jacob exhibits his usual good sense in asking that his Advocate be changed from Raymondsville, Texas, to Booneville, Miss.

New Orleans Methodism will be proud of reports at the coming session of Annual Conference. Close to 650 members as the harvest of the year were reported last Monday at the Pastors' Meeting. A lot for a new church in Chalmette has been purchased and this new congregation will have a home before so very long. Dr. W. L. Doss, Jr., who is closing his fourth year as presiding elder, is largely responsible for the advancement in these and other lines. Many would like to find some loophole in the Methodist law that would permit him to return to the district for further service.

Rev. D. E. Vickers, pastor of the Silver Creek charge, Mississippi Conference, suffered an acute attack of appendicitis on Sunday morning, September 11, just as he was about to begin the eleven o'clock service at Newhebron, Miss. He was immediately rushed to the Jackson Infirmary where, on Sunday evening, he underwent an operation. Latest reports are that he is slowly improving. Strange as it may seem, this is the second time Brother Vickers has been operated on for appendicitis. Several years ago he suffered a similar attack, and after undergoing an operation, the doctors decided that, due to the ruptured condition of the appendix, it would not be wise to remove it at that time. Let us remember him in our prayers.

FACTS ABOUT PROHIBITION

Some Testimony From An Expert

Col George Davis, of the Salvation Army in Chicago, recently issued a statement in which he said:

"Out of more than a million cases we have dealt with in the past 16 months, there were only 75 bad cases of drink. We helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink free. . . . The number of women coming to our doors with a tale of being ruined by drink is less than 1 per cent, while in former days it was a considerable proportion. In our family welfare work in these days we seldom find need arising from strong drink on the part of one or other of these parents, whereas, in the old days it was 90 out of every 100 cases.

"Before prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time 100 men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Brookhaven, Sept. 25, 11 a.m.; Nov. 7, 7:30 p.m.
Bogue Chitto, at Bogue Chitto, Sept. 25, 3 p.m. and 7:30 p.m.
Meadville, at Meadville, Sept. 30, 3 p.m.; Oct. 2, 11 a.m.
Monticello, at Monticello, Oct. 2, 3 p.m.
LaBranch Street, Oct. 5, 7:30 p.m.; Nov. 1, 7:30 p.m.
Pearl River Avenue, Oct. 9, 11 a.m.; Oct. 31, 7:30 p.m.
Summit, at Topisaw, Oct. 9, 2 p.m.
Magnolia, Oct. 9, 5 p.m., 7:30 p.m.
Barlow, at Rehobeth, Oct. 16, 11 a.m., 1:15 p.m.

Crystal Springs, Oct. 16, 4 p.m., 7:30 p.m.
Scotland, at Bethel, Oct. 22, 11 a.m., 1:30 p.m.; Oct. 23, 11 a.m.
Bayou Pierre, at Pleasant Valley, Oct. 23, 3 p.m., 7:30 p.m.
Gallman, at Gallman, Oct. 30, 11 a.m., 2 p.m.
Tylertown, at Tylertown, Nov. 6, 11 a.m.; Nov. 7, 9 a.m.
Foxworth, at Foxworth, Nov. 6, 3 p.m., 7:30 p.m.
Osyka, at Osyka, Nov. 2, 11 a.m., 1:30 p.m.

B. L. SUTHERLAND, P. E.

Hattiesburg Dist.—Fourth Round

Prentiss, at Prentiss, Sept. 25, 11 a.m., 2 p.m.
Williamsburg, at Oakvale, Oct. 2, 11 a.m., 2 p.m.
Mt. Olive, Oct. 2, 7:30 p.m.
Silver Creek, at New Hebron, Oct. 9, 11 a.m., 2 p.m.
Bonhomie, at Bonhomie, Oct. 9, 7:30 p.m.
Sumrall, Oct. 12, 7:30 p.m.
Magee, at Magee, Oct. 16, 11 a.m. and 7:30 p.m.
Petal, Oct. 19, 7:30 p.m.
Eucutta, at Good Hope, Oct. 23, 11 a.m.; 2 p.m.
Leakesville, at Pine Grove, Oct. 24, 11 a.m.; 2 p.m.
Lucedale, at Lucedale, Oct. 24, 7:30 p.m.
Heidelberg, at Heidelberg, Oct. 30, 11 a.m.; 2 p.m.
Broad Street, Oct. 31, 7:30 p.m.
Court Street, Nov. 1, 7:30 p.m.
New Augusta, at New Augusta, Nov. 2, 11 a.m.; 2 p.m.
Ellisville, at Ellisville, Nov. 2, 7:30 p.m.
Purvis, at Purvis, Nov. 6, 11 a.m.; 2 p.m.
Main Street, Nov. 7, 7:30 p.m.

W. A. HAYS, P. E.

Seashore Dist.—Fourth Round

Logtown, at Logtown, Sept. 25, 11 a.m.

Picayune, Sept. 25, 7:30 p.m.
Carriere, at McNeill, Oct. 2, 11 a.m.
Poplarville, Oct. 2, 7:30 p.m.
Americus, at Salem Camp Ground, Oct. 8, 2:30 p.m.
Kreole, at Orange Grove, Oct. 9, 11 a.m.
Escatawpa, at Escatawpa, Oct. 9, 7:30 p.m.
Vancleave, at New Prospect Camp Ground, Oct. 14, 2:30 p.m.
Gulfport, First Church, Oct. 16, 10 a.m.
Handsboro and Second Church, Oct. 16, 11 a.m.
Biloxi, Main Street, Oct. 16, 7:30 p.m.
Moss Point, Oct. 23, 11 a.m.
Wiggins, at Wiggins, Oct. 23, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Oct. 26, 11 a.m.
Columbia and Mission, at Columbia, Oct. 30, 11 a.m.
Lumberton, Oct. 30, 7:30 p.m.
Mentorum, at Alexander Memorial, Nov. 2, 11 a.m.
Bay St. Louis, Nov. 6, 11 a.m.
Coalville, at Coalville, Nov. 6, 7:30 p.m.

OTTO PORTER, P. E.

Vicksburg Dist.—Fourth Round

Hermanville, at Hermanville, Sept. 25, 11 a.m., 1:30 p.m.
Port Gibson, Sept. 25, 4:30 p.m., 7:30 p.m.
Mayersville, at Fittler's, Oct. 2, 11 a.m.
Rolling Fork, at Cary, Oct. 2, 4 p.m., 7:30 p.m.
Utica, at Utica, Oct. 9, 11 a.m., 2 p.m.
Nebo, at Nebo, Oct. 15, 11 a.m., 2 p.m.; Oct. 16, 11 a.m.
Fayette, Oct. 16, 7:30 p.m.
Silver City, at Silver City, Oct. 23, 11 a.m., 1:30 p.m.
Louise and Holly Bluff, at Louise, Oct. 23, 4 p.m., 7:30 p.m.
Washington, at Washington, Oct. 30, 11 a.m., 2 p.m.
Natchez, Oct. 30, 4 p.m., 7:30 p.m.
Gloster, at Gloster, Nov. 2, 11:30 a.m.
Oak Ridge, at Oak Ridge, Nov. 7, 11 a.m., 2:30 p.m.

Gibson Memorial, Vicksburg, Nov. 6, 7:30 p.m.
Crawford St., Vicksburg, Nov. 7, 10 a.m. H. G. HAWKINS, P. E.

Fat Girls! Here's

A Tip For You

All over the world Kruschen Salts is appealing to girls and women who strive for an attractive, free from fat figure that cannot fail to win admiration.

Here's the recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses and does it SAFELY and HARMLESSLY.

In the morning take one half teaspoon of Kruschen Salts in a glass of hot water before breakfast—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar.

"It's the little daily dose that takes off the fat" and "brings that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

But be sure for your health's sake that you get Kruschen. A bottle that lasts 4 weeks costs you little. You can always get Kruschen at any drug store and money back if not satisfied with results after first bottle.

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
666 SALVE for HEAD COLDS
Most Speedy Remedies Known

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

11 This is the medicine that your mother and your grandmother depended on 11

"It helps me!"

"My daughter Mearle is a high school girl. She was rundown and she suffered from irregularities, but Lydia E. Pinkham's Vegetable Compound has helped her wonderfully. She is regular now and she feels well and strong."

MRS. MINNIE L. BROOKS
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98 out of every 100 women who report after taking Lydia E. Pinkham's Vegetable Compound say, "It helps me". . . . Hundreds of letters are received every day from grateful women. . . . They took the Vegetable Compound before and after childbirth; for weakened, rundown condition; during Change of Life; for painful and irregular periods; for strength after operations; for periodic backaches and headaches. . . . They give it to their daughters and they recommend it to their neighbors.

How can we add to their testimony? What can we say about Lydia E. Pinkham's Vegetable Compound that is more convincing than the simple statement of half a million women—"It helps me?" Ask your druggist for the convenient tablet form. Find out for yourself how good it is.



"I used to have such terrifying backaches and nagging pains that I had to stay in bed several days at a time. Nothing seemed to help me until I tried Lydia E. Pinkham's Vegetable Compound. Before I had taken half a bottle I began to feel better."

MRS. CONRAD C. VANTASSEL
611 Baker Street, Wisconsin Rapids, Wis.

Lydia E. Pinkham's

VEGETABLE COMPOUND

Tablets

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Willson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

Mississippi

The following letter is from Miss Mary Humes, one of the Mississippi girls who is attending Whitworth College preparatory to becoming a missionary:

Norfield, Miss., July 18.

Dear Mrs. Cottrell—I sincerely hope that you are enjoying the summer as much as I am. The trip to Blue Ridge was simply wonderful, and being at home is quite a treat after being away so long.

While I was at Blue Ridge, I was happy to talk with Mrs. Hume R. Steele. She talked very encouragingly to me, and she insisted that I make every possible effort to finish at Millsaps before going to Scarritt. All the speakers and leaders of the Conference were simply great to me. I enjoyed thoroughly every moment of the time I was there. It is an experience one cannot forget, but makes one appreciate the fact that many of the highly intellectual men and women of today are wholly and completely Christians. There were people from all over the world, and people from every profession. All were interested in the really true things of life, so to me it was the most wonderful experience I have ever had, and I can never be the same person I was before I went. If I could only give you a small idea of how much I appreciate what you and the W. M. S. have done and are doing for me, I would be most happy. I am quite sure at the present time I can best show my appreciation by doing the best I can in Christ's name, just where I am, for I firmly believe that in doing well each small task, we are doing our best in making a useful life. Again and again, I wish to thank you all

from the bottom of my heart. I am looking forward with much pleasure to the coming term of school, and I shall make a most earnest attempt to prove the least bit worthy of all the wonderful blessing I am receiving.

Much love and appreciation,
MARY HUMES.

North Mississippi

A zone meeting of the Gr nada district was held at Kilmichael, September 1. The meeting was called to order by the zone chairman, Mrs. Taylor Everett. Devotional was had by Rev. Rogers, of Kilmichael, using as his text: Romans 8 chapter and 9th verse. He made an inspiring talk. A playlet, "Thanksgiving Ann," was splendidly put on by Kilmichael young people. Solo, "Living for Jesus," was sung by Mrs. Arthur Anderson of Winona. Mission study book, "Living Issues in China," presented by Miss Grace Henry, of Columbiana. "Need of Mission Work in Japan," given by Mrs. E. G. Randle, of Valden. "Status of Women," was told by Mrs. Moore, of Winona. "Somebody," sung as a solo by Mrs. Henry, of Columbiana. The meeting was well attended, there being present from Winona, 14; Valden, 5; Kilmichael, 20; Bethlehem, 3; Columbiana, 3; and two visitors. Good reports were given by each auxiliary. Winona invited the zone to hold their next meeting with them.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

Montrose, at Provincial, Sept. 25.
Lecompte, Oct. 2, 11 a.m., preaching.
Holloway, at Oak Grove, Oct. 2, 3 p.m.
Marksville, at Evergreen, Oct. 9-11.
Bunkie, Oct. 9, 7 p.m.
Alexandria, Oct. 16, p.m.
Lottie, at Port Barrie, Oct. 23, 11 a.m.
Melville, at Palmetto, Oct. 23, 7 p.m.
Pleasant Hill, Oct. 26, 7 p.m.
Alco, Oct. 30, 11 a.m.
Pineville, Oct. 30, 7 p.m.
Natchitoches, Nov. 6, 11 a.m.
Colfax, Nov. 6, 7 p.m.
Eunice, Nov. 13, 11 a.m.
Oakdale, Nov. 13, 7 p.m.
Elizabeth, Nov. 14, 7 p.m.
Opelousas, Nov. 20, 11 a.m.
Boyce, Nov. 20, 7 p.m.

BRISCOE CARTER, P. E.

Minden District—Fourth Round

Ringgold, at Rocky Mount, Sept. 25, a.m.; Q. C., 2 p.m.
Haughton, at Doyline, Sept. 25, p.m.; Q. C., at D, Oct. 28, 2 p.m.
Jena, at Jena, Oct. 2, a.m.; Q. C., 2:30 p.m.
Trout and Good Pine, at Trout, Oct. 2, p.m.
Rochelle and Selma, at Selma, Oct. 9, a.m.; Q. C., 2 p.m.
Standard and Olla, at S, Oct. 9, p.m.; Q. C., after service.
Ferriday, Oct. 16, a.m.; Q. C., 2 p.m.
Sicily Island, at S. I., Oct. 23, a.m.; Q. C., 2:30 p.m.
Jonesville, at Jonesville, Oct. 23, p.m.; Q. C., after preaching.
Campti, at St. Maurice, Oct. 30, a.m.; Q. C., 2 p.m.
Coushatta, Oct. 30, p.m.
Winnfield, Nov. 6, a.m.; Q. C., 2 p.m.
Plain Dealing, at P. D., Nov. 13, a.m.; Q. C., 2 p.m.
Minden, Nov. 20.

Brethren, do your best for the benevolences. Have duplicate copies of all your nominations. See the trustees have their reports ready in proper form. Be ready to answer all questions according to the discipline. The special revival season is about over. The Lord has given us fruits

to our ministry. Our major task from now until Conference is our benevolences. Pray, trust, work for these claims. Do your best and God will bless you.

W. R. HARVELL, P. E.

Ruston District—Fourth Round

Choudrant, at Douglas, Sept. 24, 11 a.m. Dinner on the grounds, completion of adjourned session following dinner.
Athens, at Athens, Sept. 25, 11 a.m.; Q. C., 2:30 p.m.
Farmerville, at Farmerville, Sept. 25, p.m. (completion of adjourned session.)
Clay, at Clay, Oct. 1, 11 a.m.; Q. C., 2 p.m.
Eros, at Eros, Oct. 2, 11 a.m.; Q. C., 2:30 p.m.
Jonesboro, Oct. 2 following night service.
Simsboro, at Hilly, Oct. 8, 11 a.m.; Q. C., after dinner.
Arcadia, at Arcadia, Oct. 9, 11 a.m.; Q. C., 2:30 p.m.
Marion, at Marion, Oct. 16, 11 a.m.; Q. C., 2:30 p.m.
Gibbsland, at Gibbsland, Oct. 23, 11 a.m.; Q. C., 2:30 p.m.
Homer, Oct. 30, 11 a.m.; Q. C., 2:30 p.m.
Haynesville, at Haynesville, Oct. 30, following night service.
Ruston, Nov. 6, 11 a.m.; Q. C., Nov. 7, p.m.
Bernice, at Bernice, Nov. 13, 11 a.m.; Q. C., 2:30 p.m.
Hodge, at Hodge, Nov. 13, p.m.; Q. C. following.

ROBT. M. BROWN, P. E.

Shreveport District—Fourth Round

Vivian, Sept. 25, a.m.; Q. C., 3 p.m.
Oil City, at Oil City, Sept. 25, p.m.; Q. C., after preaching.
Belcher and Gilliam, at G., Oct. 2, a.m.; Q. C., 3 p.m.
Ida and Hosston, at Ida, Oct. 2, p.m.; Q. C., 10 a.m., Oct. 3.
Logansport, Oct. 9, a.m.; Q. C., 3 p.m.
Greenwood and Bethany, at G., Oct. 16, a.m.; Q. C., 3 p.m.
Noel Memorial, Oct. 16, p.m.; Q. C., Nov. 15, 7:45 p.m.
Noble and Benson, at Converse, Oct. 23, a.m.; Q. C., 3 p.m.
Mansfield, Oct. 30, a.m.; Q. C., 2 p.m.
Pelican, at P., Nov. 6, a.m.; Q. C., 2 p.m.
Grand Cane, at Keithville, Nov. 13, a.m.; Q. C., 3 p.m.
Mooringsport, Nov. 20, a.m.; Q. C., 2 p.m.

The above dates are subject to change, where practicable, to suit the convenience of those concerned.

The pastors are requested to study carefully the items of business of the Fourth Quarterly Conference that they may be prepared to answer promptly all the questions.

The stewards are urged to be diligent in the performance of their duties, that the work of the church may not suffer.

Let us all work and pray for a successful conclusion of the year's work.
H. T. CARLEY, P. E.



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Luzianne—Octagon Soap—Magnolia Milk coupon combination can't be beat.

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A Reliable General Strengthening Tonic
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NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

Buena Vista, at Pleasant Grove, Sept. 22.
Verona, at Union, Sept. 24, 25.
Shannon, at Shannon, Sept. 27.
Algoma, at Palestine, Sept. 28.
Vardaman, at Thorn, Sept. 29.
Nettleton, at New Chapel, Oct. 1, 2.
Smithville, at Vanburen, Oct. 4.
Tremont, at Hopewell, Oct. 5.
Pittsboro and Bruce, at Bruce, Oct. 8, 9.
Randolph, at Spring Hill, Oct. 10.
Tocopola, at Lafayette Springs, Oct. 11.
Salem and Friendship, at Salem, Oct. 12.
Derma, at Derma, Oct. 15, 16.
Calhoun City, Oct. 16, 17.
Bellefontaine, at Bellefontaine, Oct. 17.
Eupora, Oct. 18.
Mathiston and Maben, at Prospect, Oct. 19.

T. H. DORSEY, P. E.

Grenada Dist.—Fourth Round

Ashland, at Wesley's, Sept. 22.
Duck Hill, at Chapel Hill, Sept. 24.
Lexington, Sept. 25.
Waterford, at Lebanon, Sept. 29.
Sallis, at Salem, Oct. 2, morning.
Pickens and Goodman, at Pickens, Oct. 2, evening.
Ebenezer, at Thornton, Oct. 5.
Coffeeville, at Gray Rock, Oct. 9.
Water Valley, at First Church, Oct. 9, evening.
Poplar Creek, at Bethel, Oct. 11.
Kilmichael, at Kilmichael, Oct. 16.
Water Valley, Main St., Oct. 19.
E. H. CUNNINGHAM, P. E.

Capudine best for HEADACHE

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders.
Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

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Relieves constipation, torpid liver, biliousness, headache, sour stomach, and indigestion. Purely Vegetable. Guaranteed. Get a 25c tin box today.
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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

CONFERENCE OFFICERS' MEETING

The annual meeting of the Conference Officers and District Secretaries was held in Alexandria, September 3 and 4, with an attendance of all but three of the entire Council. A very definite conference program with points of emphasis for the entire year was mapped out. As soon as possible, we hope to place this program in the hands of every local young people's group, that you may begin work at once.

A few of these points of emphasis, which you should begin on right now are these:

Organizing your local young people's work according to the new plan this month, that new officers may begin their duties with the official year which begins the first of October. Wherever possible, the Young People's Division should be organized into at least two departments, for the training of the Intermediate Age Group.

Young People's groups—whether yet organized or not, according to new plans—who have not yet pledged to Conference Promotion, are urged to pledge to this fund as soon as possible—not later than November 1. Payment of this pledge is to be stressed each month.

The observance of Childhood and Youth Week the third week in October, or if this is inconvenient, any week in October. Remember this week is to be observed by the adults of your church, not by the children or young people. But—and here is your opportunity—the responsibility of its observance is upon the Young People's Division, jointly with the Children's and Adult Divisions.

This is enough for us to begin on! You will hear about other definite things to do from time to time.

Our Assembly business manager, Miss Elizabeth Langford, was present, and brought with her Rev. and Mrs. DeGosserie, two missionaries who are home on furlough from the Belgian Congo. Mr. and Mrs. DeGosserie are to make a tour of the Conference, giving a week in each district, during the next two months. Their schedule will be announced later. Saturday night after the business session, the Council was entertained with an imaginary trip to Africa, by means of stereopticon slides by Mr. DeGosserie. He speaks most interestingly.

The Louisiana Conference Young People's Division has agreed to sponsor this tour, and an offering will be taken at each place the lectures are given. One-fourth of this offering will be given to the local young people, to be applied on their missionary pledge—the balance to go to Mr. DeGos-

rie, to help him raise enough to finance their return to their field.

Well, we've put off this announcement as long as possible. At the final meeting, Sunday afternoon, Aiton Pierce resigned as our Conference president, as he feels that he is going to be too busy in school this year to do the office justice. This announcement was received with dismay, but finally his resignation was very reluctantly accepted. Mrs. George William Pomeroy, vice-president, was elected by the executive committee, to serve as president.

Of course, we are sorry to lose Dadie as president, but we feel that Lillie Mae (as she is known to young people all over Louisiana) will make a most efficient, capable and consecrated president. And I am sure that you pledge to her and the other Conference officers your heartiest co-operation, with which "we can move mountains!"

Miss Hazel Lea Nowell was elected as vice-president. One other change has been made since Assembly, in that Miss Monnie Mae Byrd, of West Monroe, has been made Monroe district secretary, in place of Miss Winnie Kline, who recently resigned.

We, the members of the resolutions committee of the Young People's Christian Culture Institute, meeting at Harmon, August 26-28, wish to submit the following recommendations:

Whereas the institute now in session has been a helpful feature in developing the spiritual life of the church and community, and,

Whereas these results were made possible by the hearty co-operation and fine hospitality of both the younger and older groups of Harmon;

Be it resolved:

1. That a vote of sincere thanks be extended to all individuals whose homes have been so cordially opened to visitors, and whose many acts of kindness and thoughtfulness have so richly contributed to the success of the program.

2. That the two pastors, Rev. Mr. Smart and Rev. Mr. Hicks, whose beneficial and inspiring addresses at the platform hour be specially thanked for their excellent contributions.

3. That Miss Pauline Rodgers and her corps of workers who have so ably rendered of their time and service during these days be given a vote of thanks for their presence and influence here.

Respectfully submitted,
RUTH LOWREY, Chairmau;
JOSIE SHERWIN,
HAZEL LEA NOWELL.

THE FARMERS' PRAYER

The following prayer was written by Dr. Holland for The Illinois Farmer, and delivered by many ministers on July 4:

"Our Father in Heaven and upon Earth; we come before Thee with strangely conflicting emotions. Our human wisdom seems to have failed us. Our dreams of justice and fair play seem to be broken in our hearts. Wars, greed, duplicity and selfishness have broken our economic balance and upset our mental and spiritual poise.

"Hunger co-exists with plenty, men tramp our country for work, and women and children cry for bread. We are not sufficient for these things, and we turn with our whole hearts to Thee.

"We pray for our President that he may be divinely led to think both of the lowly and the mighty. May those

servants of the people elected to positions of public trust, legislate for the welfare of the whole people.

"We pray that our government may be so guided in equity that blood revolution may not march down our streets. Bless, we pray Thee, the millions of farmers, and the toilers whose labor brings them an inadequate livelihood, but bless especially those who, in this land of plenty, are denied the chance to work.

"Help us as a people, facing discouragement, uncertainty, and lead us to think, pray and act as one people that justice may be guaranteed to farmer and laborer alike.

"We pray in the name of the Carpenter of Nazareth that workers may not, through our blundering states-

craft, be reduced to slaves. We pray in the name of Him whose feet walked through the fields of wheat that the growers of grain and food may not be forged into servitude to those who control the affairs of state. In Christ's name we pray for a spiritual sense of the economic values of life which shall make us as a people think and act in the fraternity of true brotherhood.

"Bless these troubled but undiscouraged and unsundering hosts who march this day in the hope of a better day to come. Endow them with patience, guide them in true charity and strengthen their hearts to persist until they prevail in their faith for the righting of their economic wrongs.

"We ask these things in the Name of the Saviour of Men. Amen."



How Old?



He doesn't look a day over fifty.
And feels like forty.

At the age of 62.

That's the happy state of health and pep a man enjoys when he gives his vital organs a little stimulant!

When your system is stagnant and you feel sluggish, headachy, half-alive—don't waste money on "tonics" or "regulators" or similar patent medicines. Stimulate the liver and bowels. Use a famous physician's prescription every drug store keeps. Just ask them for Dr. Caldwell's syrup pepsin.

This appetizing syrup is made from fresh laxative herbs, active senna, and pure pepsin. One dose will clear up almost any case of headache, biliousness, constipation. But if you want to keep in fine

shape, feel fit the year 'round, take a spoonful of Dr. Caldwell's syrup pepsin every few days. You'll eat better, sleep better and feel better in every way. You will never need to take another laxative.

Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

Have a sound stomach, active liver and strong bowel muscles that expel every bit of waste and poison every day! Just keep a bottle of Dr. Caldwell's syrup pepsin on hand; take a stimulating spoonful every now and then. See if you don't feel new vigor in every way. Syrup pepsin isn't expensive.

GRAY'S OINTMENT

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Are You Helping "Save the Advocate?"

Christian Advocate

NEW ORLEANS

Vol. 79—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4044.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 29, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

CALL IT WAR or disarm. During the war that was not war between China and Japan a few months ago the Chapei district of the city of Shanghai was practically wiped out and property losses reached an enormous total. Much of this property was insured by American and British companies. It develops that there were several hundred claims totaling more than \$10,000,000 filed against these companies by policyholders whose property suffered destruction or heavy damage by reason of the "military operations."

The companies argue that they are not responsible in case of depredations of "war." The policyholders contend that the affair was not a "war" and that, therefore, they are entitled to recover. Come on, you lawyers and school teachers, and help us out.

You know war never was declared. Neither country made a formal declaration of war. Of course they used guns and aeroplanes and bombs and killed thousands of people and hurt many others and destroyed the property. That much is agreed upon. In fact they did everything almost that is done in any standard war. Perhaps they were just playing a little rough.

While little has been said or done, seemingly, about the people who were killed and maimed for life, the courts must wrestle with this matter now and decide it. Little concern for humanity, much ado about property. Now, that is war. Go back and look over its history, when it was called war, and now when its identity is a bit uncertain, and it will be observed that humanity has always had to take a secondary place while property had to be acquired or protected.

What do you think about it?

"KEEP AND ENFORCE PROHIBITION." I was sitting in my car waiting for the ferry. While doing so I was trying to redeem the time by reading. As I glanced up I met the face of a naval officer standing close by looking at the sticker on my car, the one that heads this little editorial.

"I was just looking at your sign," he said. "I have not seen any like it. Do you still believe that Prohibition can be enforced?" And the accent and emphasis were on the word "still."

Sure, I replied. I'd hate to think that I am a citizen of a country that cannot handle the liquor question when it never has backed down at anything else, and has never run from battle.

"Are you connected with Federal Enforcement?" he asked.

No, only in so far as any worthwhile private citizen is connected with it. Of course, as a citizen, I feel greatly obligated.

We drove on the ferry and he pulled his car up by mine. Then followed the usual verbal battle about liquor and enforcement. He seemed sincere, but he said that the law could not be enforced; that it was responsible for the crime wave of our time, that there is lawlessness everywhere, young people drinking all the time, lawlessness in the army and navy, and conditions will be worse when the law is repealed. I leave you to untangle what he said.

I agreed with him on the lawlessness, but declined to join him in the contention that we cannot handle the liquor situation.

UNQUALIFIED ENDORSEMENT

Dear Doctor Raulins—I am very much interested in the "Save the Advocate Plan," an account of which has recently appeared in your columns. As a member of the Publishing Committee and chairman of the Board of Christian Literature of the North Mississippi Conference, I give the plan my unqualified endorsement. The amount asked for from each organization is very small, indeed, but if the people will respond, the aggregate will relieve the Advocate of its indebtedness and it will be able to continue to render the efficient service that it has in the past.

Yours sincerely,

V. C. CURTIS,

P. E., Columbus Dist., N. Miss. Conf.

WHY IS MAHATMA GANDHI starving to death? Because he feels that Great Britain's communal plan for elections in his country instead of abolishing the discrimination of class, the caste system, especially as it relates to the outcasts and "untouchables," it tends to perpetuate that cleavage. The attitude of the Mahatma makes it difficult for the government to go either way without something of humiliation. He refuses to resort to force or to encourage his countrymen to do so. He repents of the sins of his people and refuses to hate England even though he cannot endorse her plan for his people.

I do not approve of Gandhi's attitude to Christianity's effort to secure converts among those of other religions, including Hinduism; but all of you Christians will join me as exceedingly interested spectators while Gandhi puts into practice the Gospel we have never had courage fully to embrace.

Gandhi adopts the plan of fasting to

death as he finds no other method open to him. He is willing to give his life for his people. That is what every patriot is willing to do. That is what Jesus did. And regardless of our attitude toward Gandhi time and God are on his side or our religion has no meaning. It, as finally expressed in Jesus Christ, stands supremely for the emancipation of humanity and the enfranchisement of man, regardless of caste, color or kind.

A MISSISSIPPI LEGISLATOR proposes that, during the State Fair, a "two-hour" special session of the Legislature to extend or re-enact the statute permitting the payment of taxes by installments; giving as his reason that this action will enable the state to collect thousands of dollars of taxes it would otherwise lose, and at the same time protect from forfeiture the property and citizenship of many hard-pressed taxpayers.

We see nothing wrong with the suggestion. The chief difficulty involved is that the short time will not permit all the lawmakers to make speeches. It looks to us something like another step in the long strides the Magnolia State is making out of the morass of politics to a sound economic basis that means the restoration and reenforcement of her credit along many lines. What do precedents and traditions amount to if they fail to serve the needs of the people? Watch Mississippi.

"THERE ARE OVER ONE THOUSAND abandoned churches in Indiana."—Indiana Farmers' Guide.

Is that the way we are to meet the increasing religious need to be found in the country? Have these churches been replaced by consolidation and improved central community churches with a better program of religious education and worship for all? Has sectarian rivalry been abandoned and a more Christlike community spirit developed? If so, then let them be closed and a thousand more. But if that is not the case, and the odds are certainly against it, we had better look into it. And it would be well that not only church organizations but state institutions as well look into it and give a lift. It need not be a sectarian lift, but something needs to be done. No one can discount the place of the church in the making of the citizenship of our country. Take that factor out and it cannot be replaced by anything we have thus far developed in our advanced scientific age.

(Continued on Page 4)

WHAT OF JAPAN AND CHRISTIAN WORK TODAY?

This Question Is Answered by
Dr. T. H. Haden, Dean Emeritus of Theological
Department, Kwansai Gakuin

Note—Kwansai Gakuin University is Methodism's largest school for men in Japan, enrolling 2,200 students. Dr. Haden, who went to Japan in 1895, has been for thirty-four years connected with the Theological Department of Kwansai Gakuin and served twenty-one of these years as dean of the department. He is now dean emeritus and professor of New Testament, Greek and Exegesis. Dr. Haden is well qualified to give an opinion on the missionary situation in Japan after a residence of thirty-seven years in that country.—Bureau of Specials.)

But what of Japan and Christian work—especially that of the Southern Methodist Mission? Japan has been so much in the eyes of the world during the past year and has been so severely criticized for the activities of her military leaders in Manchuria and Shanghai that many have come to feel that the Japanese were a "bad lot," and were not worth the time and effort put upon them. There was never a greater mistake. You know that it "does not do to indict a whole people." It is so in this case. It is true that the militarists are in the saddle now and are riding hard, but there are Japanese and Japanese and the present state of affairs will not go on forever. Also, I want to assure you that the Christian church in Japan, as a whole, has stood bravely for the better things, although surrounded by many trying circumstances.

And so far as I can see, the success of Christian work has not been seriously hindered. It goes right on in all of its departments—evangelistic, educational, and social—growing steadily and solidly though not rapidly. The increase in church membership is about five per cent a year. Mr. Kagawa, the great leader of the "Kingdom of God Movement," in Japan, says he has never seen the Japanese more responsive to the call of the Christian message than they are now. Most of the larger churches, both directly and through the Japan Christian Alliance, are heartily co-operating in this "Kingdom of God Movement," whose leader is one of the greatest living Christians, most remarkable both as a man and as a leader. He probably practices the gospel of Christ about as understandingly and as faithfully as any man in the world today. Also books, pamphlets, and magazine articles are flowing in a steady stream from his pen, and perhaps no other man in the country can draw such audiences as he. He preaches the gospel of love and practices what he preaches. His books are among the best sellers in Japan.

Another remarkable man, Takeo Iwahashi, of the Kwansai Gakuin, is following close upon the heels of Kagawa in drawing great audiences—especially of students whose problems and difficulties he seems to understand so well—and in producing Christian books that are among the best sellers. Mr. Kagawa says of him: "If Helen Keller may be regarded as an American miracle, Takao Iwahashi may be regarded as a Japanese miracle. . . . He is one of the best monuments of God's victory in Japan."

Mr. Iwahashi lost his eyesight while a student in Tokio. Later he entered the College of Literature of Kwansai Gakuin and was graduated from it. The generosity of a friend enabled him to enter Edinburgh University, Scotland, from which he was graduated. He is now a professor in our Kwansai Gakuin University and has won nationwide attention as a Christian preacher and lecturer and as a teacher and writer on English literature, philosophy, and apologetics. Recently when asked what led him to be a Christian he replied: "My darkness gave me light." He has told this story in English in a little book called "Light from Darkness," published in Tokyo by the Christian Literature Society.

There were only four graduates in Mr. Iwahashi's class at the Kwansai Gakuin of Literature. One of these, Mr. Jagaku, is a teacher of English Literature in Kyoto Imperial University and is an authority on Blake; another, Mr. Sone, is a teacher in the Tokyo Imperial University and has recently published a work on Browning; while Mr. Iwahashi himself is a professor in our own Kwansai Gakuin and is a recognized authority on Milton.

Thus the Kwansai Gakuin is sending out men to lighten the world—sending them out not only from its Theological department but from its other departments as well. They are as leaven which leaveneth the whole lump—not all at once,

but eventually. And it is marvelous what I have seen during my thirty-seven years of sojourn in this land. As I sweep my eye through the years I cry out: "What hath God wrought!" But we dare not stop yet lest the full fruits of victory be lost. The Church at home must stand by the Church here until the foundations cannot be shaken. Continue to be with us with heart and hand and this beautiful land will assuredly become the land of our God and his Christ.

(Written at Kwansai Gakuin in Japan, August 16, 1932).

CATHOLIC AND PROTESTANT PAPERS

The editor of the Presbyterian Advance, Dr. James E. Clark, in speaking of the decline in the circulation of Protestant papers, calls attention to the increase in the circulation of Catholic papers. We quote from the Advance:

"This is rather a surprising statement to make, but it seems to be an indisputable fact. It is unquestionably due to a church-wide determination on the part of Catholic leaders to create, from the church point of view, a more intelligent and better-informed constituency. I requested specific information on this point from Humphrey E. Desmond, who has succeeded his father as editor of the Catholic Citizen in Milwaukee, and he confirms my conclusion, stating that the circulation gains have been 'largely due to an intensive promotional campaign for the Catholic press during this period'—the past fifteen years.

"As you probably know, the elder Desmond, long editor of the Catholic Citizen, died this spring, and it was he who was largely responsible for the movement in the Catholic Church. His son and successor writes: 'About 1911 my father

HE WOULD SAVE THE ADVOCATE

Dear Bro. Raulins—I am sending you my check for \$100, hoping that in conjunction with other contributions, it may be the means of carrying the Advocate over the rough places, and that it may finally land upon its feet and be able to continue the good work which it has uniformly done in the past.

Very sincerely,

J. M. ROBINSON.

Bayou La Chute, La.

suggested a 'Catholic Press Sunday' with the idea that this particular Sunday in the year would be used for sermons on the Catholic press in all Catholic churches. From this beginning has come the present 'Catholic Press Month,' and in February of each year many sermons are delivered on the subject of the support of the Catholic press, and many programs are arranged for Catholic parochial schools, academies and colleges. This has been very successful propaganda.

"It seems to me that the contrast between the situation in the Protestant churches and that of the Catholic church is a matter of intense interest. It is a rare exception that a Protestant minister or Protestant church official makes any effort to push the circulation of church papers. Indeed, it is a very common thing in our church for pastors and sessions to refuse to permit their congregations to be canvassed for any church periodicals. But our Catholic brethren give a whole month to arousing interest in their church periodicals. The priests preach on the subject and their young people are faithfully taught the value of a church paper. That is a tremendously significant fact.

"I might add that the latest copy of the Catholic Press Directory lists 319 Catholic publications. Of the total, 267 report their circulation, giving an aggregate of more than 7,100,000."

By their failure to provide for the maintenance and circulation of their periodicals Protestant churches are weakening and even defeating themselves. It is easy to criticize these papers, but it isn't fair to criticize them as long as they are given such poor support. The men engaged in producing them know better than others how imperfect they are. These men want to make them better and constantly try to improve them, but impossible difficulties stand in the way. The church can and should produce a periodical literature of the highest type. The most far-sighted step the church could take today would be to establish its periodical press on a permanent basis and make it such as to command the respect

of the thoughtful and cultured. This means more than to produce and maintain a channel of publicity for a denominational program. It means to put something into the life of this generation for which it is suffering, something that the church can supply better than any other agency. The church is scarcely undertaking to do this now. How could it with the pitifully limited investment it makes? The average American of this generation does not begin to realize how faith and morals and decency have had their very foundations undermined by the literary sewers extending in all directions. Look at the news stands and book stores to see what sort of mental food is being distributed! Do not take our word for it. Go see for yourself. Here is what Edwin Markham says of present day fiction: "Even a brief inspection of this fiction shows it to be filthy, current of sex-obsession, tainted with dregs of sex-perversion—a current that spreads pestilence wherever its putrid waters flow. What these new writers call love is the brute attraction of the herd or the easy promiscuity of the harem. All that religion and the higher poetry have labored for since the caveman is by them obliterated." With our homes filled with printed matter of that sort, with visits to the picture shows most of which are blasting at good manners and good morals, and with the hourly imbecile programs that filter in through the radio, it is no wonder that civilization is slipping and the higher ideals and customs bequeathed us by the generation before us are being destroyed. We regret it but do nothing about it. The hour has struck when we must decide between renewed effort and defeat. Which shall it be.—Southwestern Advocate, Texas.

WET WEALTH

"Why Wet Millionaires Fight Prohibition," is the title of an amazing article appearing in Signs of the Times. After reading it, we are led to the conclusion that this year will witness a strengthening of the hold which the Eighteenth Amendment has upon the minds and hearts of the American people, or see the entering of a wedge that will result in the repeal of our great national prohibitory law.

The country has been flooded with infamous propaganda; falsehoods of the most malicious nature have been told by the wet press. Representatives have been sent to foreign countries, where the liquor trade is legalized, to write for the American newspapers and magazines laudatory articles about the benefits of the traffic in alcoholic stimulants. Among these journalists are some university professors. In the United States the wets write articles against prohibition and have them appear as editorials in many of our metropolitan dailies; either paying outright for the privilege or making the remuneration in expensive advertisements of the business concerns with which they are connected.

The imagination of our people has been inflamed by unscrupulous men and women against the dry cause, leading to angry meetings of protest. The labor world has been duped and blinded. The influence of the enemies of prohibition has been so insidious and so effective that, in several states, only the wets get position as principals and superintendents in the public school system. The idea for that is to prevent the teaching of the effects of alcohol upon the human body.

What company of men is it that has deluged America with anti-prohibition propaganda in an effort to undermine the national Constitution? It is the Association Against the Prohibition Amendment, or the A. A. P. A., as it is commonly known. The story of this organization reveals one of the most astounding episodes in the history of America. It is based upon the official records of the hearings of the United States Senate Lobby Investigating Committee in 1930. The inwardness of the A. A. P. A. was discovered when the books of the Association were seized by the government and carried to Washington to be investigated by the Senate Lobby Committee.

The authority that we quote declares, "It was found that the A. A. P. A. had only about 10,000 dues-paying members, and that out of \$425,000 received in dues and donations in one year, 8 millionaires contributors had given 47 per cent of this total amount; 20 millionaires had contributed 64 per cent of this total, and 53 millionaires had furnished 75 per cent of the \$425,000.

In other words, this, the greatest wet organization in the land, is run by a half-hundred millionaires.

Why are the few wealthy men in the A. A. P. A. so keen for the legal restoration of the liquor traffic? Let the editor of the Signs of the Times answer:

"The minutes of the board of directors of the A. A. P. A. and the files of their letters, as uncovered by the Senate, reveal the challenging fact that the few millionaires behind the A. A. P. A. are working might and main to get liquor back so as to relieve themselves of income and corporation taxes. This was freely admitted by the two executive officers of the A. A. P. A., Henry H. Curran, president, and William H. Stayton, secretary, when they were placed on the witness stand by the Senate interrogators.

The A. A. P. A. millionaires figure that if beer is relegalized and each glass is taxed three cents, this will bring in enough money to balance the present government revenues from income and corporation taxes; therefore, these taxes will be done away with altogether, or at least materially reduced, and they—the millionaires—will save multiplied millions in various taxes on their firms.

In one of the official memoranda of the A. A. P. A. that was produced at the Senate hearing was found these two sentences written by Secretary Stayton:

"Do you realize that Congress has power to at once legalize a glass of mild, wholesome beer? And that workmen and others would willingly pay a tax of three cents per glass, and that that amount (based on past consumption) would enable the Federal government to get rid of the burdensome corporation taxes and income taxes?"

It was furthermore disclosed by officers of the A. A. P. A. that the millionaires backing the organization represent corporations having a total worth of forty billions of dollars.

* * *

It was revealed at these hearings that Canadian whiskey makers had backed the A. A. P. A., as had also powerful one-time brewers and distillers in this country, who hope for a revival of their business by the modification of prohibition.

Signs of the Times further declares that "The five most prominent men in the A. A. P. A. are: Arthur C. James, the wealthiest and most potential railroad stockholder in the United States; John J. Raskob, who is a leader in both the General Motors Corporation and the Du Pont Nemours Corporation; Pierre S. Du Pont, one of the three Du Pont brothers, each of whom is a power industrially and financially in this country; Henry S. Curran, president of the A. A. P. A.; Charles H. Sabin, who is one of the most influential bankers in America."

The last named is the husband of the Mrs. Charles H. Sabin, who is the leader of the National Women's Organization for Prohibition Reform. We do not care to have any of our Charles H. Sabin's millions poured into Mississippi to poison the minds of our people relative to the repeal of the Eighteenth Amendment and modification of the Volstead Act. We must station sentinels upon the outposts of our civilization to guard the citadels of our sacred possessions.—Contributed.

"The Advocate is a necessity in my home of five children," writes an interested subscriber.

WHAT A BISHOP THINKS

In one of his sermons in Oklahoma City Bishop Arthur J. Moore delivered a very significant statement concerning the immanent Second Coming of Jesus Christ. He said in substance:

"When I was a young preacher I fell into the hands of some unwise theologians and was led to believe that the world would grow worse and worse 'till the end, and in a few years Christ would come and destroy all those who were not saved. It was a pessimistic view of things.

"One night while preaching in Atlanta I inadvertently used a sentence which set me thinking and opened my eyes. What I said was, 'The fact of a sovereign God guarantees the ultimate supremacy of righteousness.' This was wholly inconsistent with that which I had been preaching. It would, however, be no victory, no ultimate supremacy of righteousness, for God to destroy the wicked. He could have done that at any moment in the past. What Jesus Christ came to do was to save mankind and not kill them out.

"From that time I began to look at the scripture from a different viewpoint, and after much thought and study I am convinced that the Holy Spirit is not going to fail in the plan to win the world to Jesus Christ. I am persuaded that the scripture does teach that Christianity will be victorious eventually. Christianity is the religion of optimism and not of despair."—Exchange.

GROUP MEETING OF PASTORS AND OFFICIALS, BATON ROUGE DISTRICT

Report of meeting of Group Four—St. Francisville, Jackson, Zachary, Slaughter, in Slaughter, September 14, 1932.

Rev. K. W. Dodson, presiding elder, called a group meeting of Group Four to be held in Slaughter. All churches included were represented, except St. Francisville. Pastors and laymen were present.

The meeting was opened by Dr. Dodson, with prayer and song.

CONFESSIONS OF A CRAWFISH EATER

It seems strange to me that we Louisiana and Mississippi Methodists should be talking about "saving the Advocate!" During the last 35 years I have, at one time or another, had a look at most of the Conference organs of our Church. I have been a subscriber to the Baltimore and Richmond, the St. Louis, the Arkansas Methodist, the Texas Advocate and the Pacific Methodist Advocate, when each of them was at the best; and not one of them struck me as superior to our own New Orleans Christian Advocate. And it was never better than now. In fact, greatly as I admire my friends, Carley, Harper and Decet, I should pronounce the Advocate a little more piquant and inspiring than ever before.

As to the "Save the Advocate Plan," it is such a reasonable proposition and such an obvious solution of our problem that we simply can't turn it down. Our charge has been in straits all the year; but we can do the little that is asked. Our League readily accepted their part, and I shall answer for the rest. Our Conference organ shall have it, if I have to "sell my bed" to pay it. Many cheers for those churches that already have done their part and more.

ARTHUR M. SHAW,
Chmn. La. Conf. Board of Christian Literature.

MUST NOT DIE

Dear Doctor Raulins—Your plan suits me and is feasible. The old New Orleans Advocate must not die. How we could carry on without the weekly visitations of our Advocate is difficult to figure. The Advocate is better, richer, more refreshing and appealing than it has ever been since I have been reading it. It's not pump water nor dry theological dust, but sparkling, appetizing, sound, engaging vital stuff.

We must save it or we suffer irreparably.

A pin head interest on your plan will meet the issue and save the paper to the Church. With the moral questions confronting us, the weakening of the ropes, the strain on the home, the social order, the real threat to civilization itself demands all we can do and all we do combined, reinforced, by every agency known and available.

So here's two dollars from our Sunday school, two from our charge, one from our Missionary Society, and one from our young people's division. Let us all get busy and save our paper and editor, who is working for nothing but the good he can do and the fun he gets out of it.

Yours with love and best wishes,

L. M. LIPSCOMB.
Grenada, Miss.

Dr. Dodson stated the object of the meeting to be discussion of:

First—The plan for raising the Benevolences.

Second—The importance of making out Tables 1 and 2 and sending them to Rev. R. W. Vaughan 10 days before Annual Conference.

Third—The Editor's plan of saving the Advocate.

Concerning the raising of benevolences Brother Anders, of Slaughter and Zachary, stated his plan, which, briefly, was to set aside October as Loyalty Month, to circulate letters to each church member, with a pledge card enclosed; the presenting of special need and importance of paying the Conference Claims, personal work for collection, and prayer. The present method of collection by stewards was explained.

Rev. Mr. Dameron, of Jackson, stated that Jackson is on the Budget Plan to meet its obligations. The moneys received were pro-rated to the various church claims. Ethel is not on the Budget Plan. He plans to make a special effort to collect amounts in full. Also plans for Loyalty Month, Week of Prayer, revival and personal efforts to develop the right spirit. He is about ready to report on the Advocate Plan.

Dr. Dodson stressed the great need to make out and send in Tables number One and Two to Rev. R. W. Vaughan ten days before Annual Conference. This will enable those in charge to check up and make their reports and be ready for Conference work.

In discussion of editor's plan for saving the Advocate, fine forceful talks were made by Dr. Dodson, Mr. L. L. Upton, Brother Anders and Dr. R. H. Harper.

In discussing further, Dr. Harper stressed the need of the Advocate for money to save it now, and of money and subscriptions to enable it to continue operation. The plan of asking the churches to pay \$2, the Sunday school \$2, the Woman's Missionary Society \$1, and the League \$1 is fair enough and light enough, especially as the Advocate acts as their free organ of publicity. The plan is meeting with approval, was the report.

A special plea was made by Dr. Harper for payment of Conference Claims in full. The need is great, the work is great. This is the greatest appeal that can be made to us. The task is great, but one is called on to do at one time only that which he is able to do. A sum total of efforts will find the task complete.

Dr. Dodson clearly showed that opposition developed strength. We accomplish much when we have to strive. We must do our part; we must also hold up the leader's hands. Prayer will help. We are now making history. In the future others will pass judgment upon our efforts, our spirit, our results. Let us ask a good showing, for we may then serve as a source of strength and help. Shall we fail? NO!

This Group Meeting proved to be a source of help and inspiration. It means much to meet together with loyal leaders and laymen. Much is gained by discussion of ways, means, and results. Let us often enjoy such fellowship. Our tasks are so well worth-while. Let us be ever up and onward.

MRS. J. INGRAM LAW, Secty.

THEY APPRECIATE DR. CUNNINGHAM

Whereas, the Rev. E. H. Cunningham is completing his fourth year as presiding elder of the Grenada District of the North Mississippi Conference; and

Whereas, according to the law of the Methodist Church, he will be assigned to a new field of service at our next Annual Conference;

Therefore, be it resolved, That we, the members of the fourth quarterly conference of the Durant church, express to him our appreciation for his faithful services, his wise counsel and inspiring messages during the four years.

Be it further expressed by the members of this conference that we assure him of our good wishes through all the further endeavors of his ministerial life.

Adopted unanimously September 18, 1932.

Signed:

MRS. L. C. LIPSEY,
For the Board of Stewards;
F. A. HOWELL,
Recording Steward.

DR. SEREX RETURNING FROM BELGIUM

Dear Editor: We have had a delightful summer, very much cooler than yours, six weeks of which were spent on the shores of the North Sea. I held just one meeting for my brother-in-law, who is a minister of the Reformed Church in one of the mining centers. We pitched a tent on a lawn and had tremendous crowds, as many as 900. The results were 114 conversions. Belgium is a great place for evangelism.

My younger brother, a student in theology at the University of Lausanne in Switzerland, will accompany us and spend a year as my guest. We will have to initiate him to our Methodist life.

I got hold of some mighty interesting books, and if you read French, I will be glad to let you read them. Foremost among them is the latest work of Bergson on "Ethics and Religion." It is a tremendous vindication in the field of Metaphysics of the evangelical message of our Protestant Christianity. If you are interested I shall give you a little summary of it for the Advocate.

ADRIAN R. SEREX.

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TERMS:

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Editorial

(Continued from Page 1)

The cities are made up of people moving in from the country. As the country goes religiously, so goes the city. The country still has something over the city when it comes to the genuine simplicity and steadiness of religious faith. There is in the country an absence of those things that tend toward the deterioration of character, and there are many of those influences that tend to bring God and goodness and greatness into a man's soul.

* * *

WHY NOT "REFORMER?" Recently Mayor McKee, of New York City, ordered policemen to march into two theatres and ring down the curtains on two vicious shows that had been running without hindrance from the authorities for the past two years. He further overrode his license commissioner and without any soft talk ordered him to turn down the applications of the two theatres for renewal of their licenses. But at the same time he took care to point out that he certainly was not a "reformer."

Seems to me that it means about the same thing. We do not understand just why some find it necessary to explain, when speaking for the right or taking action for the same, that they are not "preaching," or that they are not "reformers." Is it because preaching has ceased to be what it should be? Does it mean that the task of preaching and reformation has passed beyond the preacher and pulpit to the everyday man?

We are not particular though. What the mayor is doing for these vicious shows, gambling and other things, clearly against public decency, is going a good way toward what we would call reformation in city government. And we approve his aim to make censorship of movies and shows unnecessary. Certainly a city should have sufficient pride and sense of decency to conduct its affairs without outside assistance.

A NOTE TO CONTRIBUTORS

Because of the scarcity of space incident to our reduced size, some advertisements that help to "make the mare go," and the room we wish to give to the "Save the Advocate Plan," we respectfully ask our contributors to be patient with us in getting their material into our columns. You might also condense your material as much as possible, making it pointed, clear and appealing. A good man told me that they (you know who "they" are) would not read my articles unless I cut them down, put something in them, and made them readable. Well, you see how it is.

Thank you.

Sincerely,

THE EDITOR.

OUR WEEKLY PARTY

We hope you will meet in this column this week some people and matters that will interest you.

The Missionary Society of the Crowley church recently conducted an interesting program featuring Bible study and round table discussions.

Several subscriptions have just reached us from Miss Ora Hooper, rural worker in Louisiana. Thank you, Miss Ora.

"The work at Lumberton, Miss., moves forward. A spirit of hope and courage prevails. We expect to make a good report at Conference. M. L. McCormick, P. C."

Rev. H. G. Roberts, a superannuate of the Mississippi Conference, formerly of Amite, La., is now making his home with a daughter in Jackson, Miss.

By reference to the Advocate you will find the names of those pastors and people who are responding so happily to the "Save the Advocate Plan."

"The Assistant Pastor," bulletin of First Church, Gulfport, Miss., Dr. J. L. Neill, pastor, recently carried some very fine material on the Christian Sabbath.

Mrs. A. T. Clanton and family will make their home at Grenada, Miss., since the death of her husband, Rev. A. T. Clanton, our pastor at Ruleville, Miss.

"We are having fine prayer meetings. Have passed the 100 mark a number of times. All our

DR. CUNNINGHAM LIKES PLAN

Dear Brother Raulins—Every Sunday School, Epworth League, Woman's Missionary Society and their sub-divisions could certainly raise the amount you indicate in the bounds of the three patronizing Conferences.

Yours is the best plan I have seen. But it will take concerted action to accomplish. There's no use in one man or three men trying to do it—each one of our presiding elders in the Conferences, if found agreeable to them, could unite on it and put it over.

With every good will and wish and assuring you that we are anxious to sustain the Conference organ and appreciative of your efficient and faithful efforts.

Cordially and sincerely,

E. H. CUNNINGHAM,

P. E. Grenada Dist., North Miss. Conf.

services are well attended." G. H. Broyles, Houston, Miss.

First Methodist Church, Guntersville, Ala., has been the place of a good revival recently conducted by Dr. Theodore Copeland, general evangelist, Dallas, Texas.

"The Present Truth" is the name of a paper, interested in Prohibition, published at Takoma Park, Washington, D. C. Better send for a sample and subscribe for it. It is full of good material.

When a pastor sends a good list of subscriptions and renewals it makes us anxious to keep our columns filled with good things. Rev. T. B. Winstead, pastor at DeKalb, Miss., is one of the fellows who recently did that.

Reports that there has been a good year at the Crowley, La., church, and that things are moving toward a fine closing for the Conference year are received with interest. Rev. C. Karlos Smith is the wide-awake pastor.

Rev. J. H. Holder, our pastor at New Albany, Miss., recently underwent an operation at Baptist Hospital, Memphis. The brethren will remember him in their prayers, that he may soon be back in his accustomed field.

Say, you parents of students in state schools. Write to our pastor in the town of the school to which your son or daughter is going and tell him about your boy or girl so he can keep in touch with him while he is away in college.

In the "Postal Service" sent out by the Rayne Memorial Church, "now and then," we note that the pastor, Dr. W. W. Holmes, recently preached to his people on these subjects, "The Christian Minister," and "What Is a Mourner's Bench?"

How much are we going to do for our children in the homes at Jackson, Miss., and Ruston, La.?

Let us rally and let the superintendent and our children know quite positively and generously that their big brothers and sisters have not forgotten.

"In connection with the orientation program for the initial week, a three-day student religious conference will be held at the Episcopal Student Center during week-end. A "retreat" for the Y. W. and Y. M. C. A. is also planned."—L. S. U. News Service.

The presiding elders, members of the Christian Educational Council and Commission on Benevolences will meet at Grenada, Miss., Friday 16. At the same time a district-wide meeting of the Grenada district will be held. Ten o'clock is the hour for the meeting to begin.

"What Is Your Name?" and "Where Do You Live?" are sermons with which Rev. B. C. Taylor, pastor at Natchitoches, La., greeted his people and the students of State Normal College recently. Brother Taylor is thoroughly alive to student life for which, as pastor, he is responsible.

Rev. B. P. Jaco is now living at Booneville, Miss., with his son. For a number of years Brother Jaco has made his home at Raymondville, Texas. The North Mississippi Conference is delighted to have him back in their midst where he served for many years as an active pastor.

"I hope I can be of some service in the 'Save the Advocate Plan.' It seems to me that our Sunday schools any young people's groups should be more than glad to give the lift that will put it over." A. K. McLellan, extension secretary, Louisiana Conference Board of Christian Education.

Dr. Henry Felgar Brooks keeps sending in subscriptions. We are very grateful. Dr. Brooks is pastor at Starkville, Miss., the seat of Mississippi A. and M. College. If you have a boy in school there Dr. Brooks will be glad to look him up for you and invite him to church. Let him know.

The Missionary Societies are responding to the appeal of the "Save the Advocate Plan." We very much appreciate this fine co-operation. Of course we cannot tell just what the Conferences will do about continuing the Advocate, but if all of you respond to this appeal we are going to venture a mighty strong prophecy shortly.

If you want the greatest amount of Prohibition facts in the smallest possible compass, by all means send ten cents to Allied Forces, 419 Fourth Avenue, New York, and ask them to send you a copy of "Prohibition Facts." References are given with practically all statements in order that they may be checked up on. Get it.

"I do not see how any church can fail to respond to this simple, yet very important request." That is what Rev. T. B. Cottrell, pastor at Fayette, Miss., says about the "Save the Advocate Plan." Remember: Each charge \$2, each Sunday school \$2, each Missionary Society \$1, and each Young People's organization \$1.

There appeared in the columns of the Advocate some time about April, 1931, a poem by Mrs. L. M. Lipscomb, of Grenada, Miss., by the title, "Sunshine and Shadow." Having lost the original Mrs. Lipscomb would very much appreciate a copy from anyone who can send it. It may be sent to the Advocate office or direct to Mrs. Lipscomb at Grenada.

Rev. R. V. Fulton, Choudrant charge, reports good meetings on his work. Fifty-three additions, mostly upon profession of faith, represent visible returns upon the efforts expended. Preachers assisting Brother Fulton were Revs. B. C. White, Wisner; Louis Hoffpauir, West Monroe; P. B. McCullen, Ringgold; A. C. Lawton, Gibsland; H. J. Boltz, Ruston.

Teachers for the New Orleans Standard Training School are Rev. M. Leo Rippey and Miss Mary Skinner, of Nashville; Mrs. R. E. Smith, Mrs. W. W. Holmes and Mrs. R. R. Branton, from our own Conference. Courses offered will be "Adult Administration," "The Junior Child," "Worship in the Young People's Division," "Primary Administration," "The Pre-school Child."

Do you vote for the Advocate to stay in the field and do its work for the Louisiana and Mississippi Conferences? Well, say it quick with the amounts mentioned. Let's keep this station open. What you do at this time in response to the "Save the Advocate Plan" and the subscriptions and renewals you turn in will be the material upon which the Conferences will have to make their decisions.

The board of Christian education of the Aberdeen, Miss., church, are putting in operation, be-

ginning the first of October, a new plan of work for the local Sunday school. The church building at Aberdeen was erected before the modern day Sunday school methods were being stressed, so it is not fully equipped for that work. The facilities provide, however, for "Group Graded" work, but not for "Closely graded" work.

"Because of a conflict in our plans we are having temporarily to postpone plans made for the Degosseries in our schedule made for them." Elizabeth Langford.

Rev. O. A. Clark, pastor at Duck Hill, Miss., is in the Methodist Hospital at Memphis in a serious condition, following an operation. Let all our people remember him and his dear ones at the Throne of Grace.

With registrations exceeding the 400 mark, Millsaps College, senior unit of the Millsaps System of Colleges in Mississippi, opened its forty-first annual session in Jackson, Miss., Monday morning with an address by Dr. D. M. Nelson, president of Mississippi College, Clinton.

Dr. D. M. Key, president of the Millsaps System of Colleges, delivered the address at the formal opening of Grenada College, Thursday morning, the 15th. Drs. M. L. Burton and L. M. Lipscomb were on the opening program. Grenada has an exceptionally fine faculty. No better junior college training is offered in the state.

We were invited to attend the Sunday School Workers' Supper at Trinity Church, Ruston, La., the 20th. We are sorry we couldn't go. We were impressed with the list of items on the program mentioned for consideration and action at this supper. Rev. H. L. Johns, the pastor, and Dr. L. F. Green, general superintendent, seemed to have something in mind besides the supper.

You have heard of the great meeting at Lake Providence, La. As a result fifty-nine were added to our church and twenty-nine to the Baptist church even though it was not a union meeting. Rev. H. B. Hines, the pastor, seems to have struck prosperity of two or three different kinds. The completion of an educational building and the installation of a new pipe organ are among the major achievements of the year.

Dr. John C. Granberry, whose name appeared in this column recently, did not receive the notice he very much deserved. Dr. Granberry, of a very healthy Methodist extraction, was a member of the faculty of the Texas College of Technology, Lubbock, Texas, from the time of its organization until shortly before his departure for Brazil. Dr. Granberry, accompanied by his wife, will be in Brazil for some time. Their address is 155 Rua Paysandu, Rio de Janeiro.

You need not get out your demijohn yet. The saloons have not reopened. Mrs. Hattie Caraway, recently elected Senator in Arkansas to succeed herself, winning over several others, has this to say about the Eighteenth Amendment: "I am glad that the wet plank adopted is not binding upon any except the nominees. It is not binding upon members of the Senate. The Eighteenth Amendment will not be repealed by any vote that I cast." Give her a hand.

Reports indicate that there will be 350 graduate students at L. S. U. this year. This will be an increase of something like 40 per cent over last year. A most interesting feature of the Graduate School is the arrangement whereby extension graduate courses may be taken at recognized colleges in the state. Full residence credit will be given. Dr. Charles W. Pipkin, a man of the very finest qualities in training and character, is the dean of the Graduate School. Better look into that extension work.

The Council of Christian Education of North Mississippi Conference met at Grenada, Miss., September 16, and decided on a policy of district work for the future. The plan is known as the "Council Plan," which provides that in each district the presiding elder may appoint, after consultation with Conference executive secretary, three persons in the district, who will assist him in the work of Christian education; one for each division of the local churches, Adult, Young People, and Children. The four make the district council.

What do you think about a man running on two tickets for the United States Senate? Well, it takes a preacher to do that, it seems. Rev. Bob Shuler, pastor of Trinity Church, Los Angeles, is the man. Apparently because of his militant opposition to certain corrupt interests in his city and state his radio station was silenced. He then announced for the Senate. In the recent election he received from the Republicans 130,000 votes and 60,000 from the Democrats.

Bishop Arthur J. Moore, of the Methodist Epis-

copal Church, South, held a three weeks' preaching mission under the auspices of the Olympiad of Religion of the Protestant Churches of Los Angeles during the period of the Olympic Games. A pavilion seating 6,500 was crowded every night. Noonday meetings at the First Methodist Episcopal Church attracted thousands more. These events closed the six months' program of evangelism of the Los Angeles churches. Bishop Moore is the bishop of the Methodist Episcopal Church, South, resident in California. He was fraternal messenger of his Church at the General Conference, M. E. Church, in Atlantic City, N. J., last spring.—Christian Advocate.

The Aberdeen District Preachers' meeting was held at Houston, Miss., September 8. About one-half of the pastors of the district were present. Rev. R. T. Hollingsworth preached the sermon on the text: "The zeal of thine house hath eaten me up." A very interesting program was given on the subjects: The best methods of conserving revival results; The value of diversified preaching; Methods of securing worshipful attitudes. The next meeting will be on October 6 at Houston, when Rev. J. V. Stewart will preach the sermon. A program on the following topics is provided: "Church Financing Methods," "Best Methods in Taking Charge of New Pastorate," a discussion of the "Best Book I Have Read This Year."

REV. GEO. D. PURCELL PASSES

Rev. Geo. D. Purcell, superannuate preacher of the Louisiana Conference, died September 19. Funeral services were conducted at Noel Memorial Church, Shreveport, La., in the afternoon at 2 o'clock. Rev. T. M. Brownlee, D.D., Revs. J. B. Williams and H. W. Ledbetter conducted the service. Interment at Plain Dealing.

MORRIS-EMMERICH

On the evening of September 6, at Carrollton Avenue Church, New Orleans, Rev. Virgil D. Morris, pastor of Chalmette-Gentilly, New Orleans, was married to Miss Fay Emmerich; Dr. W. L. Doss, Jr., presiding elder of the New Orleans district, assisted by Dr. B. F. Rogers, pastor of Carrollton Avenue, officiating.

Miss Emmerich is the daughter of Mr. and Mrs. E. B. Emmerich, of McComb, Miss., and a sister of Mr. J. O. Emmerich, editor of the McComb Enterprise and member of the Publishing Committee of the New Orleans Christian Advocate; and Rev. B. E. Emmerich, missionary in Chulwon, Korea; and sister-in-law of Revs. Irl and James Sells, of the Mississippi Conference.

Rev. Mr. Morris is a graduate of Hendrix College and Southern Methodist University, having transferred to the Louisiana Conference in 1931. He has filled very effectively the Chalmette-Gentilly charge during the year.

After a trip to Arkansas and the Ozarks the young people returned to New Orleans, where they were given a generous pounding by their friends and a reception by the two congregations of Chalmette-Gentilly.

The Advocate joins the many friends with good wishes.

PROGRAM COMMITTEE OF GENERAL COUNCIL TO MEET

Dr. Wm. F. Quillian, General Secretary of the General Board of Christian Education, announces that the Program Committee of the General Council on Education has fixed December 14-16 as the date for the holding of the Council. Dr. R. Ira Barnett and Dr. Robt. H. Ruff are co-presidents of the Council, and are preparing an excellent program. Bishop Paul B. Kern has agreed to deliver three addresses during the session of the Council.

WORD OF APPRECIATION

I wish to express appreciation of the life and ministry of my friend and brother, Patrick Henry Howse. Our Mississippi Conference could not boast of a more loyal and devoted member. He served faithfully each charge to which he was appointed, and that with zeal and ardor. I never heard him complain about his appointment, or question the importance of the field in which he labored. His gospel messages were true to Methodist theology and, therefore, decidedly evangelistic. No one doubted his sincerity, or thought of challenging his faith in Christ. In the sacred desk he impressed you as a man with a message. His gospel story attracted men to Christ and strengthened the hearts of the saints. There were many seals to his ministry. He prayed often and his life was a guiding light to others. I think

of him as having arrived and entered life more abundant.

"For him the silver ladder was set,
His Master received his latest breath;
He traveled to a fadeless coronet
Up through the gates of death."

H. MELLARD.

"SAVING THE ADVOCATE"

Receipts through Monday, September 26, 1932

LOUISIANA CONFERENCE		
Alexandria District		
Colfax Sunday school, Rev. T. D. Lipscomb...	\$ 2.00	
Total for district		2.00
Baton Rouge District		
Previously reported	19.00	
Plaquemine, Rev. Wm. Schuhle	6.00	
First Church, Rev. R. H. Harper	6.00	
Denham Springs, Mrs. L. W. Rainey	4.00	
Franklinton, Rev. C. E. McLean (additional) ..	2.50	
Total for district		37.50
Lake Charles District		
Previously reported	6.00	
Abbeville W. M. S., Mrs. Nettles	1.00	
Broad Street, Lake Charles, A. M. Mayo	9.00	
Total for district		16.00
Minden District		
Previously reported	6.00	
Plain Dealing, Rev. J. B. Williams	13.00	
Ringgold, Rev. P. B. McCullen	9.00	
Springhill, Rev. E. C. Dufresne	6.00	
Total for district		34.00
Monroe District		
Previously reported	8.00	
Oak Grove W.M.S., Mrs. J. James	1.00	
Columbia, Rev. R. F. Harrell	6.00	
Waterproof Sunday school, Miss B. Horn	2.00	
Total for district		17.00
New Orleans District		
Previously reported	158.00	
McDonoghville, Rev. D. W. Pool	5.00	
Morgan City, Rev. S. J. McLean	12.00	
Ladies Bible Class, Carrollton Avenue	2.00	
Total for district		177.00
Ruston District		
Previously reported	36.04	
Farmerville (Calhoun church) Rev. A. W. Townsend	4.00	
Total for district		40.04
Shreveport District		
Previously reported	13.00	
Belcher and Gilliam, Rev. I. W. Flowers	10.00	
Gilliam Church, Mrs. A. Wright	5.00	
Total for district		28.00
Total Louisiana Conference		\$351.54

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported		\$10.00
Hattiesburg District		
Court St., Hattiesburg, Rev. L. L. Roberts	8.00	
Total for district		8.00
Jackson District		
Capitol Street Sunday school, G. W. Lester ..	2.00	
Vaughan Sunday school, Mrs. M. Brister ..	2.00	
Star Sunday school, E. P. Harper	1.25	
Florence Charge, Mrs. W. C. Ellis	4.00	
Total for district		9.25
Meridian District		
Previously reported	19.00	
Waynesboro, Rev. W. B. Alsworth	6.00	
Cleveland Charge, Rev. G. G. Yeager	1.10	
Sharon Sunday school	2.00	
East End, Meridian, Rev. P. M. Caraway ..	7.00	
Lauderdale W. M. S., Rev. Rolf Hunt	1.00	
Total for district		36.10
Newton District		
Previously reported	8.00	
Forest and Morton, Rev. J. B. Cain	15.00	
Kingston, Laurel, Rev. J. A. Wells	7.00	
Bay Springs, Rev. J. W. Thompson	5.00	
Shiloh Charge, Johns, Rev. M. R. Jones	4.00	
Total for district		39.00
Seashore District		
Previously reported	5.00	
Logtown Sunday school, Miss D. R. Weston ..	2.00	
Total for district		7.00
Vicksburg District		
Previously reported	13.25	
Angulla Sunday school, Rev. H. Mellard	2.20	
Angulla W. M. S., Mrs. W. C. McKinney	1.00	
Total for district		16.45
Total Mississippi Conference		\$125.80

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported	\$10.00	
Aberdeen, Rev. W. R. Lott	5.00	
Total for district		15.00
Columbus District		
Previously reported		13.00
Corinth District		
Previously reported	2.00	
Ripley, Rev. W. W. Woollard	5.00	
First Church, Corinth, Rev. E. S. Lewis	6.00	
Total for district		13.00
Greenwood District		
Inverness, Rev. W. I. Henley	6.00	
Colla Epworth League, A. R. Jones	1.00	
First Church, Greenwood, Rev. A. T. McIlwain ..	7.00	
Total for district		14.00
Grenada District		
Previously reported	14.00	
Grenada, Rev. L. M. Lipscomb	6.00	
Winona, Rev. A. C. McCorkle	5.00	
Total for district		25.00
Sardis District		
Sardis, Rev. S. A. Brown	6.00	
Total for district		6.00
Total North Mississippi Conference		\$86.00

MISCELLANEOUS CONTRIBUTIONS		
Previously reported	\$ 4.10	
Mr. J. M. Robinson, Bayou-la-Chute, La.	100.00	
Mrs. R. J. Pickett, Extension, La.	3.00	
Anonymous, New Orleans, La.	5.00	
Total Miscellaneous		\$112.10
Total all sources		\$675.44

REVIVAL AT ANTIOCH

Brother Raulins—The above mentioned meeting was just about the best meeting I can recall ever being in! A church membership of a little over a hundred, forty men, twenty-nine women, twenty-six young people, and about the same number (26) of children assembled for prayer services just before preaching the last night of the meeting. The men and women in separate places in the grove and the young people and children in the church.

On Sunday afternoon, September 18, we had a crowded house at this appointment and a brief Sunday school lesson, in taking eleven grown people into the church on profession of faith, baptizing three children, reading the rules of the church, emphasizing the church vows, speaking a few minutes on conserving the revival, and an old-fashion testimony meeting, we were just there two and one-half hours! And when we closed there was not one sign of any one being tired! Can the movies beat it for a long service? This revival came nearer touching the whole community and settling all strife, community bickerings, and "old scores" of any I ever knew of. An old resident came the last service and said with streaming eyes that the last community trouble was settled a few moments after the close of this last service! Praise God!

J. A. WELLS.

METHODIST-BAPTIST REVIVAL AT MARION, LA.

The union meeting held recently at Marion was said to be the best revival in the history of Marion. The Baptist and Methodist churches united their forces and the two pastors, Rev. J. G. Harris and Rev. L. H. Staples, did the preaching. The large tent of the Mission Board was used and was filled the first night and the crowds continued to grow until there were large numbers who could not get seats under the tent. The singing was done by local talent.

There were sixty-five additions to the two churches and the entire membership seemed revived.

B. K. WATSON.

Marion, La.

REVIVAL AT HOULKA, MISS.

Dear Editor of Advocate—Kindly grant space to us for reporting our special effort for Revival on the Houlika circuit. The few years of experience in the ministry we have been assisted by a number of our brotherly pastors in the revival meetings. I think we have not been associated with one less than the very best for Christ and our great church. We thank God for these associations.

This year we had the splendid help of three of our noble men of the

North Mississippi Annual Conference, namely: Rev. B. P. Fullilove, Rev. W. N. Dobbs, Rev. Archie P. Stephens, than whom no more loyal followers of the Cross are to be found, capable, brotherly, joyful, generous and courageous.

Giving our people the good news of righteousness that is always productive as it was on these occasions.

Wesley Chapel was greatly revived, a daily vacation Bible school, with an attendance of nearly two score was conducted with fine effect. Our women were set to work in a W. M. S. organization with a dozen members. Brother Fullilove, Miss Ethel Cunningham, and Miss Nell Peden very ably assisted us here.

Houlka was the next point to work. We were refreshed and strengthened in our days of meeting. At the beginning our people, led by our loyal townsman, Carey P. Dodds, delivered in the parsonage the most complete pounding we have enjoyed, beautiful to behold, an abundance to frighten the dread wolf from our door for a season, which, of course, rejoiced the heart of every occupant of the "parish house." Brother Dodds brought to us in his originality the messages of love here.

Concord was then prepared and in waiting. The good Lord here, as at Van Vleet, another church on our charge, overflowed our extravagant wishes, sending down the Holy Spirit making the Word to live in us.

Thirty-four additions to the church on profession of faith. Three score families began worship in the home. Prayer meeting in the church each Sunday evening was begun, with fifty present for the first service.

The Conference evangelist, A. P. Stephens, led our workers and no purer soul of literally untiring labors can be found among us. In prayer meeting with the men he can scarcely be excelled. In special services for women and girls he is in a class to himself. In guiding juniors he is a past master. With Brother Stephens' ability as personal worker, Gospel preacher, and wonderful paintings and illustrations he is a perfect fit any rural or town church among us, safe to follow, or to lead. The entire communities where he has labored have redoubled their efforts for Christian living.

God help us to higher ground each day for Thee.

W. M. HESTER, Pastor.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ENOCH CARRUTH BENNETT, son of J. S. Bennett and Sarah Carruth, was born near Little Springs, Miss., March 28, 1883; married Bessie Knapp, of Union Church, Miss., December 24, 1919. In 1925, he moved to Jefferson county to take care of his wife's aged parents, where he died August 23, 1932, and was buried at Union Church. His funeral was preached by Dr. C. W. Grafton, the life-long pastor of his wife, assisted by the writer, who had known him for several years. Brother Bennett was descended from the Carruths, who are noted for their religious character. At the tender age of seven he united with the Methodist Church at Ebenezer, and remained a true member until death. He was a good neighbor, a true friend, a loyal citizen and affectionate father and husband. Besides his widow, he leaves one daughter, Mattie Rebecca; two brothers, R. E., of Meadville, and Sam, of Memphis, Tenn., and four sisters, Mrs. Pearl Mullen, Miss Effie and Mrs. J. M. Foster, of the home community, and Mrs. W. L. Duren, of

Monroe, La., and many friends and relatives. W. W. MURRAY.

IN MEMORY OF THOMAS J. GREEN

Thomas J. Green was born in 1848 and died September 1, 1932. The son of Jesse and Susan Green, of Griffith, Miss., he was of excellent pioneer stock. He spent the eighty-four years of his life on the farm and in the same beautiful colonial home owned by his father. He practiced in an unusual degree the pleasing grace of hospitality and his house was a real home, throughout the years, for numerous relatives who were temporarily homeless. He had been a member of the Methodist Church for thirty-six years and was a firm believer in spiritual values. He was a liberal contributor to religious causes and was generous patron of all civic improvement movements. He was a friendly soul, a lover of crowds, and especially of young people. He was noted for his good influence among young men, because of his inflexible code of clean living. He was thoroughly honest; as he would not cheat a man out of a penny, he would not lie to save his own life. He did not have to struggle to attain goodness; he was naturally good, with the unstudied simplicity of a kindly, generous, noble spirit.

MRS. WALTER DAVIS.

Cedar Bluff, Miss.

SISTER MARY FLY,

On August 1, I was called to Mooringsport, La., where, at 10 a. m., the following day, assisted by the pastor, Rev. Geo. Fox, and Drs. H. T. Carley, T. M. Brownlee and S. J. Davies, I conducted the funeral service of Sister Emma Fly; as true a saint of the Lord as I have ever known. The church was crowded for the service;

a host of friends from far and near—including a number of distinguished persons of Shreveport, attending.

Emma Garlick was born in Caddo parish, near the Texas line, May 23, 1855, and was 77 years of age at the time of her death. She became an orphan at three months old; but was carefully reared, and was a Christian all her life. She united with the Methodist Church in early childhood, and it never had a truer member. At 23, she was married to John M. Fly. Four children were born to them: Mrs. R. T. Sharp, of Mooringsport; Mrs. W. B. Noel, of Shreveport; Mrs. P. J. Stevens, of Mooringsport, and the son, Fahy Fly; all of whom survive. She is survived by eight grandchildren and three great-grandchildren. I was Sister Fly's pastor for two years. Although, physically handicapped, she was always at church unless hindered by sickness. She loved the pastors, and would mark in her Bible the texts from which they preached, conning them lovingly afterward and recalling the message. She was one of the tenderest and best-loved mothers I ever saw; and only the recording angel has kept account of her kind and generous deeds for neighbors for the poor, the sick and strangers. On March 5, she fell in her home and broke her arm. With the best of surgical skill and loving care, the broken member failed to knit; operation was necessary, and by the time union began almost five months of confinement to her bed brought on hypostatic pneumonia, and the end soon followed. She was ready. On Friday before her death on Monday, she called for the Twenty-Third Psalm to be read. Her death was as peaceful as her life had been beautiful; and she leaves to her noble children a rich heritage of memory and godly influence.

ARTHUR M. SHAW.

Mother of 7—Still Young



THE woman who gives her organs the right stimulant need not worry about growing old. Her system doesn't stagnate; her face doesn't age. She has the health and "pep" that come from a lively liver and strong, active bowels.

When you're sluggish and the system needs help, don't take a lot of "patent medicines." There's a famous doctor's prescription for just such cases, and every druggist keeps this standard preparation. It is made from fresh laxative herbs, active senna, and pure pepsin. Just ask for Dr. Caldwell's syrup pepsin. Take a little every day or so, until every organ in your body feels the big improvement.

The next time you have a bilious headache, or feel all bound-up, take this delicious syrup instead of the

usual cathartic. You'll be rid of all that poisonous waste, and you haven't weakened the bowels. You'll have a better appetite, and feel better in every way. The constant use of cathartics is often the cause of a sallow complexion and lines in the face. And so unnecessary!

Would you like to break yourself of the cathartic habit? At the same time building health and vigor that protects you from frequent sick spells, headaches, and colds? Get a big bottle of Dr. Caldwell's syrup pepsin today. Use often enough to avoid those attacks of constipation. When you feel weak and run-down or a coated tongue or bad breath warns you the bowels need to be stimulated. Give it to children instead of strong laxatives that sap their strength. It isn't expensive.

Capudine
best
for PAIN

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE

After reading "Save the Advocate Plan," in the last issue of the New Orleans Christian Advocate, I hasten words of appreciation for this invaluable paper as our Conference organ, and earnestly urge every auxiliary in the Mississippi Conference to respond at once to this request, thereby expressing our appreciation for the space so generously given us on the Woman's Page. Not to have this would be a great loss to us. But a greater loss would be ours should we be deprived of receiving each week the most val-

uable information that comes through the columns of the Advocate.

Dear women of the Mississippi Conference, we are counting on you for your loyal support.

Sincerely yours,
MRS. T. B. COTTRELL,
Conf. Pres.

A REVIVAL AT HERMANVILLE

On August 28, Brother J. E. J. Ferguson, our home pastor, began a revival and continued until September 4. We are proud to note that we had a good meeting, many reconsecrating themselves to the service of God and did their best to make the meeting a success. For the fact we had a charming little lady to direct the choir, Mrs. Chrystine Upshaw, everyone seemed anxious to be in their seats and ready for the singing. Miss Mary Alice Ferguson was pianist and she too with her charming music led many to the song service. Brother Ferguson conducted the meetings throughout his charge and splendid reports have come in. From the results of his earnest appeals and manifestations of God's love and mercies upon them, some have reorganized their Sunday schools, prayer meetings and are praying in public. We pray the good work will continue and God bless our pastor in his efforts to hold up the Son of God to a lost world.

Respectfully submitted,
A CHURCH MEMBER.

REVIVAL AT QUITMAN, LA.

One of the most successful revivals ever held in the Quitman M. E. Church, South, has just come to a close. This revival was conducted by the pastor, the Rev. E. G. Kaetzell. The music and song services were in charge of Prof. Henry G. Riser, from Ruston, La.

There were tremendous crowds at these services each night, and there were many consecrations and rededications of lives, and everyone in Quitman feels that they have all been helped and uplifted as a whole as a result of this successful meeting. The Rev. Kaetzell is one of our youngest pastors in the Louisiana Conference and the Quitman church can say the best young pastor and revivalist it has had the experience of having.

Prof. Riser, who spends his time on the evangelistic field as a song-leader, was also at his best. He had large crowds of young people every evening at his services, and he did a wonderful work among them. Quitman surely feels honored to have had such a reknowned person as Prof. Henry G. Riser, who is internationally known as a composer as well as a song leader, pianist and organist.

C. E. S., Reporter.

CLIP THIS OUT

By Dr. R. E. Smith

The wets used fine strategy in capturing both political platforms. Most voters let their party do the thinking and they do the voting. It's almost necessary if party life is to be maintained. Where morals are involved, however, the matter becomes serious. How shall we vote this year? Many dries will shut their eyes and vote their party ticket (though not in favor of the wet plank) holding that other issues outweigh the dry-wet one.

Others will hold their noses and vote the party ticket saying "there is no moral issue—as both are wet—and of two evils, take the less." Still others will say "Prohibition is never a

moral but a social and economic problem."

Some will refrain from voting this year—as a conscientious protest. Some will vote the party Prohibition ticket, or the Socialist ticket (N. Thomas). If Borah leads the party Prohibition ticket he will pile up an astonishing vote. Congressional heads would take notice.

Drys may cheer up, despite the dampness. No matter who wins, the amendment stands pat until two-thirds of each branch of Congress say "repeal." Then it is not repealed until three-fourths of all the states also say "repeal." Every voter will, therefore, get two chances: First, when he votes this fall for his congressman; second, when the matter is submitted to each state.

The worst feature, just now, is the demand of the Democrats for immediate modification of the Volstead act to permit beer. Four times this year Congress has voted against beer; but that was before any political party had taken a stand. Will dry Democrats in Congress now feel that they must vote for beer—as a party measure? They had better not if they represent dry districts!—Shreveport Journal.

THE PARAMOUNT ISSUE

"In an hour when the cry for bread and for work fills the land, when lawlessness has created a national crisis, when American civilization rocks, and the whole world is impoverished, the national leadership of the Democratic party has made the return of liquor its paramount issue."—Dr. Daniel A. Poling.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Pine Grove, at Pine Grove, Oct. 2, 11 a. m.
Amite, Oct. 2, 7:30 p. m.
St. Francisville, at St. Francisville, Oct. 9, 11 a. m.
Jackson, at Ethel, Oct. 9, 7:30 p. m.
Washington, at Fisher, Oct. 16, at 11 a. m.
Franklinton, Oct. 16, 7:30 p. m.
Pearl River, at Talisheek, Oct. 23, 11 a. m.
Bogalusa, Oct. 23, 7:30 p. m.
Gonzales, Oct. 30, 11 a. m.
Denham Springs, Oct. 30, 7:30 p. m.
Keener Memorial, Nov. 2, 7:30 p. m.
Springfield, Nov. 6, 11 a. m.
Hammond, Nov. 6, 7:30 p. m.
Baker, at Black Water, Nov. 13, 11 a. m.
Walker, at Walker, Nov. 13, 7:30 p. m.
Istrouma, Nov. 14, 7:30 p. m.
Plaquemine, Nov. 20, 11 a. m.
First Church, Baton Rouge, Nov. 20, 7:30 p. m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round

Houma and French Mission, at Houma, Oct. 2.
Algiers, Oct. 9, a. m.; Sept. 14.
McDonoghville, Oct. 9, p. m.; Oct. 3.
First Church, Oct. 16, a. m.; Sept. 21.
Louisiana Avenue, Oct. 16, p. m.; Nov. 9.
Rayne Memorial, Oct. 23, a. m.; Nov. 1.
St. Mark's, Oct. 23, p. m.
Second Church, Oct. 30, a. m.; Nov. 16.



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Chalmette and Gentilly, at Gentilly, Oct. 30, a. m.; Oct. 27.

St. Martinville, Nov. 6, a. m.

Franklin, Nov. 6, p. m.

Slidell, Nov. 13, a. m.

Covington, at Covington, Nov. 13, p. m.

It is hoped that the stewards will begin early to raise in full the salaries of the preachers and also that the preachers and people will seek diligently to bring up the benevolent claims. W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Meridian Dist.—Fourth Round

Lauderdale, at Lauderdale, Oct. 2, 11 a. m.

Central, Oct. 2, 7:30 p. m.

Scooba, at Scooba, Oct. 9, 11 a. m.

East End, Oct. 9, 7:30 p. m.

Waynesboro Ct., at Hiwanee, Oct. 16, 11 a. m.

Poplar Springs, Oct. 16, 7:30 p. m.

Desoto, at Crandall, Oct. 23, 11 a. m.

Pachuta, at Pachuta, Oct. 23, 3:30 and 7:30 p. m.

Cleveland, at Clark's Chapel, Oct. 30, 11 a. m.

DeKalb, at DeKalb, Oct. 30, 3:30 and 7:30 p. m.

Enterprise, at Enterprise, Nov. 2, 7:30 p. m.

Vimville, Nov. 4, 11 a. m.

Porterville, at Chapel Hill, Nov. 6, 11 a. m.

Seventh Ave., at Wesley, Nov. 6, 7:30 p. m.

Let all pastors, lay leaders, and stewards make diligent effort to bring up to Conference full report on all obligations laid on our church.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round

Bolton and Raymond, at Bolton, Oct. 2, 11 a. m. and 2:30 p. m.

Vaughan, at Ellison, Oct. 5, 11 a. m. and 2 p. m.

Yazoo City, at Yazoo City, Oct. 9, 11 a. m. and 4 p. m.

Yazoo Ct., at Lintonia, Oct. 9, 2 p. m. and 7 p. m.

Terry, at Spring Ridge, Oct. 16, 11 a. m. and 2 p. m.

Jackson, at Millsaps Memorial, Oct. 16, 7:30 p. m., and Nov. 2, 7 p. m.

Florence, at Florence, Oct. 19, 11 a. m. and 2 p. m.

Camden and Sharon, at Forrest Grove, Oct. 23, 11 a. m. and 2 p. m.

Canton, at Canton, Oct. 23, 7:30 p. m., and Oct. 24, 7:30 p. m.

Flora, at Flora, Oct. 26, 7:30 p. m.

Edwards, at Edwards, Oct. 27, 3 p. m.

Harrisville, at Rexford, Oct. 28, 11 a. m. and 2 p. m.

Benton, at Midway, Oct. 30, 11 a. m. and 2 p. m.

Jackson, at Capitol St., Nov. 4, 7:30 p. m.

Fannin, at Fannin, Nov. 6, 11 a. m. and 2 p. m.

Brandon and Pelahatchie, at Pelahatchie, Nov. 6, 4 p. m. and 7 p. m.

Jackson, at Galloway Memorial, Nov. 7, 7:30 p. m.

J. T. LEGGETT, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round

Booneville Circuit, at Blackland, Sept. 30, 11 a. m.; 1 p. m.

Burnsville, at Jacinto, Oct. 1, 11 a. m.; 1 p. m.

Corinth, South Side, at pleasure of officials.

JAMES H. FELTS, P. E.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. P. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

The visit of Rev. A. W. Martin, director of extension work and missionary education of the General Board, was a blessing to our Conference. He took an active part in over ten different meetings while with us. His sound judgment, great faith and practical advice was both an inspiration and a direct help to all who heard him.

Rev. W. L. Atkins, pastor of the Fulton charge, Rev. W. R. Hammontree, and Rev. W. L. Pearson have recently held a most successful revival at Ryan Wells on the Fulton charge. A church has been organized here during the last year with an active Sunday school. Plans are on foot to build a nice adequate church building. Very large congregations attended this meeting. The writer and Dr. Martin attended the services when as many as 500 people were present. This is the only Sunday school in a territory of something like 400 square miles in which there are more than a 1,000 school children.

An institute on the Nettleton charge, at which the writer and Dr. Martin were present, was attended by over 200 people representing five of the six churches of that charge. Rev. R. T. Hollingsworth had done fine work in preparation for the meeting. Under the leadership of Brother Hollingsworth this charge is showing marked progress. Vacation schools have been held in most of the churches, three training classes have been taught on the charge, good revivals were held with over 50 additions to the church.

The new Cokesbury Unified Record System is now ready. It is complete in every sense and can be adapted to any size church. It is very inexpensive and should be used by every church school in our church. Order from The Publishing House, 810 Broadway, Nashville, Tenn., or write them for particulars concerning the system.

Do you expect to observe Childhood and Youth Week the third week in October? If so, write us for helps and suggestions. This can be made one of the most important occasions in the local church for the year. It is a time when the adult life of the church is made to realize its obligation to childhood and youth and what it may do for them.

We are in the midst of a standard training school at Clarksdale this week. It is well attended and fine interest is being shown in the work.

Has your Sunday school sent in its Fourth Sunday Missionary offering? We are counting on every school in the Conference to send in an offering before Conference. If you have not been remitting this offering every month as many schools have been doing, will you not send one offering, just the regular Sunday school offering for one Sunday? We want to get a record from every school in the Conference.

Pray for us and the work.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Last week you read on the front page of the Advocate, the "Save the Advocate Plan." You will note, or have noted, that each Young People's organization is being asked for the small sum of \$1 toward this plan of "saving the Advocate." Young People, let us rally to this very worthy cause, and do our part. Let every Young People's Division respond at once with your dollar, for we cannot let our Conference organ fail now. Do you realize that space has been given our Young People's work in this paper practically every week since January, and most of the time before that? Let us show our appreciation for this courtesy by rallying to its assistance NOW!

Doings Over the Conference

After Assembly, the delegates from Carrolton, wishing to share their wonderful experiences with others of the church, presented a program, "A Day at Mansfield," before the entire Church. A brief resume of their program follows:

Miss Ione Kennedy was introduced by the pastor. She, as leader, gave a talk explaining the purpose of the program. The opening song was, "Living for Jesus," the Assembly theme song. After this the day began:

Morning Watch: The group entered softly singing "Sweet Hour of Prayer," and were seated in a semi-circle on the rostrum. Miss Mildred Rapp, as leader, gave an inspiring talk, scripture lessons were read, after which the group left the circle singing "Friendship With Jesus."

Breakfast, Camp Duties: Catherine Rogers spoke about the breakfast and camp duties. Songs always heard at breakfast were heard from the back room, and even announcements were given.

Round Table Discussion: Delegates came in by twos and threes talking of their classes at Mansfield. After all were seated, a general discussion was held. Mention was made of the pledge made by the Young People's Division of the Carrolton Avenue Church. A district meeting was mentioned.

Dinner, Quiet Hour, Afternoon affairs: The group left the stage for dinner singing "Wonderful." Catherine Rogers told of the way Quiet Hour was conducted and of the games, swimming, excursions to town, etc., which occupied the afternoon hours.

Vesper Service: Dalton Crichtow explained what the vesper service was, stating that this was believed to be the most beautiful part of the day when God and Nature seemd so very near. Young people came in singing "Jesus Never Fails," and Miss Fay Emmerich gave a talk using the song as her theme. After sincere testimonials were given, they sang "I Know He's Mine."

Under the Lights, Prayer Groups: Miss Ruth Fabre talked briefly on the first part of the night program, and then conducted a prayer group. All sang "Thing for Service," after which the prayer circle was formed. A short sentence prayer was offered by each, after which the circle was broken and the group marched off singing "Into My Heart."

Taps: The "Day at Mansfield" was brought to a close by the bugle sounding Taps.

The regular bi-monthly meeting of the W. L. Doss Union was held in Patterson, Sunday, September 11, with an attendance of around 60 from Patterson, Berwick, Franklin, Houma, and Morgan City. Devotional was built around 1 Tim. 4:12-16, and 2 Tim. 2:15. Two talks were given—"Why We Should Read and Study the Bible," by Dorothy Smith, from Morgan City, and "How to Use the Bible as a Guide to Right Living," by Bertha Willis, of Berwick.

Two young men from Houma sang "Take Up Thy Cross." The meeting was then turned over to the president for business.

Usie Matherne presided, with Miss Bertha Willis as secretary. Reports were received from each group present. Franklin Young People's Division was represented for the first time, with twelve present out of a total membership of fifteen. They reported that they frequently had charge of the Sunday services in the absence of the pastor. Other divisions also made excellent reports. A publicity agent had not been elected, so Miss Beryl Alford, of Franklin, was elected to this office.

A loving cup committee was appointed, consisting of the members of the Union council. The question of a central meeting place, also that of changing the time of meeting to quarterly, came up, but were both postponed, after discussion, until the November meeting to be held at Morgan

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J. H. SHUMAKER, General Secy.
808 Broadway, Nashville, Tennessee

City. Your field secretary had the privilege of meeting with this Union, also talking to the young people and their leader at Morgan City, Franklin and Houma. It was suggested that the Union use the program suggested in the Epworth Highroad for Union meetings, building upon this as a foundation.

Two Christian Culture classes were recently held at Istrouma. Each evening a vesper service precedes the classes—the latter being "This Mind," being taught by Rev. D. F. Anders, and "The Adventure of Prayer," by Rev. L. N. Hoffpauir.

Do you mind if you are reminded again that next Sunday is Missionary Sunday, and that you should send in your offering promptly to Wallace White? Thank you.

MARY SEARLES,
Field Secretary.

Easy Pleasant Way To Lose Fat

How would you like to safely and harmlessly lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose your double chin and your too prominent hips and abdomen and at the same time make your skin so clean and clear that it will compel admiration?

Get on the scales to-day and see how much you weigh—then get a bottle of Kruschen Salts that costs next to nothing and which will last you 4 weeks. Take one-half teaspoonful in a glass of hot water in the morning—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar—and when you have finished the contents of this first bottle weigh yourself again.

After that you'll want to walk around and say to your friends,—"One bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

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Are You Helping "Save the Advocate?"

Christian Advocate

NEW ORLEANS

Vol. 79—No. 40 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4045.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 6, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

JOHN SHARP WILLIAMS, statesman, scholar, citizen, man, lays down his body and passes to join such other immortals of Mississippi as Jas. Z. George and L. Q. C. Lamar. He was by, of, and for Mississippi. He took root in her soil and helped make her history, no page of which he blotted or blurred. But he was not provincial. His mind swept the world and all ages. He was at home with the great. Woodrow Wilson was his friend. He was not spoken of as a politician, but as a statesman. Only the clothes of a statesman fitted and became him. No short-cuts to office or glory tempted his feet.

Now his earth days are ended. Still simple in his tastes and requirements, though a royal soul, the simple rites of his church are said while ministers of the Episcopal, Presbyterian and Methodist Churches stand by. A bit later he is laid away while many friends heaped flowers, mute but eloquent tributes to a great life, above his worn-out body. The mourners turn to their tasks, but in their memories John Sharp Williams had already erected to himself a monument that shall be cared for by generations to come.

NEITHER HOOVER NOR ROOSEVELT is going to decide this matter of prohibition and the soberness of the nation. That job is mine and yours. And we had better roll up our sleeves and get on it. Regardless of how the decision may go for the time being the issue will not be closed. Any legislation along this line is but a temporary protection behind which we, the citizens, are to put in the permanent structure of a sober nation. We have mistaken this temporary barrier as the solution of the problem. When we erected it we then went off on a vacation and have stayed so long that there are many rotten places in the wall. And the opponents have been working away at it with dynamite and fire in our absence.

What can we do? Well, there is plenty to do.

The forces for prohibition and temperance should be as quickly and as thoroughly unified as possible. The enemy is united. The prohibition organizations in Louisiana, as well as Mississippi, should draw together at once. The task is too great for any one of them, and the glory of achievement will be sufficient for all.

Public meetings should be held at which facts and figures should be brought to the people. Open forums should be conducted with round table discussions that will bring an answer to any interested man,

woman, boy or girl. "Resolved, That the Eighteenth Amendment Should Be Repealed," is the question for debates that should be conducted throughout our territory. The challenge should be issued by the drys and the public invited to the discussions. There is enough of fact and force in the cause of prohibition to blow the top off and the sides down and the bottom out of anything that the wets can muster in the way of argument. And our people ought to hear them both.

Reading matter should be provided that shall reach every home. Church papers should keep the matter before the people. Parents should discuss it with their children.

Preachers should once more, as in earlier

SAVE THE ADVOCATE

We are happy to report that responses to the "Save the Advocate Plan" are proving very gratifying. With reports continuing to come in as they have the past two weeks the goal seems assured.

This is to remind all the friends of the Advocate, and especially those in places of leadership, that the Publishing Committee is to meet on October 13; at which time definite recommendations must be made to the Conferences! You will need, therefore, to speed up your reports in order that the Committee may make a satisfactory recommendation.

D. B. RAULINS, Editor;
C. M. CHALMERS, Manager.

times, declare unmistakably the moral and economic perfidy and waste of liquor.

Sunday school literature and public school text-books should continue to carry on enlightenment on the effects of alcoholic drinks.

Citizens should sound out candidates for public office and vote in keeping with their discoveries.

And all of us should again take the matter to God in prayer and get our directions from Him. People of the church must keep their feet solidly upon the fact that it is a moral issue. Politics and economics are important but secondary, and are dependent upon the moral outcome.

WATCH IT. "Colony covering 6,000-acre tract" is the announcement. When? Now. Where? Six miles north of Oakdale, La. Who? Hungarian people from Chicago. What for? Unemployed.

Twenty-five families, the first installment for this new community, arrived and officially opened the colony yesterday. The Missouri Pacific Railroad is taking a big hand in the project.

"The colony covers 6,000 acres of rolling ground, that was until a few years back a huge forest."

And there is a preacher in it. Rev. Francis Gross, of Chicago, seems to have the care of spiritual guidance for the people, and one turn of his spiritual inclinations is to help laborers unable to find work in Chicago. The preacher says that while the farmers will not become rich, they will have the necessities of life and the advantages of giving their children an education. (But isn't wealth one of the necessities of life? Who said so?)

Work is to start shortly on a school building and a church. Each farm will be forty acres. One hundred and fifty farms adjoining. Think of it.

Religion, education, energy, co-operation, the necessities of life. Better watch it.

A MOTHER fifty-five years of age asked the police to arrest her two sons, ages 20 and 17, and place them in jail in order to save them from themselves. The poor, broken-hearted mother told how that she feared that the boys had become addicted to narcotics, and that they might, unless protected, become criminals. Said she to the officers at the police station, "They have been taking dope, and I have often heard that narcotics influence people in a criminal way. Can't you have them put in jail until they get over their addiction?"

The mother further told how the boys had gotten beyond her control, and that they had taken valuables from the house from time to time to sell in order that they might have money for the purchase of marihuana, heroin and other narcotics. Hyperdermic needles were found in their possession when arrested.

The father was without work and ill. The boys were without employment. The mother was engaged at odd jobs.

"Protected against themselves." Must we be saved from ourselves? Sin, when it is finished, bringeth forth death. Without any disposition to excuse parents from the responsibility that is justly theirs, we may note that the rearing of a family is no longer wholly the task of parents. There is a community responsibility. Unemployment and the illicit sale of narcotics are ills of our present order of things, and are problems with which the community must deal.

Does anyone suppose that the return of

(Continued on Page 4)

PERSISTENT PRAYER FOR REVIVAL

A Plan of Systematic Prayer for Another Great Spiritual Awakening

By George T. B. Davis

A new plan has just been started for increasing daily persistent prayer for another great spiritual awakening in the United States and Canada. The object of the new movement is to link together hundreds and thousands of God's children to spend at least fifteen minutes daily in definite prayer for revival.

It is suggested that special intercession be made for those in authority in both lands; for our schools and colleges; for pastor and churches; for unsaved relatives and friends; and that there may be full surrender and revival in our own hearts and lives.

The plan of taking time for earnest intercession is by no means new. After the remarkable outpouring of the Holy Spirit upon the Moravians at Herrnhut, Germany, in 1727, they began to spend an hour daily in intercession. Relays were arranged so that some one was praying during each of the twenty-four hours of the day. That was the beginning of a prayer meeting that lasted day and night for one hundred years, and is without a parallel in the history of the Christian Church.

The results were amazing. They were almost unbelievably great. A passion for spreading the gospel to the ends of the earth came upon the people. In twenty-five years one hundred missionaries went out from that community. The Moravian Church became the pioneer missionary body. The daily persistent intercessory prayer was the dynamic of the remarkable work that was wrought in lands far and wide throughout the world.

Recently in Latin America several hundred people have banded themselves together to spend fifteen minutes daily in prayer, and glorious results are being brought to pass. A missionary from San Jose, Costa Rica, says the plan has not only brought outward blessing, but it has "revolutionized the spiritual life of those who have been true to their pledge, and have prayed faithfully day by day. Their faces shine with His peace, and their testimony rings with His joy."

A book just off the press is being given free of cost to those who enroll in the plan of praying through for revival. The book is written by Rev. John Shearer, of Scotland, and is entitled "Old-Time Revivals." It is quite different from other books on revivals. The volume pulsates with the joy and gladness of the great spiritual awakenings of days gone by. It thrills the soul. It helps one to pray with greater faith and fervor for another gracious outpouring of God's Spirit.

If you would like to enlist in this method of praying through for revival, send your name and address to The Million Testaments Campaign for Students, 1505 Race Street, Philadelphia, and a copy of "Old-Time Revivals" will be forwarded to you without charge.

One intercessor who has enlisted in the fellowship of intercession writes: "Am choosing for my prayer period three o'clock in the morning, though I am spending much more than the fifteen minutes."

"The dear Lord gave real intercession, and I felt included in the number of those besieging the throne of grace, for a great revival and outpouring of God's Spirit, in the United States and Canada. Am also taking time for special Bible reading and prayer. God is able to change things, as his people humble themselves and pray. The conviction is becoming strong that He will undertake."

If thousands of God's children will speedily covenant together to take time for prayer, and will humble themselves and cry mightily to God for our lands, for our schools and colleges, our pastors and churches, and unsaved relatives and friends, and for revival in our own hearts and lives—who can tell what mighty things may quickly come to pass! Surely the windows of heaven will be opened and once more we will see showers of blessings falling upon our lands.

It may be that we are on the eve of the greatest spiritual awakening the world has ever seen. Let us pray especially that great conviction of sin may come upon all classes of people, and that speedily we may see multitudes repenting, and forsaking sin, and turning to God.

"I am only too glad to push the 'Save the Advocate Plan.' Miss Mary Searles, field secretary of Young People's Division, Louisiana Conference.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

Raulins, I miss you. Here is a pile of new books, but I have nobody with whom I can discuss them. Look at the list: A biography of that wonderful old Yankee, John Quincy Adams, by Bennett Champ Clark, from the publishers, Little, Brown and Co.; "Gettysburg," by W. C. Sterrick, a detailed account of the great battle that the world believes saved the Union. I don't agree with the world. "The Legacy of Alexander," by Cary, from the Dial Press, a masterly discussion of the aftermath of Alexander's marvelous career, unveiling the sources of modern civilization; "Beveridge and the Progressive Era," by Claude G. Bowers, from the press of Houghton, Mifflin and Co. This is a book of 588 closely printed pages, giving a political history of the last forty years. Senator Beveridge was a prominent actor all through those tumultuous years, but retired to devote himself to the more congenial work of literature, and wrote the life of the great jurist, John Marshall. Then he took up the life of Lincoln. In essaying this task he was like a man who took a wolf by the ears, almost equally afraid to turn loose or to hold on. He repeatedly declared that he wishes he had not started it, for the further he went the worse the story became. He called it a "mess." He found that the Lincoln the North admired was a man of the imagination, and the real Lincoln a totally different person. Now that is not Steel and his prejudice, but Albert J. Beveridge, born in Ohio, reared in Indiana, whose father and brothers were officers in the Union Army, and who was a Republican from his cradle, and one of the ablest statesmen in the nation during his era. He says, "I looked at Charleston

SAVE THE ADVOCATE!

These are times which call for team work. A great many working together can accomplish what, in the past, has been left to the few. The sad situation in so many instances is that pastors and people have been in the habit of doing big things and do not realize that doing small things in these days is just as important as doing big things was yesterday. The "Save the Advocate Plan" can work and will work if all of us who are called upon will do what we CAN do. Let us make it a success!

G. F. WINFIELD, President,
Board of Christian Literature, Miss. An. Conf.

as a mosquito-bitten, filthy spot inhabited by low-browed, lustful and cruel men, and cringing women whose chief out-of-doors sport was to flail saintly negroes to death." He said that when he found out that nearly all the beliefs of his youth were false, the result of Abolitionist propaganda, it was like a blow on his head that made him see stars. Well, here is another book, "My Life in the Orient," by Madam Ponsafidine, from the Bobbs-Merrill Co., an intensely interesting account of Arabs, Mahometans, and the peoples of the East. And still another, "Maria Theresa of Austria," from Thomas Y. Crowell Co.

All of these books are sent me to review. You will observe that none of them are religious books. I seldom get a Cokesbury or Abingdon Press book. Those folks know their business better than I do; but I am sure that a book reviewed in the magazine section of the Memphis Commercial Appeal, Sunday edition, where I hold forth, gets the attention of a great many people who never would hear of it through the religious press. But, you old scamp, I miss you!

Mansfield, La.

CHARLES HOWARD HERRING

By Rev. T. J. O'Neil, D.D.

Again we are reminded of the uncertainty of life, by the passing from the ranks of the militant forces that fight the battles of our Lord on earth, of our brother and co-worker, Rev. Charles Howard Herring, who was born in Franklin county, near Meadville, Miss., in the year of our Lord, 1865, just as the din of battle was passing, and the smoke of the cruel War of the Sixties that drove an indescribable cleavage through the very heart of our beloved country was clearing.

From his parents, John and Matilda Herring, our brother inherited a disposition to abhor evil and promote righteousness. Being reared on the farm, he was early taught by his parents habits of industry which served him well all through

life. Though he was denied the opportunity of superior school advantages, he, early in life acquired studious habits, and read much, especially the periodicals of the Church, and the Bible, much of which he memorized.

In 1893, Brother Herring was married to Miss Florence Coreen Little. To this union five children were born. Three of the children came into the home but to pass as a flickering flame, and on the evergreen shore where God has planted his most beautiful and sweet scented flowers they have waited through the years for the coming of father. Two sons, Clifford and Marion, with their mother tarry on earth to mourn the irreparable loss of father.

Early in life, Brother Herring surrendered his life to God, and joined the Methodist Church. For several years he was a local preacher, which office he magnified. In December, 1906, he was admitted on trial in the Mississippi Annual Conference, at Laurel, Miss., at which time and place he was ordained deacon by Bishop Seth Ward. He was ordained elder at Hazelhurst, Miss., in December, 1912, by Bishop H. C. Morrison.

He served the following appointments: Edinburg, 1907; Hub, 1908-1909; Nebo, 1910; Adams, 1911; Amite, 1912; Woodville Circuit, 1913-1915; Wilkinson, 1916; Homochitto, 1917-1918; Roxie, 1919; Nebo, 1920-1922; Walnut Grove, 1923; Trenton, 1924-1925; Eucutta, 1926-1928; Williamsburg, 1929; Matherville, 1930-1931. At the session of the Mississippi Annual Conference which was held at Columbia, Miss., he was appointed to Mentor Circuit, which appointment he served till his death which occurred in the Methodist Hospital at Hattiesburg, Miss., August 4, 1932.

With lip and life Brother Herring daily praised and exalted the Lord of all life, whom he knew intimately and loved supremely. In his sermons which were well prepared and delivered with enthusiasm, he made much of the atoning blood of Christ, and quickening power of the Holy Ghost. He was a fearless preacher and emphatically spoke his convictions in all places. He championed the cause of temperance and all other movements inaugurated and fostered in the interest of high and noble living. As a pastor, he ranked high. He spent much time visiting his people, praying with them and advising them in things spiritual and persuading them to live the Christian life, and I have no doubt that in the great and final meeting of all the sons of earth, many will rise up to call him blessed, because he showed them the way to glory and to God.

ANTI-SALOON LEAGUE COMMITTEE MEETS

The headquarters committee of the Anti-Saloon League of Louisiana held a meeting yesterday afternoon, September 19, at 1 p. m., in the League office at 1000 Baronne Building, New Orleans. Among those present were, Hon. J. R. Abels, Pontchatoula, chairman; Miss Estie A. Dupree, Baton Rouge, secretary; Rev. J. W. Dickens, treasurer; Rev. Leon W. Sloan, superintendent, and Miss Belle R. Van Horn, the last three all of New Orleans.

A vigorous campaign to maintain prohibition was ordered, and strong resolutions adopted, as follows:

Resolved that, we commend the state and federal enforcement department for their increasingly effective enforcement of the prohibition law, with such limited means and men, and call upon all citizens, not only to observe and obey the law, but to give all possible encouragement and co-operation in its enforcement;

We would emphasize as strongly as possible that there be full compliance on the part of both school officials and teachers with the law of this state requiring the teaching in our schools of the evil effects of alcohol upon the human body, and we request the press of the state to join us in this appeal;

We urge such pastors as are not warning both young and old as to the evils of beverage alcohol to revive such instruction and also urge that a more militant note for prohibition be sounded from the pulpits of the state;

We insist that a more intensive educational campaign, especially to reach our youth, for prohibition shall be carried on throughout the state, and we urge our friends to put in our hands the necessary funds to properly meet this important need.

We urge our constituency throughout the state to thoroughly organize every county and city and to convey the prohibition message, both by voice and printed page, to every home.

We express the hope that, since it was most largely by the co-operation of the churches that prohibition was written into the Constitution, the

churches continue to render to the Anti-Saloon League and the W. C. T. U. and any other helpful organizations all possible moral and financial support.

We hereby commend the Shreveport Journal, of Shreveport, La., for the consistent policy of giving the forces which are supporting the 18th Amendment an opportunity to be heard in its columns and commend this policy to all the other dailies in the state. We rejoice in the discovery of Dean R. E. Smith, of Centenary College, Shreveport, as a fine prohibition columnist. Under his column heading, "Clip This Out," Dean Smith is wielding a mighty sword in behalf of prohibition and is smiting the liquor Philistines "hip and thigh."

We also commend other daily and weekly publications in the state which have given space to the presentation of facts in favor of prohibition.

We hereby oppose the referendum on the repeal of the state Hood Act, and urge all the dry people in Louisiana to fight such repeal to the "last ditch."

At the meeting yesterday many new members were duly elected to membership on the Board of Trustees, which is being greatly enlarged. The meeting was a very enthusiastic one.

RESOLUTIONS OF RESPECT OF REV. A. T. CLANTON

Whereas, it has pleased God to take from our midst our beloved pastor, Bro. A. T. Clanton, whose Christian life and devotion to principle are an inspiration to all who knew him. He was faithful in his attendance at the Sunday school, prayer and preaching services of the church. He had the courage of his convictions and stood uncompromising for what he believed to be honorable in his personal, business, civic and religious life.

Be it resolved, That in the death of Brother Clanton our church has lost a patient, cheerful and consecrated leader, one whose heart was so full of the love of God and of his fellowmen that it continually beamed in smiles on his face or rang out in song from his lips. He was a leader whose religion was love in action, that of loyalty and unselfishness even though often racked with pain from suffering.

That our Sunday school has suffered a very keen loss in the services of not only Brother Clanton, but also Mrs. Clanton (since it becomes necessary that she move away), who has served so faithfully in the capacity of superintendent in the Intermediate department, and the three children. Paul has consecrated his life to the ministry, Robbi Sam and Guy were always willing to do their part whenever and wherever called upon.

That while we miss Brother Clanton from his accustomed place and mourn his absence, we bow in submission to Him who doeth all things well. We extend to his family our deepest sympathy in their bereavement and commend them for the healing of their wounded hearts to the compassionate Saviour who was also his Christ.

That a copy of these resolutions be furnished the local paper, the Christian Advocate, the Church record and a copy be sent the family.

Ruleville M. E. Sunday School Committee.

MRS. C. G. BOYETT,
MRS. H. E. WALTON,
MRS. JANIE, ROBISON,
MRS. MARY WRIGHT.

A MESSAGE FROM THE CONFERENCE LAY LEADERS OF THE MISSISSIPPI CONFERENCE

Dear Brethren—There can be no doubt as to the inestimable value that the New Orleans Christian Advocate has been to Methodists of Louisiana and Mississippi and even beyond the three Conferences represented in its official constituency. As a messenger of local events, plans and progress of the Church, as well as a channel of inspiration, this periodical should not be allowed to close its history of greatly needed service. This may be a time for economy but it is no time for the elimination of spiritual forces and agencies of enlightenment. A well equipped life-saving force is needed most in time of storm and threatening disaster. If the Church has a responsible relation to national, civic, and social life we could scarcely think of our responsibility being greater than at this time. Preachers and laymen need the weekly messages of such a periodical as our New Orleans Christian Advocate and it has a peculiar opportunity in championing such vital matters as temperance, law observance, Sabbath observance, church attendance, evangelism, etc.

A recent appeal and presentation of the "Save the Advocate Plan" may be found in the September 8 issue of the Advocate. The plan is definite, reasonable and practicable, and some discussion already published has emphasized its importance to the patronizing Conferences. The fact that the success of the plan would mean the settlement of certain authorized obligations and the saving of valuable property for the Church, and also make possible the continuance and improvement of our Conference organ, should arouse us to thoughtful consideration and immediate action. Surely the young people, the women, and the laymen of every charge who understand the significance of this enterprise will give hearty endorsement and wish to have part in its success.

The merits of the plan are:

1. Every charge in three Conferences is asked to participate.
2. Four groups in each charge are asked to contribute as follows: The entire congregation two dollars, the Sunday school two dollars, the Missionary Society one dollar and the Young People's organizations one dollar each.
3. The amount requested from each charge is so small that it is reasonable to expect full cooperation, and many could easily increase the amount if necessary.

WHAT ELDERS SAY

KILL THE WOLF OR LET HIM HAVE THE SHEEP

I am in hearty sympathy with the "Save the Advocate Plan," and shall co-operate to the fullest.

So far as the facts are concerned the plan can easily succeed.

I have no serious doubt but that we may put it over between now and Conference. I shall certainly give it one unquestioned chance in my district. I shall go after it in every charge.

Let's go for the CASH on the spot. Then let the Conferences go behind the proposition for keeps or quit the field.

We have been crying wolf for some time. Now the wolf is really here. Let's kill him or let him have the sheep.

JAMES H. FELTS.

P. E. Corinth Dist., N. Miss. Conf.

WHOLE DISTRICT VOTES UNANIMOUSLY ON PLAN

Dear Dr. Ranlins—You can depend on the Jackson district to carry out the plan to save the Advocate. Every quarterly conference so far has voted unanimously for the plan, and one in each charge has agreed to become responsible for its success. If one charge in my district fails, I shall be very much disappointed. I sincerely hope that this plan will save our paper. I shall gladly render any service possible in this campaign.

J. T. LEGGETT.

P. E. Jackson Dist., Miss. Conf.

It is obvious that neither this plan nor any other will meet with success without competent and interested leadership. I would appeal especially to the lay leaders of the Mississippi Conference to co-operate with pastors and assist in every district and charge with loyal support of this very simple "Save the Advocate Plan," which has been worked out by our editor and publisher. Intelligent publicity should be given it among the four groups indicated and the far-reaching results of its success emphasized.

J. M. SULLIVAN.

Miss Conf. Lay Leader.
Jackson, Miss.

CHOUDRANT METHODIST MEN ORGANIZE BIBLE CLASS

The men of the Choudrant Methodist church met Sunday afternoon with their pastor, Rev. R. V. Fulton, and organized a men's Bible class. The following officers were elected: T. C. Pipes, President; H. L. Ford, Vice Pres.; W. C. Kelly, Sec.-Treas.; C. L. Madden, Teacher. The class will be called "The Pathfinders." Mr. Madden is principal of the local high school and we are sure he is a capable teacher and will make the class interesting for all who attend. The class will meet each Sunday morning at 10 o'clock and every man is invited to attend, and especially those who do not attend other Sunday schools.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

It will be remembered that the last session of our Conference made a special assessment to the amount of 1% based on pastors' salaries, to be available for the purpose of helping to defray the expense of entertaining the Conference.

This is to give notice that the proceeds from this assessment will be needed this year. All amounts collected will be sent to R. W. Sharp, Conference Treasurer, indicating the purpose for which it is to be used. Mr. Sharp's P. O. address is Grenada, Miss.

T. H. DORSEY,
For the Committee.

LOUISIANA ANNUAL CONFERENCE SESSION

The next session of the Louisiana Annual Conference will be held at Trinity Methodist Church, Ruston, La., and Ruston offers a sincere welcome to the Conference. The session will open officially, we understand, at 8:30 a. m., on Thursday, November 24.

Committees for the entertainment of the Conference are being organized. We request the presiding elders to send the list of lay delegates and alternate delegates at their earliest convenience to Mrs. V. H. Spinks, Ruston, La., chairman of registration.

We are compelled to offer entertainment, limited to members of the Conference and official guests. While we would like to provide for all who might desire to come, conditions everywhere are such that this is impossible.

Since the Conference session begins a day later than the usual schedule, we will attempt to provide entertainment for those official boards and committees of the Conference that desire to meet a day in advance of the Conference opening. We would like to be informed by board and committee chairmen if such earlier meetings are planned.

We will have the hearty assistance of a number of nearby churches, who join us in our planning. We also wish the members of the Conference to visit the Louisiana Methodist Orphanage while with us in Ruston and see the great work being done there.

Sincerely,
H. L. JOHNS, P. C.

NEWTON DISTRICT PASTORS AND LAYMEN MEET

The pastors and laymen held their first fall meeting at Walnut Grove, September 13, which was a very helpful and enjoyable day.

Reports were made by all pastors on their summer's work, which showed that a good number had been added to the church.

Dr. J. M. Sullivan, Conference lay leader, brought a helpful message on stewardship, and the sermon by L. J. Snellgrove was enjoyed by all.

The afternoon program was as follows: "Methodism, a Connectional Church," W. C. M. Baggett; "Our Representatives, Home and Foreign, and Their Claim on Us," P. L. Blackwell; "The Relation of Revivals to Full Payments on Benevolences," W. M. Sullivan.

We were reminded by W. B. Jones of our responsibility to the Advocate, and urged to work through the new plan.

We will hold our next meeting October 20, at Philadelphia. Let us make it a great meeting.

T. E. NICHOLSON, Sec.

LITERATURE GUIDES

The attention of pastors, superintendents and Sunday school secretaries is called to the new Literature Guides for Sunday schools. One Guide is prepared for the small school of approximately 50 members, a second for the average school of about 150 members, and a third for the large school of 350 members and over. These Guides are furnished free on request. When the directions which they contain are followed carefully, local Sunday schools are adequately supplied with literature. Pastors report that considerable saving is also effected. Write either to the Conference Executive Secretary or to the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

MERIDIAN DISTRICT LAYMEN'S RALLIES

During the first week in September, a series of laymen's rallies was held in the Meridian district of the Mississippi Annual Conference, beginning with a sermon preached by the presiding elder, Rev. T. J. O'Neil, at 11 a.m., Sunday, Sept. 4, at Quitman, Miss. This service was attended by a large number of the citizens of Quitman, and a goodly number from other communities. In the afternoon of the same day, a spiritual retreat was held, which was attended by fifty-two preachers and laymen. This service was, as its name suggests, a real spiritual retreat. Many gave testimony to the saving and keeping power of God, and the sanctifying power of the Holy Spirit.

All day meetings were held at Porterville, Daleville, Salem on Pachuta charge, Hebron on Waynesboro circuit, and Manassa on DeSoto charge. Evening services were held at Lauderdale, Wesley, Hawkins Memorial, and Waynesboro. At each of these meetings, the attendance was larger than last year, with one exception. That was Hebron, held for the extreme southern group of charges in the district. Every pastor was present at one or more of these meetings. Two hundred eighty-two lay officials were reached, and many expressed themselves as being greatly benefited by the meetings.

Dr. J. M. Sullivan, Conference Lay Leader of the Mississippi Conference, attended all the meetings and rendered valuable service. His addresses on "Stewardship, a Principle of Life," were quite instructive, and very inspiring. His study and practice of stewardship, and large experience as a platform speaker have developed him into a master of the great subject of stewardship, and of audiences that are at all interested in things spiritual.

Mr. W. D. Hawkins, district lay leader for Meridian district, who delights in rendering all the service possible to the Church, and who easily classes with the highest among all the lay leaders throughout Southern Methodism, attended all the meetings, proved himself a wise, and efficient leader in preparing and rendering appropriate programs, and inspired the people with his addresses on "Responsibility for Lay Leaders," and "The Work of the Board of Stewards in Financing the Church."

The presiding elder attended all the meetings, and took some part in the discussions. Several of the church and charge lay leaders contributed to the success of the meetings, by suggesting methods, and offering their services for raising the Benevolences, and for circulating the Methodist Layman.

REPORTER.

AN IMPORTANT TELEGRAM—READ

Due to drouth and unexpected expense here, every friend of the Orphanage is urged to make an extra effort next Sunday.

A. W. TURNER,

Visitor at Methodist Orphanage.

Ruston, La.

FROM ONE OF THE LEAST OF THESE

Last year, when Conference time came, after giving a check for the current month's tithe and a post-dated check for the next month's tithe, there was still a deficit of five dollars on our pledge to Conference collections. The only five dollars I had to give was that which was to buy ice to keep my baby's milk cool. Now, anyone with a grain of sense knows it would be sheer fanaticism to think that God expected me to give that money. He didn't. But I went to Him with this prayer: "Dear Lord, you know that my baby is my very heart. I love him so, but I love you more. And as I give this five dollars I consider it's a personal gift of love to you. You know that it is the only means I had for preserving my baby's food, and so I'm just trusting you to make it possible for me to keep his milk cool."

This is what happened: A refrigerator car of oranges came to the wholesale grocery where my husband works. There were lumps of ice weighing from fifty to seventy-five pounds each, which he stored in the cold storage plant (they would have been wasted otherwise) and brought home as we needed them. The natural and usual course of events? No. Many times we have had ice in small pieces to last several days, but never before nor since in this quantity and quality. Reason this as you will; question it from any angle, but this fact remains: My baby's milk was kept cool. There are those who might think God pitied an ignorant attitude, but I know He saw and honored my love. Am I advertising my faith?

Never! All too often God has to say to me, "O, ye of little faith." But I am recommending my Gbd.

FORTY YEARS A SUPERINTENDENT

On the evening of Wednesday, September 28, First Church, Lake Charles, La., celebrated the fortieth anniversary of Mr. A. M. Mayo's superintendency of the Sunday school. The social room of the church, beautifully decorated, was thrown open for the occasion. Rev. Elmer C. Gunn, pastor of the church, was master of ceremonies. After a social hour and reception to Mr. Mayo, a very happy program of vocal and instrumental numbers, interspersed with short talks, was rendered. On behalf of the Sunday school, Miss Julia Reid presented Mr. Mayo with a gavel made from wood of the old Broad Street Church, in which his Sunday school was conducted for many years. Dr. Gunn then presented a lovely watch chain.

Out-of-town guests were Drs. C. D. Atkinson, pastor at Lecompte; Dr. W. W. Holmes, pastor of Rayne Memorial Church, New Orleans, and Rev. D. B. Raulins, editor of the Christian Advocate and pastor of Algiers church, New Orleans. Among guests from local churches were Rev. Mr. Rogers, pastor of the Simpson M. E. Church, and



A. M. MAYO

Rev. H. B. Hines, pastor of the Presbyterian church.

Mr. Mayo has, for many years, conducted a most valuable and necessary business in Lake Charles. Marked characteristics of this work are neatness, thoroughness and orderliness. These same features have marked his life and work in the church. The church has enjoyed a very large place in his time and thought. He is a man for whom it is always nearer from where he is to some other place or appointment by way of the church. He has built his home, his business and his fellowships upon this principle. While no interest in the church is foreign to him the Sunday school has been the pride that took all pain out of sacrifice and all weariness out of work. In his school he has seen a generation pass from infancy into advanced adult life, and under his shepherding care they have received a shaping for good that will mark them always.

During the administration of Mr. Mayo the Sunday school and Christian education generally have undergone large, marked and vital changes. Unlike many who have been content to move or die in the "old rut," A. M. Mayo has labored faithfully to keep abreast of all improvements and has sought carefully to apply all the good. He has seen his school grow from an enrollment of 116 to 721. The recent Promotion Day was like a school commencement.

WILL YOU DO YOUR PART?

Unless every charge cooperates in the "Save the Advocate Campaign" the goal set cannot be reached. The plan is based on a small average contribution from the various organizations of each church in the three Conferences as follows: each charge \$2.00; each Sunday school \$2.00; each W. M. S. Auxiliary \$1.00, and each Young People's Chapter \$1.00. May we count on you to do your part? Thank you.

THE NEW ANALYTICAL BIBLE

The New Analytical Bible, advertisement of which appears on page six of this issue, is one of the most useful and helpful volumes to come off the press. It is an invaluable asset to pastor, Sunday school teacher and student alike. It is all the publishers claim, and I gladly recommend it without hesitation.

C. M. CHALMERS, Mgr.

"SAVING THE ADVOCATE"

Receipts through Monday, October 3, 1932.

LOUISIANA CONFERENCE		
Alexandria District		
Previously reported		\$ 2.00
Baton Rouge District		
Previously reported		\$37.50
Talisheek Sunday school, Mrs. R. H. Wood		2.50
Angie (Washington Charge) J. E. Ford		3.00
Greensburg, Rev. W. D. Milton		5.00
Total for district		48.00
Lake Charles District		
Previously reported		18.00
Abbeville Sunday school, Octavia Rickey		2.00
Total for district		18.00
Minden District		
Previously reported		34.00
Standard, Rev. J. E. Hearn		13.00
Campti, Rev. C. B. Powell, (on account)		2.00
Total for district		49.00
Monroe District		
Previously reported		17.00
Union Church (Mangham Charge) Mrs. C. M. Noble, Sr.		5.00
Wisner, Rev. C. B. White		7.00
Total for district		29.00
New Orleans District		
Previously reported		177.00
First Church, N. O., Rev. F. L. Wells		11.00
Total for district		188.00
Ruston District		
Previously reported		40.04
Downsville, Rev. R. H. Staples		6.00
Dubach, Rev. W. F. Roberts		5.00
Simsboro, Mrs. E. Thomas		4.00
Total for district		55.04
Shreveport District		
Previously reported		28.00
Noel Memorial, Rev. T. M. Brownlee		12.00
Mansfield, Rev. Guy M. Hicks		23.00
Bossier City, Rev. H. W. Ledbetter		4.00
Total for district		67.00
Total, Louisiana Conference		456.04

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported		10.00
Mt. Pleasant Sunday school, D. E. Bordeaux		2.70
Total for district		12.70
Hattiesburg District		
Previously reported		8.00
Lucedale, Rev. J. M. Corley		6.00
Purvis, Rev. Jno. D. Ellis		6.00
Total for district		20.00
Jackson District		
Previously reported		9.25
Fannin, Rev. J. W. Loudenslager		4.00
Total for district		13.25
Meridian District		
Previously reported		36.10
Scooba, Rev. J. H. Moore (on account)		3.00
Marion (Winona Charge) A. M. Fowler		3.00
Pachuta, E. J. Green (bal. quota in full)		3.00
Total for district		45.10
Newton District		
Previously reported		39.00
Rev. W. M. Sullivan, P. E. (donation)		5.00
Total for district		44.00
Seashore District		
Previously reported		7.00
Main Street, Biloxi, Rev. L. J. Power		10.00
Brooklyn, Rev. R. S. Saudier		3.00
Total for district		20.00
Vicksburg District		
Previously reported		16.45
Gloster, Rev. J. H. Morrow		6.00
Nebo W. M. S., Mrs. Flora Dawkins		1.00
Total for district		23.45
Total, Mississippi Conference		178.50

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported		15.00
Columbus District		
Previously reported		13.00
Corinth District		
Previously reported		13.00
Gaines Chapel W. M. S., (Corinth Ct.) Mrs. L. S. Dalton		1.00
Blue Mountain, Rev. H. E. Carter		2.75
Total for district		16.75
Greenville District		
Rosedale, Rev. H. P. Lewis		5.68
Total for district		5.68
Greenwood District		
Previously reported		14.00
Tchula, Rev. Seamon Rhea		6.00
Itta Bena, Rev. R. G. Moore		6.00
Total for district		26.00
Grenada District		
Previously reported		25.00
Winona, Rev. A. C. McCorkle (bal. in full)		1.00
(Through an oversight our records credited Rev. A. C. McCorkle and his good people of Winona with \$5 on the "Save the Advocate Plan" last week when it should have been \$6. We apologize and are listing above the additional \$1. Thank you Bro. McCorkle)		
Total for district		26.00
Sardis District		
Previously reported		6.00
Total, North Mississippi Conference		108.43

MISCELLANEOUS CONTRIBUTIONS		
Previously reported		112.10
Total all sources		\$855.07

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

legalized liquor will in any sense make a contribution to this end? Better the law, though imperfectly enforced; but putting the mark of Cain upon its murderous brow than the traffic bearing the respectable protection of law.

• • •

FIGHTING FOR AN IDEAL is the way one newspaper describes the campaign of Norman Thomas for the presidency of the United States. Inevitable defeat, so far as this election is concerned, does not seem to cool his zeal or retard his effort. When told that a vote for him is thrown away he replies, "What is it to win? It is only those who vote for what they don't want and get it who throw away their votes." And to the criticism that Socialism is not practicable he sets up some rather disturbing facts and figures about our present order of things that draw a big interrogation about just about all of our present social and economic order.

We hold no brief for Socialism. As a matter of fact we don't know so very much about it. It might be remarked in passing though, that there are various shades of Socialism. And it is quite a long jump from Karl Marx to Norman Thomas.

But we do stand for idealism. Jesus staked his life on it. The church has stood for it all along, and is always weak, cowardly and blundering when it surrenders its militancy for the ideal. And there echoes the pertinent suggestion, "Truth crushed to earth shall rise again; the eternal years of God are hers."

OUR WEEKLY PARTY

Seems that we are going to have to move in pretty shortly. It is beginning to get cool, and the winds coming across the fields have the breath of Autumn. And you can see that "Indian Summer" haze along the horizon and creeping through the woods.

"A haze on the far horizon,
The infinite tender sky,
The ripe rich fruit of the cornfields
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod.
Some call it Autumn,
But others call it God."

And before introducing our guests of this week let us tell you about the "Save the Advocate Campaign." Wish you could see the letters coming in. From the Missionary Societies, Young People's organizations, big stations, little stations, strong circuits, struggling circuits, we are receiving words of good cheer accompanied by the quota asked. If we can get a response from all the folks it will be a great victory. Keep on telling them about it.

Mrs. T. D. Lipscomb, wife of our pastor at Colfax, La., is reported as improving in health.

"I keep the Advocate before our people," is the good word of Dr. Rolfe Hunt, Lauderdale, Miss.

"Yours for the Advocate," says Rev. P. B. McCullin, Ringgold, La., with a check for nine dollars.

Dr. R. H. Harper, pastor First Church, Baton Rouge, was a pleasant caller at the office last week. And he brought the quota for his church.

Judge J. G. McGowan, of the Supreme Court of Mississippi, delivered the address at the opening of Whitworth College. The college is getting under way happily.

"My people responded cheerfully in Anguilla Sunday school and also at Delta City church." (That was to the Advocate appeal.) Rev. H. Mellard is the pastor.

The Young People and Missionary Society up at Gilliam, La., sent in the Advocate asking, and from Rev. Ira Flowers, the pastor, came a good check from the charge.

Ripley, Miss. Rev. W. W. Woolard sends a lift for the Advocate and says a good word for it. We are greatly indebted to those, who, like him, are giving a mighty strong push.

Rev. A. C. McCorkle, Winona, Miss., reports light as he looks out toward the meeting of Annual Conference. Then he says that Winona is one of the best charges in the Conference.

"Broadcasts" is the title of the mimeographed monthly bulletin issued by the Young People's Division of the Louisiana Conference. It is full of good things. Miss Mary Searles is editor.

Dr. C. C. Selecman, president of Southern Methodist University, delivered an address to a packed auditorium at the opening of Centenary College. We hope to have a fuller account of the occasion.

As he passed through this office last week Rev. J. B. Grambling, pastor at Mer Rouge, La., said he had had three very successful revivals and that everything was looking promising for a fine close out of 1932.

We all would share in sympathy the sore loss of Bishop Cannon in the death of his son, young Dr. W. B. Cannon, a surgeon of the Veterans' Administration Hospital, Richmond, Va. Dr. Cannon was a World War veteran.

Somebody here from Virginia. Rev. Jno. Marshall, father of Miss Maggie Marshall of St. Mark's New Orleans, and a superannuate preacher of the Virginia Conference, Gloucester Point, Va., is in the city for a few days visiting his daughter.

Twenty-seven Bibles were given to pupils promoted to the Junior Department in the Lake Charles, Sunday school. The Promotion Day was a great occasion, many students being advanced to higher departments and classes.

Thirteen dollars? That is what it was. Rev. J. B. Williams, pastor at Plain Dealing, La., one of these pastors who seems to keep his Advocate campaign on all the year, sent that on the Plan. We like to have such fellows attend our party.

"This money was willingly and cheerfully given by our people, most of whom find themselves considerably straitened financially. Hoping and praying for the success of your plan." Mrs. L. W. Rainey, Denham Springs, La. That is the spirit that wins.

Rev. H. G. Hawkins, presiding elder of the Vicksburg district, accompanied by the district lay leader, is making a whirlwind visit to all points in the district, making special messages and friendly calls. He is growing in favor throughout the district.

Mr. H. H. Hebert, Lake Charles, La., is handling the Advocate renewals and subscriptions for his church. This is doubling the duties of Brother Hebert, as he is leading the Blues in a Men's Bible Class attendance contest. The editor is pulling for his side.

With her contribution from the Missionary Society, Mrs. W. E. Ellis, Florence, Miss., writes: "I hope this will help save the Advocate. We do not feel that we can do without it. I am seventy-three years old and have been reading it nearly all my life."

"As newly-elected president of our Young People's Union, I intend to imitate my predecessor, Mr. Collins Lipscomb, in boosting the Advocate for the young people in our Union. So naturally, I have to have one. (Sent subscription.) No more reading the other fellow's for me." Lydel Sims, Hammond, La.

"Conditions are rather hard with us and money is scarce, but I am glad to say to you that I have presented your plan to the said organizations and

by their unanimous vote and request I am enclosing a check." That is Dr. Henry Felgar Brooks, pastor at Starkville, Miss.

Please pardon us if we make this mainly an Advocate Campaign party. Here is a man who has not visited us in a good while. But with a check in his letter he says, "We want the Advocate to live even though we all must die." Sit down with us, Brother Wm. Schule, Plaquemine, La.

You already know about Rev. A. T. McIlwain, pastor, Greenwood, Miss. "Financial conditions are all but terrible up this way, but our church believes in doing its part." That is the way he writes. How much we do appreciate all the heroic effort being expended for the Advocate.

We have a letter from Mr. E. P. Harper, Kornstole Farm, Star, Miss., enclosing a check from his church of which Rev. M. L. White is pastor. Brother White was one of the Committee that "tried" this editor for being a preacher, found him guilty, and gave him local license; well, sometime ago.

Dr. W. L. Duren, presiding elder, Monroe district, recently preached in the remodeled church building at Oak Grove, La. Rev. Dan Barr preached at the evening hour. The pastor, Rev. R. A. Bozeman, conducted the meeting as a revival with Mr. C. F. Dunn, Atlanta, Ga., as the song leader.

According to the bulletin of the Trinity Methodist Church, Ruston, La., the pastor, Rev. H. L. Johns, greeted his congregation and the students of the college with a sermon on "The Discovery of God." The bulletin was crammed full of interesting information. There is a six-day District Standard Training School scheduled for October 16-21.

John Legette, son of Rev. and Mrs. W. T. Griffin, Hattiesburg, Miss., was killed by a train at Marshall, Texas, September 18. Burial was at Summit, where Rev. M. K. Miller, local pastor, assisted by Rev. B. M. Hunt, McComb, and Rev. L. F. Alford, Bogue Chitto, conducted the funeral. Gather around, Friends. Let Brother Griffin's family feel the lift of your sympathy and prayers.

What's that? "Our work here at Springhill is moving along splendidly. Church attendance is good. Sunday school is on a boom. The prayer meeting is a bright spot in our work. We are averaging between forty and fifty. Our people are very energetic and interested. It is a pleasure to work with them." Rev. E. C. Dufresne, Springhill, La. And he sent the check for the Advocate Campaign.

When a fellow closes his letter, "With all good wishes for the Advocate," and carries above that closing salutation a statement showing that each congregation on his charge, each Sunday school, Missionary Society and Young People's organization has given its quota to the "Save the Advocate Plan," a total of fifteen dollars; why we just have to give him and his charge "A-plus." You don't believe he did it? Well, his address is Rev. J. B. Cain, Forest, Miss.

It is no use. He is too far gone. Who? Rev. Chas. E. McLean, pastor at Franklinton, La., writes in a very subdued whisper: "I caught four trout yesterday, one weighing two and one-half pounds, which will be baked for my dinner. I am glad you cannot get here in time for it, though I'd like to have you dine with me." He furnishes no supporting affidavits regarding either the fish or his desire for the editor to dine with him. So we'll have to wait until Conference for investigation.

When Rev. A. M. Shaw gets killed in a car wreck he never lets anybody know until he is able to be up and out again. On August 1, while on his way to Mooringsport for a funeral, accompanied by his wife and daughter, the car struck a horse. Mrs. Shaw suffered a badly wrenched back, while the daughter was not seriously hurt. Brother Shaw escaped without a scratch. He says that the angels in the form of a trained nurse and other kindred people appeared on the scene in a very short while and helped to retrieve the situation.

What about that East End church in Meridian, Miss.? Listen! Seventy-four members have been received during the year, forty-five of these by vows and baptism. All departments are wide awake. The Sunday school is observing Promotion Day, Rally Day, Loyalty Sunday, and Childhood and Youth Week. They expect to have all finances paid up for the Conference year by the last Sunday in October. And Conference is to meet at this church. And the editor and manager of the Advocate are given a special invitation to attend. Rev. Porter M. Caraway is the pastor. Here's a hand for him and his church.

EAST END CHURCH CRADLE ROLL GOES PAST ITS QUOTA

As its part of the \$600 church indebtedness, the nursery department of East End Methodist Church, of which Mrs. C. M. Martin is superintendent, was asked to contribute \$50 and when the money was received Sunday, the department's share was \$57.02.

Mrs. Martin busied herself in collecting the amount which was not only contributed by children and mothers of the department but also friends who gave \$5 and \$10.

The superintendent and Lu Nell Caraway, daughter of the Rev. P. M. Caraway, pastor, and Mrs. Caraway, carried the nursery's contribution to the altar in a cradle in which Mrs. Martin was rocked when she was a baby. The money was placed in a cotton bag made from cotton seed planted by Mrs. Martin's grandmother, the thread being spun and woven by her mother.—From the Meridian Star.

LAYMEN GET UNDER WAY

The Laymen's Missionary Movement is rapidly completing its plans for the fall and winter and enlisting lay and ministerial leaders all over the United States for the execution of them in a thousand communities.

Under the direction of the executive committee of the movement a committee of one thousand is being formed which contains laymen prominent in the national councils of all the major Protestant denominations. Clergymen and missionary board officers are giving cordial co-operation in this effort.

Men and Missions Sunday will be observed this year on November 13. On the Tuesday evening following, November 15, there will be a series of inter-denominational men's dinners held in every part of the world. In the United States alone such suppers are planned for in at least a thousand towns and cities. Chairmen and committees for these events have already been appointed in nearly 500 town and cities.

LAYMEN'S MISSIONARY MOVEMENT.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

AUNT MARY FAIRLEY

Few people have left behind them such an impression for purity of character and personality as did Aunt Mary Fairley when she closed her eyes for the long sleep of death. From early childhood she identified herself with the Methodist church, and while still a child she joined the church, in which, through a long life, she identified herself in a prominent way. To speak of Aunt Mary was to speak of one who loved everybody. Little children felt that impelling contact of love and understanding and they always approached her with the knowledge that here was one who understood them and sympathized with them. In her home she ever stood for what was right and in her great simplicity, was seen that mark of a true Christian, and because of a very definite knowledge of Jesus Christ she spread over and about her children that precious gift of a peculiar peace

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that has stood them in good stead throughout the years and which now after she is gone makes them stand out as good citizens and good Christians. Through the years she walked and toiled with Uncle Ransom, and whatever clouds, or shadows, or tears came into his life were equally shared by her. She loved with an intense love and Uncle Ransom has indeed been privileged to bask in the sunshine of such a life and I am sure that he looks forward day by day to that time when the business of this life is laid aside and he prepares to meet this pal of his. Aunt Mary knew everybody and everybody knew Aunt Mary, and to know her was to love her. There at the old home that has

stood throughout the years as a beacon to those in trouble or distress, she was ever ready to lend a helping hand and to offer a kind word to the needy and many there are who will miss that smile and the sound of that dear old voice. Aunt Mary lived at Basin, on the Americus charge, and was a member of the Cross Roads Church. We laid her to rest in the Fairley Cemetery, beneath the oak trees where the wild flowers bloom and the birds sing. She is survived by four sons and two daughters. She was born in 1851 and died August 1, 1931. There with Abraham and Isaac and Lazarus and Jesus Christ she awaits Uncle Ransom.

REV. W. B. HOLLINGSWORTH, P. C.

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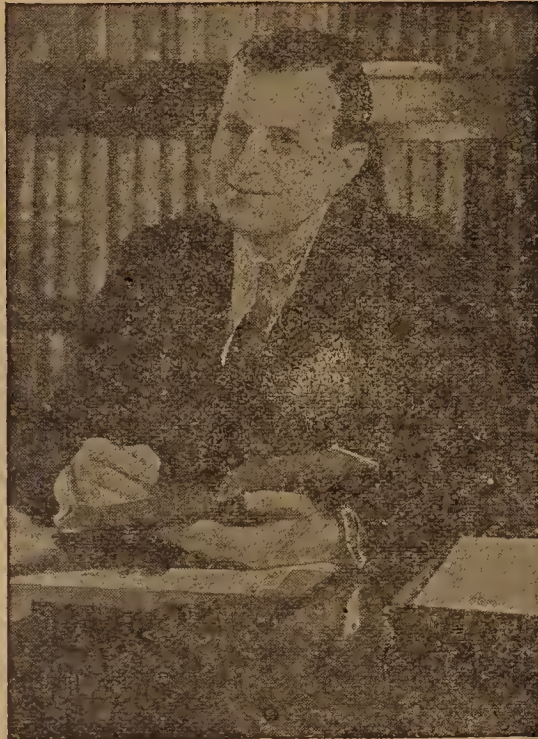
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GENESIS 22:1

CHAPTER 22.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 15 He is blessed again. 20 The generation of Nahor to Rebekah.

AND it came to pass after these things, that God did tempt [prove] A'-brā-hām, and said unto him, A'-brā-hām: and he said, Behold, here I am.

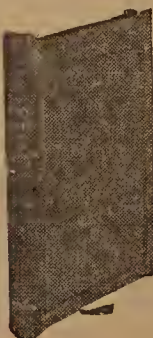
1 Co. 10.13; He. 11.17; Jam. 1.12; 1 Pe. 1.7.

EXODUS 5:18

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale [number] of bricks.

19 And the officers of the children of Īs'-rā-ēl did see that they were in evil case [were set on mischief], after it was said [when they said]; Ye shall not minish [diminish], ought from your bricks of your daily task.

Facsimile of type showing corrected renderings in brackets and references after each verse.



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REV. J. L. DECELL, D.D., Pastor, Galloway Memorial M. E. Church, Jackson, Miss.

CONTENTS CONVENIENTLY ARRANGED

I have examined with care the NEW ANALYTICAL BIBLE and I can approve it most warmly. Its contents are not only admirable in matter, but are most conveniently arranged for ready reference. I do not know a better edition for the study of the Holy Scriptures than the ANALYTICAL BIBLE.

BISHOP WARREN A CANDLER, Chancellor Emory University, Atlanta, Ga.

DELIGHTED WITH ITS FEATURES

The New Analytical Bible just received and I am delighted with it. The things I especially like about it are the brief Outlines, the Outstanding Facts of each Book, also the New Testament quotations of the Old Testament Books, the Maps and Christ in the book studied are the special features of the Book.

REV. JAMES H. LOTSPEICH, Pastor, Methodist Episcopal Church, South, Riner, Va.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

PRAYER AND MEDITATION FOR INDIVIDUALS

A book of prayer and meditation is being prepared for individual use during the Week of Prayer, November 6-12. Single copies may be secured for five cents each, or fifty cents per dozen. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn.

Blessing Envelopes

Blessing Envelopes for the Week of Prayer offering may be secured at Literature Headquarters, 706 Church St., Nashville, Tenn. If you plan to use these envelopes, order and distribute early. It is designed that they should be used by each member of the auxiliary as a receptacle for thank offerings. Each time a special blessing is received deposit a coin with a prayer for Ewha College, Seoul, Korea, and MacDowell School, Houma, La.

CONFERENCE NEWS

Louisiana

Zone No. 2, Minden district, met recently in Heflin, with Mrs. Woodard presiding. The Doyline auxiliary was added to the membership. The morning session was devoted to discussions of the home, prohibition and the movies and the afternoon to our missionaries. The quiet hour was conducted by Mrs. Shelby, of Ringgold. At noon the hostess auxiliary served lunch.

The Minden auxiliary, Minden dis-

trict, is still collecting Octagon coupons, and recently gave another carnival in the city park, which netted nine thousand. The parade was led by the Lion's Club boy band and the usual attractions of a carnival were enjoyed.

Mississippi

Dear Homefolk—It has been a long time since I have written to you, but I am sure that you have been hearing from me through Mother and Daddy even if you haven't had any interesting details of our work.

This fall, which is only three weeks away, I will go back to Laura Haygood again. I shall teach there and shall also study some every day if I am well enough then. I shall need your prayers and your sympathies, for I think this year will determine whether or not I will or will not be allowed to stay on the field, and I so earnestly desire to stay and do the thing that I have prepared myself to do. One of our Missionaries, Sue Stanford, is sailing for home September 12, because of her health. She feels very keenly about having to leave, but the Mission thinks that there was not anything else to do. She has been sick for two years now, and she doesn't seem to get any better.

This has been an unusually hard year on all missionaries and on our work too. Missionaries haven't been able to go to their work in the different stations, and the schools have been interrupted because of the strikes in the schools, and everyone has been so upset about conditions in China, and about the actions of the Japanese, that it has been hard to claim their attention for other things, and yet in some ways, I think that we have made quite a long step forward in our work. In 1927 there was quite an anti-foreign feeling spread among the Chinese, and it has impressed me that neither Chinese or foreigners had gotten over it. I have felt at times that the missionaries were over-precautious for fear of arousing an antagonistic spirit. During this trouble, our sympathies have been with the Chinese, because we felt that they were being treated unjustly, and they have felt that we were with them. I feel that it has brought us closer together, and then, too, there seems to have been a renewed interest in Christianity. We are hoping that the good effects will prove lasting, and the undesirable will vanish.

Our work is also seriously handicapped just now because of lack of funds. Appropriations have been cut, and some of our work has been stopped because of insufficient funds. This is decidedly a handicap, but I also think that some desirable things might come from this. Our work needs to be reorganized, and I think it will be done now and be done in a way that it will cause the least hurt. In many instances, the work that was started years ago should give place to other types of work, for China has changed and what met her needs years ago is no longer meeting them, but it is hard to see a piece of work that you have created and carried on die, and many missionaries feel very keenly that their work ought to go on, and in every case the work is very good, but just not as good or effective as another type of work would be. If we close some of our work because of lack of funds, I think it will come quicker, and with less hurt than it would otherwise, and then when the people at home are able to subscribe more liberally we can concentrate on the more important work.

One particular type of work that

should be changed is our educational work. When the work was first started, China had no conception of what public education meant, and furthermore didn't believe in it, but today they are thoroughly sold to the idea and they have their public school system just as we have, and in many cases the government schools are superior to ours because we lack sufficient funds. There is quite a feeling that we should concentrate on a few schools and make them good so that they might be model schools and help them put that kind of a school into their system, but closing little schools is quite a hard problem, and after all there is so much to be said for them as well as against them.

We hear that the depression in America still continues. I hope that you will have better times soon, and I also hope that this depression will teach American people some lessons that they need very much.

Did I write you some weeks ago and tell you about the girls of Laura Haygood that joined the church? There were eleven from the normal school department that joined, and there were three from the primary department. I don't know when I have felt more encouraged than I did when I saw them going up to the altar to be baptized. Some of them were girls that I had taught and three of them were girls that I had talked to particularly about religion, and one of them had been very close to me and had talked very intimately about Christianity and had asked my advice. She was the first of her family to become a Christian. Her parents did not believe in Christianity, but they liked the Christian school so they sent their daughter there. She had been a believer for some time, but had hesitated because of what her parents might do. I thought of you and wished that you might see them as they went down the isle, so beautiful and pure looking in their lovely white dresses. You wouldn't have asked yourself the second time if missions were worthwhile. I felt that I had had a tiny part in their coming, and you had a part in my coming to China, and I wished you could have seen them. It would have done your soul good. I am so eager to get back to work at Laura Haygood and to live in daily contact with those girls there.

At present I am on Kuling Mountain. I shall be here for three weeks longer and then I shall go down to begin my work. Kuling is very beautiful and in comparison it is very cool, but it hasn't been very cool this summer, but the heat on the plains has been terrific this year. It is the hottest summer that China has had for years, I think they say for twenty-seven years. I hear that it is also very hot in America. The temperature is not any higher here than it is at home; in fact, it is about the same as it is in Mississippi, but the humidity here is so different. That is why it is so bad for one.

Many of the teachers of Soochow University will have no vacation this year. They are having to make up work that they lost during the winter because of the war and student strikes. Mr. Ferguson has just come to the mountain. He finished up his work and was able to leave a little earlier than the others. He looks as if he

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might have been through the heat. He tells me that he has just written a letter to every preacher in Mississippi. Perhaps you have heard our preacher mention it. I was in school with his wife and I have been rooming with her for the past three weeks.

I hope this year will be a much more profitable year for me, and I hope that I shall be able to write you more often and that I shall have more interesting things to write about.

May each of you have God's choicest blessing, and don't forget to pray for our work and for me.

Lovingly,
ROBBIE LEE LEGGETT.
Lot 50 D, Kuling, Ki., Aug. 17, 1932.

Zone 2, Newton district, met recently with the Deemer auxiliary, Union, Suquena, Sandtown, Philadelphia and Deemer being represented. Mrs. J. F. McCauley presided. The features of the meeting were: "Our Duties As a Missionary Society," brought by the district secretary, Mrs. J. W. Abney, and the playlet, "Knights of Relief," presented by the Junior auxiliary of Philadelphia. At noon lunch was served.

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"Other countries legalize liquor and yet along all right." They don't. As Judge satirically said, "Let's legalize beer and be happy and prosperous like Germany."

"Enforcement is not carried into all circles of society." The enforcement of no law is. The class that is best served by enforcement is benefited, not oppressed. Perhaps some rich men's sons during the next generation will be shining the shoes of poor men's sons because of unequal enforcement.

"Government has no right to tell the people what they shall not drink." Perhaps not, but it has a right to tell the people what they shall not sell to others to drink. I have a right

to eat diseased meat but no right to sell it.

"Prohibition has put many people out of employment." Yes, but it gave employment to two men or every one it deprived of a job. Drink put a great many men out of employment. We have to look at these things in the round.

"Young people are drinking more than ever before." The great majority of college presidents, college deans, editors of student publications, and the majority of all those who are most closely associated with considerable groups of young people express contrary opinions.

"The law is not properly enforced." It certainly is not. Let's enforce it.

"Prohibition has increased the crime wave." Certain spectacular aspects of crime, such as banditry, have increased. Most crime has not. The chief reason for such increase as has occurred has been the failure to provide proper Americanization training for the sons of immigrants.

"Prohibition has caused corruption." Unfortunately our great cities have always been corrupt and if it be thought that there is more corruption under prohibition than under saloons, which were the paymasters of politics, a reading of the life of "Boss" Tweed will correct the misunderstanding.

"Public sentiment seems to be against prohibition." In certain sections where it has been aroused against prohibition by skillful propaganda and an unfriendly press. We believe the country as a whole to be overwhelmingly dry and this is evidenced by the biennial return to Congress of a large dry majority.

"Even officers use liquor." Some of them do much worse things. It is hard to get good police officers, but we have many of them and we should have more.

"The bootleggers are in favor of prohibition." Then why did Al Capone's representative in the Illinois Legislature vote against it?

"There are more speakeasies than there were saloons." Under license we had not only saloons but speakeasies also—eleven to twelve thousand of them in New York City alone.

"The government has lost the revenue from the liquor traffic." Perhaps so, but that revenue is in the pockets of the people.

"Prohibition has taken liquor into the home." If so, the head of the house is responsible.

"Prohibition is not working." It is not working perfectly of course, nor anywhere near perfectly. We have a bad situation, but no one has yet proposed any policy that promises better things.

"The country cannot enforce the law." Then we had better quit trying to be a country. If the United States is not bigger than the liquor traffic, it is about time for it to go out of business.—Deets Pickett, in The Adult Bible Class Monthly.

TRY PRAYER

Whereas national prohibition has been betrayed by both major political parties, and the public mind has been poisoned by the secular press; and

Whereas temperance leaders are at variance over united plans for action, thereby discouraging vigorous effort by Christian people; therefore,

Be it resolved, that we reaffirm our steadfast faith in the Eighteenth Amendment and the Volstead Act as the all-sufficient and final remedy for the evils of alcoholic beverages, and that we solemnly adjure all civil authority, from the Chief Magistrate of the Nation to the committing magistrate in every community, to fearlessly and faithfully enforce the law; and

Be it further resolved that we earnestly plead with all believers in sobriety throughout the whole world, and

I Know that it's Good

"Lydia E. Pinkham's Vegetable Compound did wonders for me after an operation six years ago. I am taking it again now because I am rundown and I know that it is good for many ailments of women."—MRS. JEANETTE PERRY, 1714 West 2nd St., Sioux City, Iowa.



This medicine is backed by over fifty years of success. Thousands of women depend upon it to give them more strength. Sold by all druggists. Liquid or tablet form. Get a bottle today.

Lydia E. Pinkham's Vegetable Compound

especially in these United States and Canada, to set aside the week beginning October 17, 1932, as a period for penitential prayer for the triumph of prohibition, in the November election, and for the overthrow of its enemies.

The time has passed for a War of Words; the time has come to PRAY—to TALK with GOD. Man plus man is two; man plus devil is legion; man plus God is ALMIGHTY. This battle has been and still is God's fight; with Him, we win; without Him, we lose.

Therefore, with confidence, we humbly submit this Cause to the Sovereign God, our Heavenly Father, and implore his mighty power to deliver us from the threatened scourge of legalized liquors.

PHILADELPHIA PRESBYTERIAN MINISTERIAL ASSOCIATION.



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.

10¢ and 35¢ at dealers.

Is Your Rest Disturbed?

Deal Promptly with Bladder Irregularities

Heed promptly bladder irregularities; burning, scanty and too frequent passage and getting up at night. They may warn of some disordered kidney or bladder condition. Try Doan's Pills. No other advertised diuretic is so widely used. None so well recommended. Get Doan's today.



666

LIQUID - TABLETS - SALVE

Checks Malaria In 3 days, Colds 1st day

Headaches or Neuralgia In 30 minutes

663 SALVE for HEAD COLDS

Most Speedy Remedies Known

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drugstore in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

Fifty and Fit



A MAN is as old—or as young—as his organs.

At fifty, you can be in your prime.

Why go along with "fairly good health" when you might be enjoying vigor you haven't felt for years?

There's a simple little thing anyone can do to keep the vital organs stimulated, and feel fit all the time. People don't realize how sluggish they've grown until they've tried it. The stimulant that will stir your system to new life is Dr. Caldwell's syrup pepsin. It will make a most amazing difference in many ways.

This famous doctor's prescription is a delicious syrup made with fresh herbs, active senna, and pure pepsin. It starts its good work with the

first spoonful. That's all you need to drive away the dullness and headache of a bilious spell, and rid the system of that slow poison that saps your strength. It's better than a tonic for tired bowels, and unlike habit-forming laxatives you can take it freely or give it to any child. And it isn't expensive.

Get some syrup pepsin today, and take a little tonight. Don't wait until you're sick to give your system this wonderful help. You can avoid those spells of biliousness or constipation. A spoonful every now and then is better than constant worry about the condition of your bowels, or fear of auto-intoxication as you grow older. Dr. Caldwell's syrup pepsin protects the system. All druggists keep this preparation.

Are You Helping "Save the Advocate?"

Christian Advocate

NEW ORLEANS

Vol. 79—No. 41. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4046.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 13, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

CONFERENCE IS COMING. Why should not every Conference, without discounting its connectionalism, attempt to be and do something quite distinct in its territory? Let each one have a peculiar individuality of its very own, somewhat after the fashion of the colleges. This is already partially true, but let it be expanded. Let each pastor and layman develop a strong Conference pride and loyalty and enter into a friendly rivalry with other members of the sisterhood of the Southern Methodist Conferences.

* * *

HOW ARE WE GOING TO MEET CONFERENCE issues this year? Have we thought enough about them to meet them with intelligence and vigor and self-sacrifice?

One big problem now upon us is the number of preachers. Methodists have long boasted, "Every charge a preacher, and every preacher a charge." But it begins to look as though we shall either have to deport some of the preachers or develop some more charges. Something should be done at both the preacher and the charge ends of the problem. The church is responsible for the former, the preacher himself the latter.

Superannuation is not the solution. We are going to have to place a more dependable guard at both the entrance and the exit of our active ministry. Very definite standards for admission must be raised and recognized, and more specific standards of efficiency must be observed. The "Two-Thirds Rule" should be invoked in only the very rarest instances. Standards of religious experience and character cannot be made too exacting. They are primary. Our educational standards should be advanced to the college degree level with an increasingly strong emphasis upon seminary training. And our standards of efficiency should be more clearly defined and more strenuously enforced.

Near the great automobile plants there is what is known as a trying field. Here the car is tried out over ever conceivable kind of road and subjected to every imaginable strain in order that manufacturers may know what to eliminate, what to correct and improve. Our "trial" period should have something of this meaning for our ministry. Paragraph 170: "Observe!—This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable preaching ability. One on trial may be discontinued for want of efficiency in either of these respects, without doing him

wrong; otherwise it would be no trial at all."

But the church has nothing to lose by more exacting requirements. We are not in the ministry that we may eat a piece of bread. With the influx of stronger and better equipped men we should expect great improvements in the charges and the establishment of new churches and charges. Bigger men ought to mean better churches.

* * *

WHAT DO YOU SAY TO YOURSELF? You don't talk to yourself? Well, you are a little unusual. Seems to me that the capacity and practice of talking to oneself sets man apart from the brutes and also from those of us who have lost our mental balance.

A DOLLAR A PUSH

Those of you who have driven a horse very much recall the tendency to lean forward and push on the lines to help him pull you up a hill. Well, a lady out in Oklahoma got interested in the "Save the Advocate Campaign," and wrote, "Why don't you let individuals in on that proposition?" We are following that suggestion. There must be numbers among our subscribers and friends who would like to send a dollar or more. This is to say that we dare you to send it. We shall be waiting for it.

"Save the Advocate."

EDITOR.

Yes, we talk to ourselves. Just the other day I heard you say, "I said to myself." I stand in a corner of the street and watch people go by. Sometimes I hear them talking to themselves. Sometimes I see their lips moving and I know they are having a little word with themselves.

But what do you say to yourself? What kind of a companion to yourself are you? Is it worth listening to? This story was told of a man who was in the habit of talking to himself when asked why he did it. Said he, "There are two reasons. I always like to talk to an intelligent man, and I always like to hear an intelligent man talk." Now that does make it interesting, sure enough.

This dualism of the self that makes it possible to sit down with ourselves and talk things over is a remarkable provision of our Maker. We note the higher and the lower self. Which one is going to do the talking and give the directions? Life's battle, so far as the individual is concerned, is fought out right along there. Paul knew all about it. He saw that the lower self

was about to get him down. So he called Christ to his aid and won the battle for the higher self.

Think on it. What are you saying to yourself?

* * *

A PLEA FOR THE COMPARATIVE degree. We live too much in the superlative degree. We exaggerate almost everything. We have overworked hyperbole. Every city and town and village tries to have the "biggest" something and the passer-by must take note of it. Every place has the best something. "Suit-Case Simpson" has the biggest feet in the country and is therefore equipped to stamp out grass fires for so much per. We don't see why he doesn't go in for forest fires as well. "Aunt Eppie Hogg" is the fattest woman in three counties.

The disadvantage of the superlative degree is that it starts you at the top and there is no room for progress. It just gets you clear off the earth and you can't get your feet on the ground so as to push.

The comparative degree offers us a chance to look around and map out a course of action. It suggests some standards by which we may measure ourselves and our work. And it indicates that we have not fully arrived, but are still on the way. "Let knowledge grow from more to more, but more of reverence in us dwell."

* * *

POUND THE ORPHANAGE. Preachers' wives are responsible for a great many of the best things that come our way. And their husbands often get credit for what they do.

The active brain and heart of Mrs. J. D. Fomby, wife of our pastor at Logansport, La., suggests that, inasmuch as the Conference is invited to visit the Orphanage while in Ruston, that all those going in cars gather up and take along some canned fruit and other things for our children.

Now, this editor has fallen for the proposition. Let us do it. Take along any amount that you can.

And we are reminded that Conference opens on Thanksgiving Day. Let us all get in on the plan.

* * *

BIG MEN SHUN PUBLIC SERVICE, says a comment from Washington. And that is tragic. It still costs too much in this country to be of service. And this fact is an ominous commentary on the life of our great nation.

(Continued on Page 5.)

A NEGRO SLAVE BOY RISES TO EMINENCE

By Rev. W. A. Swift, Editor Methodist Herald

On March 3, 1834, there was born near Jackson, Tenn., a Negro slave boy who has become one of the outstanding characters of the Negro race.

Born in slavery and deprived of educational advantages, he has pushed his way up from gross ignorance to a plane of intelligence superior to many who had more favorable opportunities. He has won also the love and the esteem of the best people of both races.

This Negro boy who pushed his way up through abject slavery and poverty, to the highest peak of esteem and confidence, is today none other than Bishop Isaac Lane, D.D., founder of Lane College at Jackson, Tenn., now ninety-eight years of age, having been a bishop in the Colored Methodist Episcopal Church for fifty-nine years. On a recent birthday of his I had the privilege of hearing him discuss for two hours his life experiences. I was either laughing or wiping away tears as he told them.

From his birth, on account of slavery, he was almost fatherless and motherless. In his youthful days it was against the law in that section for Negroes to be educated and they were not even allowed to have a book of any kind. It was dangerous for one of his race to be caught with a book or pencil. Isaac Lane never had a chance to go to school a day in his life. The way he learned the alphabet was by peeping over the shoulders of the white folks while they read when they were not aware of his presence. He says that the only thing he has ever stolen in his life was the alphabet. He would hide a leaf of an old spelling book in the top of his hat, and out in the field while plowing as the mule turned the corner, he would take off his hat, pick out a letter or word, and memorize it by the time he got to the other end of the row. He had to hide while he read anything, usually what he could find on scraps of paper. One day his "mistress" caught him reading a book and she reported it to his "master," but he answered her saying, "Let Isaac alone." Isaac had evidently made a good impression upon his "master." The day came later on when this same "master" would call him in to lead family prayers. When Isaac was a boy and his day's work was over he would light a pine knot and study by it until it burned out or he fell asleep from exhaustion.

When he was elected bishop, a young Negro man who was very well educated taught him a great deal. On through the years his mind ravenously ransacked books and papers until he became so well versed that the greatest minds were held spell-bound under his messages.

He was a seeker of religion from early childhood and was converted out in the field between two corn-rows at which time he was called to preach. His prayer was, "O Lord, if you can save a poor, ignorant slave boy, please save me." When he was converted he joined the Methodist Episcopal Church, South, for at that time this church received colored people into its membership. Two years later he applied for license to preach, and as the law forbade the licensing of Negroes to preach then, he was given exhorters license. When he was examined at the First Methodist Episcopal Church, South, in Jackson, Tenn., he was asked several questions. The first one was, "Did Christ die to save all men?" He answered "yes." He was asked to give a scriptural answer. He quoted: Heb. 2-9. "That He by the Grace of God should taste Death for every man." He had wonderful natural ability and when called upon to pray, exhort and sing, great numbers were converted and his fame spread far and wide among both white and colored people. He held prayer meetings in the homes of the colored people on the plantation and many were converted, among whom were his mother and his wife. It was while they were singing the Negro melody, "Didn't My God Deliver Daniel; Then Why Not Deliver Poor Me," that his mother came into the experience of salvation.

Early he adopted having family prayer three times a day. He says, "When I had no closet in which to enter, I made one of my hands, for I wanted to be a good man. I desired not only to live right before the people of my community, but before my wife and children as well as before my God." Before he was made bishop at Augusta, Ga., he asked his friends to do all they could to keep him from being elected, because he did not want to leave home and break up his family prayer, which he had started. On the second ballot he received all the votes except his own, but he did not want the office. After he was elected

he went off some distance from the church and fell upon his face by a bridge and wept.

When the War between the States broke out the colored people of the South were not allowed to hold any gatherings except preaching and prayer meeting services. Ofttimes these were offensive to slave owners because the Negroes were praying at that time to be set free, while the slave owners were praying that they might retain their slaves.

Because Isaac Lane prayed that his race might be delivered from bondage he was whipped until the blood ran down from the wounds. The man who owned Isaac's wife offered \$1,600 for him and his purpose was to make a Negro slave driver, which was often an inhuman affair. He says, "Pen will never be able to record, tongue will never describe the trials, the sufferings, and the heartaches of those days." When he went to preaching he was greatly persecuted. Church houses where he preached were burned down. There were white people of all denominations, however, who encouraged him to keep on preaching to his people. A Presbyterian brother said, "Brother Lane, keep on preaching the gospel and we will keep on building church houses until the trumpet blows. Let them burn down, we will build and you shall preach." The first sermon he preached after being made a bishop a white man got up in the audience and said, "Bishop Lane can't preach here, he can't preach here, he must preach at our church, the white church. We

WHAT ELDERS SAY

Would Be "Lost" and "At Sea" Without Advocate

All the pastors to whom I have mentioned the "Save the Advocate Plan" speak encouragingly about it. I believe that the Vicksburg district, through the various organizations, will respond properly to the call. I have always loved the Advocate and would feel strange without it, "lost" and "at sea."

H. G. HAWKINS,
P. E., Vicksburg District.

It Would Be Tragic

I have stressed the need of our early and generous response to the "Save the Advocate 'npaign" in our group meetings held recently and in the quarterly conferences I am urging the people to respond. It would be tragic should the Advocate be strangled to death by lack of funds on which to live. I do not see how we could get along without a Conference organ.

T. J. O'NEIL,
P. E., Meridian District.

will give one side of the church to Negroes and the other side to white people." Bishop Lane was greatly excited when the man arose and began to speak, for he feared his life was in danger. As long as he preached in that section he preached at the white church to both white and colored people.

Notwithstanding all that he had to endure in those days, he has been one of the most polite, courteous, and humble men of any race that the writer has ever known. He has lived around Jackson, Tenn., where he was born, practically all his life and the white people of that city are proposing to build a monument to his memory. It has been my privilege to know thousands of preachers of my own race and hear many of them preach, such as Joseph Parker, John Potts, G. Campbell Morgan, Gypsy Smith, Sam Jones, Billy Sunday, Charles Goodell, bishops of various churches and others, but I have never been thrown in company with, or sat under the preaching of any one who has made a more profound impression upon me or inspired me more than Bishop Isaac Lane.

He has displayed so much of the spirit of meekness that he has been given the title of "A lamb among his colleagues." Before, during, and after the war he continually preached to his race to be kind, gentle, law-abiding, and upright citizens and make friends with the white people. He has been so industrious, honest, polite and courteous that white men occupying the highest positions in life have felt honored to have him sit on the platform with them in their deliberations. The most prominent white preachers of the nation have sat at his feet and listened to his eloquent and powerful messages until their faces were bathed in tears.

Founder of Lane College

It is conceded that Bishop Lane has been one of the most prominent leaders of his race in the

matter of education. He founded Lane College and its history reads like the history of Columbus seeking a new world and the Pilgrims founding the Colonies. Starting with no education as a slave boy and no one to help him, he surmounted difficulties in his work equal to that of Lincoln in his pursuit of knowledge.

When he was elected a bishop he was assigned to the territory of Texas, Oklahoma, and Louisiana and often rode sixty and seventy miles on trips, sleeping out some nights with nothing but his saddle for a pillow. He often received less than \$200 a year as a salary. His wife and children raised cotton and he cut and hauled wood to enable them to pay living expenses.

On March 15, 1880, he purchased four acres of ground at Jackson, Tenn., for \$240, the nucleus of Lane College, an institution that has been a powerful factor in the uplift of the Negro race throughout the Southland as well as other sections of the United States. After many hard struggles in raising money, often by small amounts of only a few dollars at a time, several buildings were erected. Then came a fire in 1904 and all went up in the flames. Only \$4,000 of the insurance was collected. Again Bishop Lane with faith undaunted undertook what seemed to others to be a hopeless task. Through privation, suffering, and very little encouragement he succeeded in rebuilding on a much larger scale, and now overlooking the city of Jackson, stand seven modern buildings on sixteen acres of ground valued at one-half million dollars.

The General Education Board of New York, and the Board of Education of the Methodist Episcopal Church, South, have given generously while many others have given smaller sums. The debt now is only \$21,000. Civilization and the Negro race of America would be greatly enhanced if this college could be the recipient of a few hundred thousand dollars at this time.

In this institution Negro students get board and rooming quarters for only \$14 a month. The purpose of this college is to make Christians and good law-abiding citizens. No student sent out from it has ever had any trouble in the courts of Jackson and elsewhere. No institution in America has done more to bring about harmony and goodwill between the two races. All the meetings of the Federal Council of Churches of Christ in America, Race Relation Conferences, and other conferences have not done as much in this direction as Lane College, whose founder is a walking epistle of peace.

I seriously doubt if any one among the Negro race has lived a more saintly and unblemished life and has been a greater blessing in general to his race than Bishop Isaac Lane. His life has been so wholesome and his attitude toward the white people so commendable that it has done much in cementing the bonds of affection between the two races.

Bishop Lane has been married twice. To the first union were born eleven children, five of whom still live. One daughter married a contractor and builder in Memphis, Tenn., one son is a mail carrier in Jackson, Tenn., one daughter married Bishop N. C. Cleaves, D.D., who recently passed away, another daughter married and lives in Jackson, Tenn., while J. F. Lane, A.M., Ph.D., a son, has been president of Lane College, the college his father founded, since 1907. Of the many able and successful educators of his race, there is not a single one that is more deserving of commendation than this eminent teacher.

President Lane is an alumnus of Walden University. After taking post-graduate work at Chicago and Harvard Universities, he was honored by his Alma Mater with the A.M. and Ph.D. degrees. He was principal of a school in Mississippi and elsewhere before being made teacher in Lane College in 1898, first as principal of the grammar department, then professor of mathematics, then dean of the Teachers' Training Department. Having performed his duties everywhere with such rare ability and fidelity, he was elected to the presidency of Lane College in 1907. Though profound in intellectual attainment, he is unassuming and without the presumption and arrogance that so often characterize many men who are similarly honored and exalted.

His quiet dignity, his deep earnestness and his great interest in the welfare of his race all combine to make him an ideal president of this useful and honored institution. As its head, he is striving to inculcate into the minds and hearts of colored people, the desire to be worthy of the confidence and respect of all people; to court the friendship of their neighbors; to love their country and its institutions; to make of themselves a law-abiding, industrious and thrifty group of citizens. Bishop Lane lives across the street from the college campus, where he can see each day of the school year hundreds of Negro students who are eagerly seeking to build character and to pat-

tern their lives after the ideals which this institution was founded to promulgate. As the evening shadows fall upon this consecrated soul, he is fully trusting in the promises of God, buoyant with hope of the future life and expecting finally to hear his Lord say, "Well done, thou good and faithful servant."

SHILOH CHURCH AND CAMP MEETING

By Rev. M. R. Jones

The first church at Shiloh was built in 1828, but a church was organized and services held in a building located about half a mile east of the site of the present church for a year or two previous to this time. It was built of pine logs hewn on two sides. The work was done by members of the church and others living in the community, and probably the only cash paid out was for nails. This church was used until 1858, when the present church building was erected. Rev. James A. Godfrey was pastor at that time and preached the first sermon in the new church, which, at the time it was built, was one of the best country church buildings in the state.

The first camp meeting was held in 1832 in the month of October. For a long time camp meetings were held so as to include the second Sunday in October because it is said that it seldom rains on that day. The first tabernacle was a brush arbor and there were only six tents built of pine logs. The grounds were lighted by fires made with pine knots. These were the kind of lights used for many years. Three tabernacles have been built, one soon after the camp meeting was organized, which was used until the beginning of the war between the states, the second one in 1881, and the present one in 192.

Lorenzo Dow, who was a great advocate of camp meetings, said in his journal that camp meetings were first held by the Methodists and Presbyterians in Virginia and Carolina in 1828. If this be correct, the Shiloh camp meeting is one of the oldest camp meetings in existence.

The people who founded Shiloh church and camp meeting were from Orangeburg District, South Carolina, and events that occurred in that state had much to do with the origin of Shiloh church and camp meeting. When the Legislature of that state passed what was called the Nullification Act, nullifying some of the laws of Congress, many of the citizens of the state became apprehensive that there would be serious trouble with the United States Government. Andrew Jackson was President. He was known to be a war-like man and that he well-nigh exterminated the Creek Indians, that he defeated the British Army at the battle of New Orleans, killing General Packenham, England's soldier and scholar. Therefore, many of the South Carolinians sold out their possessions, loaded their ox wagons and started westward. A number of them settled in Rankin County. They were nearly all Methodists and they or their immediate ancestors were probably converted to Methodism by the preaching of Mr. Wesley himself. The names of these early settlers, who may be called the charter members of Shiloh church and camp meeting, were the Rhodes, Myers, Kershes, Colliers, Crooks, Russells, Walters, Troxlers, Browns, and others. They were in many respects a remarkable people. They were religious, moral, law abiding; no homicide among the white people ever occurred in the Shiloh community. There have been but very few divorces or separations among their numerous descendants, and no descendant of those people has ever worn stripes in any prison. They owned quite a number of Negro slaves and always made provision for their religious instruction. When the new church was built, a part of it was set apart for the Negroes, and later on, when there were white people enough to fill the church, the Negroes were allowed the use of it one Sunday in each month, and a preacher was employed to preach to them. Some of these Negroes were native Africans and a grandson of one of these Africans is now a prominent preacher in the M. E. Church.

No record has been kept of names of the preachers that have preached at these meetings, but many great preachers have preached under these tabernacles; bishops, doctors of divinity and able evangelists have all delivered messages here. The methods of worship in the early history of the camp meeting were quite different from that of the present time. They had no lights except tallow candles, no musical instruments of any kind, no choir, no song books, no leader employed to lead the singing. A number of hymn books were used and at the regular preaching

service the preacher usually "lined" the hymn—that is, he would read two lines and let the congregation sing them and then he would read two more, and proceed this way until the entire hymn was sung; yet they had great revivals in those days. It is said that at the first camp meeting there were 115 accessions to the church.

A number of preachers have gone out from this church and this community. Those in active service today are: Rev. D. E. Vickers, of the Mississippi Conference; Rev. J. W. Ward, of the North Mississippi Conference, and Rev. W. N. Thomas, a Chaplain in the United States Navy, and stationed at Honolulu.

One foreign missionary has been sent out, Miss Nevada Martin, who served five years in China and established the first kindergarten school in the Chinese Empire.

Eternity alone will reveal the good that has been done by the camp meetings. We only know that great sermons have been preached, great revivals have been held and that hundreds have been saved; hundreds have joined the church and that thousands have been helped to live better lives and to do more efficient work for the Master.

These results have not been secured without opposition. Almost from the beginning the camp

DOING THEIR SHARE

Praying for the Advocate

Enclosed is check for \$2 from the Greenville Missionary Society. We earnestly hope and pray that you will be able to issue the Advocate as you have in the past.

MRS. C. H. FULLERTON, Treas.
Greenville, Miss.

They Do Not Want Advocate Discontinued

Enclosed find money order for \$2 from the Kilbourne Sunday school. We do not want this good church paper to be discontinued if it be at all possible to retain it.

MISS CARRIE SMITH, Supt.
Kilbourne, La.

Plan Will Not Fail Unless Churches Prove Indifferent

First Church, Water Valley, is glad to enroll in the "Save the Advocate Campaign." This plan will not fail except as churches prove indifferent. We are praying that no church will assume an indifferent attitude to such a feasible plan as this.

J. D. WROTEN, P. C.
Water Valley, Miss.

Congratulations

Inclosed money order for \$8 from Tutwiler charge. Best wishes and congratulations. It looks like the plan is going to work.

WALTER M. CAMPBELL, P. C.
Tutwiler, Miss.

meeting met with opposition; first from evil-disposed persons who came on the grounds to create trouble. When whiskey was plentiful the camp meeting rowdy was generally on hand and so policemen had to be employed to keep order. When whiskey was outlawed the camp meeting rowdy disappeared. If the Eighteenth Amendment is repealed and we have whiskey again, these disturbers of public worship will likely be on hand again.

Then there was opposition from members of the church who disliked camp meetings and who preferred other methods of worship. The most serious opposition that the camp meeting has had to contend with came from those pastors who have been opposed to camp meetings or who have been indifferent or inefficient. One pastor referred to the camp meeting as "just a big frolic." Of course, there was no revival while he was pastor. Some pastors do not like camp meetings on account of the extra work that it gives them; others do not like them because they do not have the tact and ability to conduct them. But the Shiloh camp meeting has survived all opposition—has survived a Civil War, yellow fever epidemic, financial panics, and, if we are to judge by this great crowd of people here today to celebrate this centennial of its existence, it is more alive today than it has been at any time in its past history.

Let us hope and pray that when another hundred years has passed the camp meeting will still be gathering souls into the Kingdom.

SUPPLEMENT

By Rev. J. B. Cain, Secretary of "Historical Society"

At the time of the organization of the Shiloh church, in 1828, and even when the first camp meeting was held, in 1832, no regular pastor served this part of Mississippi and the preaching in all probability, was done by local preachers. The first circuit in this section of the state was formed at the Annual Conference following the first camp meeting and Samuel Cresswell was appointed as the first pastor of the Rankin circuit, which was placed in the Yazoo District, with John Lane as the presiding elder. The next year the Rankin circuit was in the Natchez District, with Thomas Clinton as presiding elder and Samuel L. L. Scott as the pastor. Following this the church and campground has been in a dozen districts, including Choctaw, Sharon, Monticello, Paulding, Pearl River, Vicksburg, Jackson, Seashore, Brandon, Forest, and Newton. From 1866 to 1897 Shiloh was in the Brandon District, for the ten succeeding years in the Forest District, and since 1907 in the Newton District.

Eminent men have served as presiding elders of these various districts. Following the first two named above, other presiding elders, in the order named, have served the district in which Shiloh was situated: Orsamus L. Nash, John G. Jones, Benjamin A. Houghton, Green M. Rogers, Enoch N. Talley, J. N. Hamill, David M. Wiggins, James Walton, Joseph Nicholson, G. M. Rogers again, Ransom J. Jones, Levi Pearce, John Lusk, Burwell B. Whittington, William Price, Henry J. Harris, Francis M. Williams, William B. Hines, Will H. Leith, James M. Gann, F. M. Williams again, Duncan A. Little, Pinckney A. Johnson, Claiborne McDonald, W. W. Simmons, T. L. Melten, J. M. Moore, J. M. Weems, T. J. O'Neil, H. W. Featherston, C. F. Emery, W. L. Linfield, J. A. Moore, L. E. Alford, H. A. Gatlin, and W. M. Sullivan. Only six of these are still living.

Up through the period of the Civil War the circuit was usually called Rankin and, after that, sometimes Brandon or Fannin circuits. The whole circuit was called Shiloh for the first time in 1867 and was not called by that name again until 1884, from which time Shiloh has been its regular name, except for one year, 1915, when it was called the Johns circuit. Pastors, following Cresswell and Scott, have been, in order: B. G. Puckett, Anthony T. M. Fly, D. M. Wiggins, Anthony H. Holcomb, Hardy Mullins, Isaac Taylor, Robert W. Kennon, T. Myers, Enoch Whatley, H. J. Harris, Robert D. Smith, B. F. Impson, Beunett R. Truly, Willis H. Germany, Joab Evans, Henry T. Lewis, Josiah B. Daughtray, Andrew Day, J. R. Thomas, James McClean, J. M. Turner, Jephtha Collins, James A. Godfrey, Kenneth A. Jones, A. B. Nicholson, William Price, Henry P. Lewis, Richard T. Hennington, J. J. Wheat, F. M. Williams, George Jackson, George W. Chatfield, Louis Kendall, Walter W. Hurst, John D. Hays, A. D. Miller, J. W. Ellison, R. A. Sibley, C. McDonald, R. S. Gale, J. G. Sibley, C. C. Evans, W. W. Cammack, Paul D. Hardin, W. W. Morse, J. S. Parker, J. F. McClelland, W. E. Dickens, C. C. Griffin, T. B. Winstead, W. W. Murray, C. H. Strait, A. A. Sims, P. H. Grice, E. H. Cooley, T. H. King, P. H. Howse, J. H. Grice, and the present beloved pastor, M. R. Jones. Brothers Cammack, Hardin, Griffin, Winstead, Murray, Strait, Sims, King, and the Grice brothers, are still living and most of them in the pastorate still.

HONORS TO REV. W. R. HARVELL, MINDEN DISTRICT

Whereas, the Rev. W. R. Harvell is completing the Fourth year as presiding elder of the Minden District of the Louisiana Conference, and

Whereas, according to the rule of the Methodist Church he will be sent to another field of labor at the next Annual Conference; and

Whereas, Members of this fourth quarterly conference of the Ringgold Charge, realizing and appreciating the wonderful spirit of fellowship, the untiring efforts, and efficient service in all phases of his Master's work;

Be it resolved, That this quarterly conference go on record as giving him an expression of appreciation for his faithful work;

Second, That a copy of these resolutions be sent Mrs. Harvell who by her deeply concentrated life has been an inspiration to the entire charge;

Third, That a copy be sent to the New Orleans Christian Advocate for publication.

Adopted Unanimously September 25, 1932.

Signed: Mes. E. B. Gillen,

C. J. Frye, Committee;

L. F. Pace, Recording Steward.

CONFERENCE ENTERTAINMENT, NORTH MISSISSIPPI

By Rev. J. D. Wroten

At Greenwood last year there were some resolutions passed concerning Conference entertainment. Number 5 of these resolutions read as follows: "That in the event that an invitation is extended to the Conference, and the church extending such invitation does not care to accept the assistance herein provided for, the committee shall announce the same through the New Orleans Christian Advocate and the assessment shall be disregarded." If such announcement has appeared in the Advocate it escaped my notice. This means that each charge is to pay an amount equal to one per cent of the preacher's salary for Conference entertainment.

We are all aware that this will be hard for the charges to do. It will be so hard that a large number of charges will not pay it. We are also aware that it will be hard for Tupelo, who expects such assistance, to entertain the Conference without such. If Tupelo has decided to entertain the Conference without this assistance the fact still remains that it is a big task for any town of North Mississippi to feed three hundred men three meals per day for four days.

It seems to me that the time is now ripe to make some change in this matter of Conference entertainment. I want to make now what would be termed an extreme suggestion. The suggestion is that our next Conference meet at Grenada College the first week in September, 1933. That is to say, have a ten-months Conference year. A charge paying \$2,400 would make its assessment \$2,000 for the ten-months year, and other claims in proportion. Work hard to close that year out well. Then when the new Conference year (1933-34) begins we would have the three money months—September, October and November—in which to start the new year in good fashion. Our first quarter needs to be the money-raising quarter rather than for the last quarter to be the time of the "fall tug."

The question as to how the preachers would pay their way naturally arises. It seems to me that that feature could be worked out easily. The expense would be one dollar per day, likely. There are only fifteen charges in the Conference where the salary of the preacher is too small for one per cent of it to pay the Conference entertainment. Those are on the mission charges and the Board of Missions could very well pay for their entertainment. As for that, the Board could place it in their plan to pay Conference entertainment for all mission preachers. The Board of Finance could pay for the superannuates. The expense to and from Conference would be no more for those on poor charges than it is now.

In this transition, no claim or salary would, in the long run, lose a penny except the Bishop, and that could be looked after so that he would not lose those two months. In making a special effort to close out the ten-months Conference year well, and then making the usual fall effort for the good beginning of the new year (September 1933-34), there would be more money raised than if we go on as we now have it and make the 1933 fall effort only.

I wish that some of our big boys (note that I am saying "some") who like to make speeches on the Conference floor would take this matter up and get this plan, or some plan, worked out whereby we may have a centrally located annual meeting place for our Conference so that we will not continue to burden our towns in providing our entertainment. We are going to see that our assessment plan of last year's adoption will not work, for we are already over-assessed. I am saying all of this in the face of the fact that First Church, Water Valley, in its Workers' Council and Board of Stewards is almost unanimous in its desire for the Conference to meet here next year. But I kinder have cold feet on the proposition—much preferring the above plan, or something akin to it.

Water Valley, Miss.

CROWLEY PEOPLE HEAR REV. A. M. SHAW ON PROHIBITION

Rev. Arthur M. Shaw, our pastor at Vinton, La., delivered his lecture on "Nineteen Things Worse Than Prohibition," in the First Methodist Church at Crowley on Sunday evening, October 2, under the auspices of the Woman's Christian Temperance Union. A fine congregation heard it and there were indications of very high appreciation. The Protestant pastors of the city called off their

evening services, and with their congregations swelled the great audience. Brother Shaw recently gave the lecture in our Broad Street Church at Lake Charles. He is now engaged in a two weeks revival in his own church at Vinton.

BISHOP DOBBS VISITS NEW ORLEANS

Bishop Hoyt M. Dobbs, president of the Conference of Louisiana and Arkansas, spent Sunday, October 2, in New Orleans, filling the pulpits of Rayne Memorial and Second Church, preaching to good congregations, who are still speaking of his great messages.

The Bishop generously gave a part of his time to the set-up meeting for the Standard Training School, speaking clearly and forcefully upon the Home, the Church, and the School as the great pillars of our society and civilization.

NORTH MISSISSIPPI CONFERENCE POSTPONED

We are authorized by Bishop Denny to announce that the date of the North Mississippi Conference has been changed from October 27 to November 3, at 9 a. m. Let all concerned be governed accordingly.

OUR CONFERENCE DATES

North Mississippi at Tupelo, November 3, Bishop Denny.

Mississippi, at East End Church, Meridian, November 10, Bishop Denny.

Louisiana, at Ruston, November 24, Bishop Dobbs.

SAFETY SIGNALS

By Rev. S. J. Davies, D. D.

This Eighteenth Amendment to the Constitution of these United States of America, ratified, confirmed, incorporated into the organic law by the legislatures of forty-six states. These legislatures were bodies elected by the majority of the citizens of these states, and by the very genius and spirit of popular government, duly accredited representatives of the people. If there is a single enactment in this document, original or amendment, that received a larger majority of these agents of the people, in its acceptance and approval, history fails to record it. With these facts well known how can one consider it anything less than treason toward our country and her organic law to approve or abet disregard of this provision? Viewing the want, misery and suffering entailed upon the world today by misgovernment every true citizen of our land should use every effort to maintain and strengthen our own well proven system.

* * *

Scientific truth coming from the facts of experience and observation no doubt has potent influence in shaping the opinions and consequences and conclusions and conduct of men. In many circles today science is more influential than religion, but not in the sphere of the moral and spiritual. Truth is mighty and will prevail, but rob truth of its spiritual force, and it is about as effective in moving men to action as the peak of an iceberg. In other words, it is devoid of life moving power, warmth and vigor. Knowledge is power, but nothing less than human responsibility to Almighty God will move and direct this power toward an interest in humanity and for the betterment of the race. After all, man's hopes swim starward, and the essence of life is divine. A laboratory has never yet begotten life, however wonderful the chemical actions and reactions may be. Galileo was willing to recant on his statement of planetary motion but Savorola dies for his faith. Science has to do and deal with matter however ethereal or evanescent this matter may be, whether atoms, electrons or radiant, but spirit dealt with the soul of man, that lives, and hopes and loves ever unto death. While we may honor the prophetic vision of the men who are among the leaders in science, and take interest in their statements that the greatest discoveries lie yet beyond even in the realm of spirit, we humbly suggest that one has spoken the ultimate word concerning the realm, in those immortal words, "I am the Way, the Truth and the life."

628 Kings Highway, Shreveport, La.

"SAVING THE ADVOCATE"

Receipts through Monday, October 10, 1932

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	\$2.00
Colfax, Rev. T. D. Lipscomb (additional)	3.00
Bunkie, Rev. Jno. F. Foster	6.00
Pleasant Hill, Rev. L. R. Nease, Jr.	5.00
Total for district	\$16.00
Baton Rouge District	
Previously reported	48.00
Angle, W. J. Daniel	2.50
Baker, Rev. B. W. Waltman	6.00
Keener Memorial, B. R., Rev. A. D. George	6.00
Gonzales, Rev. P. W. Sibley	4.00
Natalbany, T. P. Turner (on account)	3.50
Total for district	70.00
Lake Charles District	
Previously reported	18.00
Zwolle (Many Charge) Mrs. M. E. Ramsey	2.45
Many, Rev. J. C. Rousseaux	10.00
Lake Arthur, Rev. J. F. Waltman	5.00
Sulphur S. S., Rev. T. F. King	2.00
Total for district	37.45
Minden District	
Previously reported	49.00
Jonesville, Rev. S. S. Holladay	5.00
Cotton Valley, Rev. A. T. Law	6.00
Rochelle, Rev. W. W. Perry	6.00
Total for district	66.00
Monroe District	
Previously reported	29.00
Rayville, Mrs. F. B. Hatch	6.00
Kilbourne Sunday school, Miss C. Smith	2.00
St. Joseph W. M. S., Mrs. M. A. Dorsey	1.15
Bastrop W. M. S., Mrs. Rawlins	4.00
Bonita, Rev. E. W. Day	4.00
Total for district	46.15
New Orleans District	
Previously reported	188.12
St. Mark's, N. O., Rev. J. A. Alford	7.00
Felicity, N. O., Rev. J. T. Harris	3.00
Slidell, Rev. B. D. Watson	6.00
Algiers, N. O., Rev. D. B. Raulins	10.75
Donaldsonville, Judge C. T. Wortham	5.00
Rayne Memorial, N. O., Rev. W. W. Holmes	6.00
Total for district	225.87
Ruston District	
Previously reported	55.04
Jonesboro, Rev. J. S. Henley	6.00
Choudrant, Rev. R. V. Fulton (additional)	7.20
Haynesville W. M. S., Mrs. C. Daye	2.00
Bernice, Rev. L. P. Moreland	11.00
Total for district	81.24
Shreveport District	
Previously reported	67.00
Pelican, Rev. L. W. Smart	11.00
Mansfield, Rev. Guy M. Hicks (additional)	3.00
Total for district	81.00
Total, Louisiana Conference	\$623.71

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	12.70
Glancy (Bayou Pierre Charge) Rev. J. T. Abney	5.00
Centenary, McComb, Rev. B. M. Hunt	3.00
Hawkins Chapel S. S., E. Linton	2.00
Scotland, Rev. Wesley Ezell	6.00
Total for district	28.70
Hattiesburg District	
Previously reported	20.00
Boyles Chapel W. M. S., Mrs. M. E. Davis	1.00
Total for district	21.00
Jackson District	
Previously reported	13.25
Galloway Memorial, Rev. J. L. Decell	9.00
Canton, Rev. O. S. Lewis	7.50
Total for district	29.75
Meridian District	
Previously reported	45.10
Shubuta, Rev. C. W. Wesley	6.00
Total for district	51.10
Newton District	
Previously reported	44.00
Newton, Rev. C. W. Crossley (on account)	3.00
Total for district	47.00
Seashore District	
Previously reported	20.00
Logtown W. M. S., Mrs. R. L. Walton	1.00
Long Beach and Pass Christian, Rev. G. E. Allen	8.00
Total for district	29.00
Vicksburg District	
Previously reported	23.45
Ladies Bible Class, Natchez, Mrs. H. A. Gatlin	3.00
Louise and Holly Bluff, Rev. J. M. Lewis	3.00
Gibson Memorial, Mrs. N. E. Cunningham	6.00
Total for district	35.45
Total, Mississippi Conference	\$242.00

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	15.00
Columbus District	
Previously reported	13.00
Corinth District	
Previously reported	16.75
Iuka, Rev. S. E. Ashmore	6.00
Total for district	22.75
Greenville District	
Previously reported	5.68
First Church, Greenville, Rev. T. M. Bradley	5.00
Greenville W. M. S., Mrs. C. H. Fullerton	2.00
Walls (Lake Cormorant Ct.) Rev. Wm. L. Robinson	3.00
Total for district	15.68
Greenwood District	
Previously reported	26.00
Tutwiler, Rev. W. M. Campbell	8.00
Total for district	34.00
Grenada District	
Previously reported	26.00
Abbeville, Rev. S. M. Butts (on account)	2.00
Total for district	28.00
Sardis District	
Previously reported	6.00
Total, North Mississippi Conference	\$134.43

MISCELLANEOUS CONTRIBUTIONS

Previously reported	112.10
Total all sources	\$1112.24

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D. B. RAULINS, M.A., Editor

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued From Page 1.)

Great men are selected for cabinet positions, but after spending a few years there they must retire to recoup their private fortunes. That was one of the reasons given for the resignation of William Jennings Bryan and of William G. McAdoo.

This being the case we must either be served by the mediocre and underlings, or men must put public service above private gain. And our country must learn so to adjust matters that men in its service need not have to resort to any such measure.

Another suggestion is that private fortunes built up by the brains and ability of the country at the expense of the country's welfare will sooner or later wreck the country.

One of the recent highly important boards of the government is said to be made up of second-rate men.

When second-rate men are in authority the people are exploited and not served; and when our most able men refuse public service for private fortunes the country is robbed.

It is contrary to the spirit of Christianity and democracy. He that would be chief among you, let him be servant of all.

OUR WEEKLY PARTY

Rev. J. T. McKibben, Etta, Miss., continues his interest in the Advocate by three renewals.

Say, Conference is coming. Have you secured the Advocate subscriptions and renewals that you promised last Conference session?

"Save the Advocate" interest is being looked after, and ere long we shall send in our full quota." Rev. T. B. Winstead, DeKalb, Miss.

That man who pastors the people over here at Brooklyn, Miss., Rev. R. S. Sancier, still backs the Advocate with subscriptions and the "Save the Advocate" quota.

"May the Advocate continue the good work it is doing" says Rev. R. H. Staples in a letter bringing a contribution with which he would carry out the wish he expressed.

Rev. J. E. Hearn, our pastor at Standard, La., recently fell and suffered a fractured ankle. Rev. W. W. Perry of Rochelle, is helping to fill his appointments, and is "standing by" for him.

"Dear Advocate—You are putting up a great fight for your life; and I think you will make the grade." Rev. H. L. Johns, pastor Trinity Church, Ruston, La.

Rev. D. E. Vickers, who recently underwent a major operation in Jackson Infirmary, is at home in the parsonage at Silver Creek, rapidly regaining his health.

"List the Greensburg charge as being unwilling to see any branch of our great church fail," says Rev. W. D. Milton, pastor. With that attitude on the part of all we can win.

The Advocate campaign is still going on on Rev. H. P. Lewis' charge, Rosedale, Miss. Along with his "Save the Advocate" quota came some subscriptions. Can you beat it?

Rev. C. B. Powell, Campti, La., sends in some money and says more to follow. He has put the matter before the organizations of his churches. We can count on Powell.

We are glad to report that Rev. W. H. Giles, pastor of our church at Tallulah, La., is much improved in health, and is doing the work of a well man now. We are rejoiced to know that this very active and efficient pastor is regaining his health.

"We are having a great revival here. Bro. Allen, of Dallas, one of our general evangelists, is with us. A great soul-stirring season is upon us. We shall run three weeks if necessary." Rev. C. B. White, Wisner, La.

Rev. G. A. Morgan, formerly of the Louisiana Conference, and now pastor of the First Methodist Church, Santa Anna, Texas, has been ill with typhoid fever. We are happy to report that he is on the road to recovery.

William Gorton Wall, twenty-four, eldest son of Mr. and Mrs. E. W. Wall, died in a Baton Rouge, La., hospital on September 28. Young Mr. Wall's mother is a sister of the late Dr. R. H. Wynn; his father is a son of Dr. Williams Wall, for many years an eminent physician of East Feliciana.

During the past two weeks a very helpful meeting has been under way at Epworth Church, New Orleans. During the first week the preaching was done by Rev. H. P. Wall, the second week by the pastor, Rev. Martin Hebert. Good crowds are attending and many are being helped.

Rev. A. D. George, pastor of Keener Memorial, Baton Rouge, accompanied by Mr. Brown, postmaster at Baton Rouge, and chairman of Brother George's board of stewards, came to see us the other day. The editor regrets that he was not in at the time of the visit.

Rev. Seamon Rhea, Tchula, Miss., backs the campaign, sends a subscription or two, and says, "I hope by this plan that we may be able to save the Advocate. I believe it can be worked in every charge in the three Conferences." That is exactly what the Advocate staff believes.

"Where did you come from, baby dear?" Well, we'll not worry about that. We bring our flowers and congratulations to the preacher parents, Rev. and Mrs. J. W. Loudenslager, Fannin, Miss. Her name is Miss Eunice Evelyn.

Mr. D. E. Bordeaux, superintendent of the Sunday school at Mt. Pleasant Church, Crystall Springs, Miss., has sent a part of his quota and assures us that the other will be forthcoming. We feel greatly indebted to these faithful superintendents who are acting thus.

Rev. Guy M. Hicks, pastor at Mansfield, La., takes seriously the "Campaign to Save the Advocate." In a letter of three lines, one of which said, "I certainly hope the plan will be successful," was a check for twenty-six dollars. Numbers of churches have gone the second mile.

"We are entering into the last lap of the year with enthusiasm and faith for a good closing of the fourth year as pastor of this fine people," writes Rev. Hilary S. Westbrook, Vaughan, Miss. Drs. J. L. Decell and A. M. Broadfoot ably led the people in revivals on this charge.

It has been some time since Rev. R. G. Moore, pastor at Itta Bena., has appeared in our columns, but we have words like this from him: "Herewith check in response to your S O S. Our people want the Advocate to live. May Mississippi and Louisiana Methodists hear and heed."

Rev. W. M. Sullivan, presiding elder of the Newton district, Mississippi Conference, says that we are not too insistent about the Advocate. "The matter is important, I feel that we must save the Advocate." And he sent a good size check to this end. Come on, boys, come on.

In a letter with a check Mrs. S. L. Dalton, corresponding secretary of the Missionary Society at Gaines Chapel, Corinth Circuit, Corinth, Miss., says, "We hope that every church, Sunday school and Missionary Society in Mississippi and Louisiana will respond to the call and that the Christian Advocate may continue for many years."

Mr. Chas. W. Scott, from a sick bed at McNair, Miss., writes most loyally of his pastor, Rev. Percy Vaughn. He feels that if the Presiding Elder and Bishop Denny listen to the voice of the people on that charge that they will have a settled pastor for some time. He is greatly loved and appreciated by his people.

Rev. E. S. Lewis, Corinth, Miss., who is always on hand for a real fight, says, with a check, "Here's hoping for your salvation." Well, if we all just put our shoulders right against the load, and all push, we can do it. And it just won't be quite fair to those fellows who are pushing so hard for any of the rest of us not to get into the game.

Dr. W. Angie Smith, up here at Shreveport, is

a right busy man these days. He is pastor of First Church, and doing it well; and is president of Centenary College, and "they say" that he is doing that equally well. Give him a hand. But in the midst of this he does not forget the Advocate. He will have his "Save the Advocate" contribution in shortly.

On a recent Sunday, Rev. T. B. Clifford, rector of the Episcopal church, preached to a large congregation in a union service held in the Presbyterian church at Fayette, Miss. The pastors of the Presbyterian, Methodist, and Baptist churches were all present and took part in the service. Behold how good and how pleasant it is for brethren to dwell together in unity.

Mrs. J. C. Barrett, New Orleans, has just returned from a visit with her son, Rev. J. Thurlow Barrett, pastor at Springville, Tenn. Mrs. Barrett had a great experience among the fine people of her son's charge. During the meetings on the charge a good number of people were added to the church. Brother Barrett hopes to return to his studies at an early date. Methodists of New Orleans will recall him as one of their own boys.

Mrs. J. W. Joyner, Pelican, La., a cousin of Rev. J. G. Galloway, of the Mississippi Conference, and of the late Bishop Galloway, recently spent ten days with Mrs. H. G. Hawkins, of Vicksburg, who also is a cousin. During her stay she visited a number of the Galloway relatives in Mississippi. Her maiden name was Mary Galloway. Bishop Galloway was born at the home of her father and grandfather.

Revival meetings, lasting ten days, have just closed on the Bonhomie Charge, Hattiesburg, Miss. Rev. J. O. Howes, who has been conducting the meetings on the charge each year for twelve years, conducted the meetings, the interest being better than ever. Congregations were brought together by a train run by the Tatum Lumber Co. Many were reclaimed and six united with the church.

There are various ways of getting that money on the "Save the Advocate Plan." Rev. L. J. Power, Main Street Church, Biloxi, Miss., said, "Herewith my check for \$10. I have not collected this amount yet, but hope to get it. Wish it could be more." Now that is holding the line with faith. He feels that those folks of his are going to put the money in all right. Why wait? And that wish that it could be more is worth a whole lot.

We want to present a special bouquet to our circuit preachers who have made such a good showing in this campaign. It speaks well for these charges and their pastors, what they have done. For example: Rev. J. E. Hearn, pastor of the Ollo-Standard charge, sends in \$13 for his organizations, congregations, Missionary Society, Sunday schools and Young People's Division. "Everything moving very well on the Standard charge," he says. There are signs of it.

The latest edition of "Who's Who in America" lists the names of Dr. H. T. Carley, presiding elder of the Shreveport district, Louisiana Conference, and formerly editor of the Advocate; Dr. Geo. S. Sexton, of Shreveport, La., until recently president of Centenary College; Dr. G. F. Winfield, president of Whitworth College and a member of the Mississippi Conference, and Dr. V. C. Curtis, presiding elder of the Columbus District, North Mississippi Conference.

Mrs. S. A. Broadfoot, mother of Rev. A. M. Broadfoot, pastor of Fifth Street Church, Meridian, Miss., passed away in the home of her daughter, Mrs. Price Meyers, Pelahatchie, at 7:30 a. m., Wednesday, September 28, at the advanced age of 85 years. Funeral services were held in the Pelahatchie Methodist Church, conducted by her pastor, Rev. S. F. Harkey, assisted by Dr. Rolfe Hunt, Rev. W. J. Dawson and Rev. T. J. O'Neil, presiding elder. Burial was at Zion Cemetery, south of Forest, Miss. A great number attended the funeral and the floral offerings attested the very high esteem in which Sister Broadfoot was held.

We like for a pastor to call by this office and tell us what is happening around his section. Sometimes they do not seem to realize how big a work they are doing. So we just make them tell us all about it. The other day Rev. J. H. Morrow, pastor at Gloster, Miss., was here. Here's what we learned: On the charge during the year seventy-two have been received into the church, fifty by baptism; seventeen babies baptised, a very successful Vacation Bible School with Baptists and Presbyterians co-operating. Brother Morrow has a well organized Sunday school with board of Christian education doing good work. Rev. Delos Cassels has been doing some strong preaching for his people, several have been led to Christ under his messages.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

LOUISIANA

The following resolutions were passed by the Mooringsport auxiliary, Shreveport District, upon the passing of Mrs. J. M. Fly:

"Since it pleased God to remove from us our honored and well beloved member, Mrs. J. M. Fly, we, members of Mooringsport auxiliary, consider it a privilege in paying this tribute to her loving memory. Mrs. Fly was a devoted mother, inspiring friend, loved hospitality and was always loyal to her church. She lived a long and useful life in the service and kept her sweet, gentle spirit in constant communion with her Maker. She created a Christian atmosphere in her daily walk in life and was highly esteemed in the community. Her superior personality was a blessing to every one and her sweet influence will be sadly missed;

"Therefore, be it resolved, That we extend our heartfelt sympathy to the bereaved family and a copy of these resolutions be sent to the New Or-

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

THE ORIGINAL AND GENUINE
RED CROSS + LIV-O-MED
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Relieves torpid liver, biliousness, indigestion, headache, sour stomach, constipation, and other ills caused by accumulation of poisonous waste matter. Guaranteed.
PURELY VEGETABLE
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MADE IN U.S.A. - FLORIDA

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

for PAIN
A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
Liquid CAPUDINE

leans Christian Advocate and a copy be kept on record of the auxiliary.

"MRS. A. N. TILLINGHAST,
"MRS. H. M. STEWART,
"Committee."

* * *

A zone meeting of the Baton Rouge District was held recently at Walker, and the following resolutions were adopted:

"We, the missionary auxiliaries of the Denham Springs and Walker churches, assembled in zone meeting, Sept. 7, 1932, hereby resolve to pay our quota to the "Save the Advocate" campaign and to do all in our power to aid the other organizations of our churches to do the same."

* * *

Zone No. 1, Ruston District, met at Lisbon, Sept. 16, with fifty members and thirty-five visitors present. The presiding elder, Rev. R. M. Brown, and four pastors, Revs. W. C. Childress, W. F. Henderson, L. P. Moreland and W. F. Roberts, were present, and Mrs. W. A. Gray presided. The morning session was devoted to "China," a feature being a letter from a Louisiana girl stationed in that Country. Mrs. Carolyn Dawson, district secretary, spoke of the work of the district. The afternoon session was given to a discussion of "Citizenship." Mrs. W. E. Fine, Conference Superintendent of Publicity, presented her work, and the auxiliaries gave good reports. Plans were made for assisting in the "Save the Advocate" campaign. The next meeting will be with the Oil Field auxiliary.

Mississippi

The Brandywine auxiliary, Brookhaven district, has been carrying out Council plans during 1932. Monthly programs have been interestingly given. Mrs. John H. Green and Mrs. T. V. Rush conducted a Daily Vacation Church School, and plans have been perfected for a study course in October. Members are making special efforts to "pay in full" and are co-operating in the "Save the Advocate" campaign. The pastor, Rev. A. S. Byrd and his wife have been a great inspiration.

North Mississippi Conference

This is Rev. E. M. Sharp's first year in the pastorate and he is showing real fruit in his ministry on the Iuka circuit. He has eight churches and now has an active Sunday school in every one of them. There is a good young people's organization in two churches. Five of these churches have made an offering for Sunday School Day and one of them reports regularly the fourth Sunday missionary offering. There have been more than thirty additions to the church this year.

Progress along every line of work is being shown on the Smithville circuit, where Rev. W. S. Selman is pastor. He has had splendid meetings in every church. Every Sunday school has observed Sunday School Day. Three churches have held Daily Vacation Church Schools with fine results and three Cokesbury training classes have been taught on the charge.

The Conference Young People's organization has perfected plans for "Echo Speakers" to visit every young people's division in the Conference during the month of October and present the work of our young people. The speakers will be people who have had experience in working with young people and who have made a careful study of this work. It is to be hoped

that every church will open its doors to these speakers and co-operate with the Conference organization in making this month a banner month in the work of the young people. If you do not have an organization it will be well to have a meeting of the young people 12 to 23 years of age and have one of the speakers meet with the group. Many organizations should be set up during the month.

The Holmes County Junior College, at Goodman, is well attended this year. There are about 139 Methodist young people attending this school. It was the pleasure of the writer to visit Goodman last Sunday and, after preaching for the pastor, meet with the local church. Plans were discussed for making the local church serve this fine body of students, the pastor, Rev. M. E. Scott, is in close touch with these young people and is assisting them in their organization and activities.

Have you made your plans to observe Childhood and Youth Week in your church? The week of October 16-24 is the date. There will be radio broadcasts that week. Watch out for the announcement of the stations and the hour. If you wish the materials write us for it.

Many places have held vacation schools that have not reported to our office yet. If you need a blank for this report drop us a card and we will send you one.

R. G. LORD.

GRAY'S OINTMENT
Nothing Better for Boils and Sores
25c at Your Druggist

Man Wins Battle With Kidney Acids

Sleeps Like a Baby—Feels Fine—
Uses Guaranteed Cystex Test.



Thousands of men and women are getting back on their feet, sleeping fine and feeling younger by discovering how simple it is to combat Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting, Acidity, due to poorly functioning Kidneys and Bladder, with a Doctor's prescription called Cystex (Siss-tex). Works fast circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up or money back on return of empty package. Cystex is only 75c at druggists.

Get Rid of a Bad Headache in Few Minutes



**Because of Quick Dissolving Property BAYER ASPIRIN Starts
"Taking Hold" 3 or 4 Minutes After Taking**

Due to important, scientific developments in the world-famous Bayer laboratories, almost INSTANT relief from headaches, neuralgia and rheumatic pains is being afforded millions.

Because of a unique process in making and tableting, Genuine Bayer Aspirin is made to dissolve almost INSTANTLY in the stomach. Hence it starts to work almost instantly. And thus "takes hold" of the average pain or headache in as little as three or four minutes after taking. The fastest, safe relief, it is said, ever known for pain.

Remember, it is Genuine Bayer Aspirin which provides this unique, quick-acting property. So be sure you get the Real Article—GENUINE BAYER Aspirin when you buy. Naturally you want the fastest, possible relief—and that's the way to get it.

To identify the genuine, see that any box or bottle of aspirin you buy is clearly marked "Genuine Bayer Aspirin." And that any tablet you take is stamped clearly with the name "Bayer" in the form of a cross. Remember—Genuine Bayer Aspirin cannot harm the heart.

NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS



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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

LOUISIANA CONFERENCE NOTES

Dr. A. S. Lutz, our pastor at Minden, writes: "Promotion Day was observed Sunday, September 25. The pageant, 'The Quest for Truth,' was given, and all officers and teachers were installed." Their problem is a need for more space to adequately care for their rapid growth.

Use your dial in finding these Broadcasts for Childhood and Youth Week: Station KMLB, Monroe—Each morning of week of October 9-14, from 7:45 to 8 o'clock.

Station WSM, Nashville, Tenn.—Monday, October 17, 6:30-6:45 p. m.; Wednesday, October 19, 5:45-6:00 p. m.; Friday, October 21, 6:30-6:45 p. m.

Workers in Ruston and Monroe are planning to observe Childhood and Youth Week; the former October 21-26, the latter the week of October 9. Dr. Gustaf Freden, of Louisiana Tech, will be the guest speaker for the Ruston group, while the special feature of the Monroe observance will be a broadcast each morning over Station KMLB.

Dr. J. Q. Schisler will be the representative from our General Board of Christian Education at the Annual Conference meeting in Ruston.

Dr. A. M. Serex, of New Iberia, is planning to organize a Leadership Training Group to meet at the time of the Sunday school session on each Sunday morning. This will mean a continuous program of leadership training for the New Iberia church.

As a feature of the training program for the Shreveport district, Dr. J. Q. Schisler, secretary of the department of the local church of the General Board of Christian Education, will lecture each night of October 18-21, on the subject, "Christian Education in the Local Church." We would be glad for a large number of leaders in our churches in the Louisiana Conference to have the opportunity of meeting Dr. Schisler during his stay in Shreveport.

A most interesting missionary program was given on the fourth Sunday in September before the Adult and Young People's Divisions of our First Church, Alexandria. The program was given under the direction of Mrs. H. J. Powers. The pageant "The Hidden Cross" was presented by the members of the Amelia Evans Division of the Woman's Missionary Society, directed by Mrs. Guy Nesom.

A series of institutes on Children's Work for the Monroe district were

held September 27, 28, and 29, at Bastrop, Tallulah, and Winnsboro. Mrs. R. R. Branton, director of children's work, was in charge.

MISSISSIPPI CONFERENCE NOTES

It has been a real pleasure to be in a Standard Class at Carthage and one at Centenary McComb. Both classes were good. Not as many credits as I had hoped to secure, but good attendances and much helpful discussion for the on-going of these churches. Both pastors, Brother Sells and Hunt, are doing fine work in their respective charges. It was a real treat to be in their homes and feel the freedom of perfect friendship.

A group meeting in the Newton district produced this experience. A speaker was saying that he wondered if we were not afraid to give all we had as the widow in the Bible and trust God to care for us? One of the preachers came forward and laid a sum of money on the table to aid one of the preachers in the district who was hard pressed, saying, "I accept that challenge and put all I have on the table for that purpose." I have never before given all I had to anything that I remember and it was a real thrilling experience. I have been wondering since how many persons have ever had that experience and what blessings came to them, if any.

This is our sharing time. I would not say we should give all, I do not know what each should give. But if we all share it will be a most helpful thing and many will be blessed who otherwise would not and many would be helped. It is no longer a question of Conference Claims in full, it is a question of aiding every friend of the church to be better people by sharing with those who need.

We are thankful that so many churches have responded to the cause of Sunday School Day. So far as our figures go, more churches have responded at this time than ever before. We will not receive as much money because many are not actually able to give as they once were. While your board needs the money we are exceedingly happy because of the increase of interest.

The Mission offerings from the Sunday schools have held up remarkably well. We have a great many schools who have not responded. Some few schools have given more than last year, many schools who have never given have responded this year.

We are anxious that this month's offering be the largest that we have had this year. Our field work is in great need. We ought to have close to \$1,000 this month in order to reach the goal of paying up all our responsibilities this year.

You can aid us with your prayers.

Yours in Him,
 JOHN C. CHAMBERS.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Do you have all the pamphlet and leaflet material you should have? A number of very excellent free leaflets are available for your use, among them a new one entitled, "Guide for Selection of the Workers' Library in the Local Church." Seven pages are given over to books relating to young



WHY?

Luzianne—Octagon Soap—
 Magnolia Milk coupon combination can't be beat.

LUZIANNE COUPONS } REDEEMABLE WITH OCTAGON SOAP COUPONS

people's work. Order this from the Publishing House, and use it in selecting good books.

At last, the Advocate has "caught up" with us, in fact is one ahead, due to a toothache last week which prevented the field secretary from getting copy in.

Union News

The Shreveport City Young People's Union met at Mangum Memorial September 27, with devotional by Jerome Cain, Miss Katherine Fish in charge of the program. Refreshments were served from four booths decorated to represent mission fields—Africa, Mexico, Belgium and China.

The New Orleans City Union recently held the annual election of officers, with results as follows: President, Ernest Mickal; vice-president, Lillian Hanson; recording secretary, Adeline McGarr; corresponding secretary, Rita McQuaid; treasurer, Edward Smira; publicity agent, John A. Hoeflin. This union enjoyed a weiner roast September 23, with Rev. J. B. Grambling as honor guest.

The regular monthly meeting of the Elizabeth Langford Union, of Baton Rouge district, was held in Hammond, Sunday, October 2, devotional by Rev. W. E. Thomas. Rev. J. H. Bowdon led in an open forum outlining duties of new officers. The business meeting was conducted by the new president elected at the September meeting, Mr. Lydel Sims. The week-end institute to be held at Ponchatoula was announced by District Secretary Collins Lipscomb.

The Hoyt M. Dobbs Union, of Baton Rouge district, met in quarterly social session at Istrouma, with over a hundred present, Sunday, October 2. Interesting talks were made by Revs. D. F. Anders and L. N. Hoffpauir. The installation of officers was the most important feature of the service.

The J. O. Y. Union, of Minden district, met in Doyline, September 11, Mrs. George Nelson leading devotional. Three new young people's groups were reported since the August meeting. Young people were present from Benton, Springhill, Bethel, Houghton, Pleasant Valley, Cotton Valley, Plain Dealing, Doyline, Pine Grove. All the old officers were re-elected, except the secretary. Miss Eleanor Williams is the new secretary. The time of meeting was changed from second to third to enable Walker's Chapel young folks to attend.

Send in news of your union, for this column, if you wish others to know what you are doing.

Local News

A very successful week was spent September 19-24 at Istrouma—two Christian Culture Classes being held. A total of eighteen credits was given at the close.

The Hammond Young People's Division at their October business meeting elected the following officers for the ensuing year: President, Marguerite Wolf; vice-president, Louise Raiford; secretary, Gertrude Jackson; treasurer, Grace McKreely. They also adopted a policy and budget for the year.

The Keener Memorial Young People's Division has been divided into two departments, with the Interme-

diates having Miss Ruby Brian for counselor. The Young People's Department, at the September business meeting, elected the following new officers: President, Charlotte Searles; vice-president, Cecil Brian; secretary, Pansy Eckert; treasurer, Virginia George; publicity agent, Vance McLean; committee chairman, Nell Petty, Lila Curry, Mae Sceinuk, Ida Maurice Mayhaff.

New officers of the Oakdale Young People's Division are: President, Raymond Crowder; vice-president, Rushia Mae Butcher; secretary-treasurer, Jessie Lea Pitts; chairman standing committees, Irene Crowder, Eloise Raynor, Bertie Mae Edwards. Mrs. G. W. Pomeroy is counselor for the Intermediates.

General News

It is regretted that it has become necessary, because of pre-Conference demands, to postpone the planned tour of Mr. and Mrs. H. Degosserie, indefinitely. We hope to be able to sponsor their tour at a later date, and wish them well until that time. The two districts where they completed their schedule—Monroe and Ruston—were highly pleased with them, and the results were gratifying. They visited 13 places in Monroe district and nine in Ruston.

A Christian Culture Institute will be held in Ponchatoula, November 4, 5, and 6, sponsored by the Baton Rouge District Young people, led by Collins Lipscomb. The only cost, other than books, will be twenty-five cents a person. More definite plans will be given later.

Did you read an article on the "Youth of Today" page of the August Epworth Highroad, by Th. Kerremans? Your field secretary answered that letter, and has received the first lesson in "Esperanto," which is, seemingly, a very simple language, which can be learned in twelve lessons. He sent some extra lessons, so if you would be interested, write, Mary Searles, 323 Brice Street, Baton Rouge.

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips— Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water in the morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts four weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD
 (Carry Endowment to mature when child is 18)

Creates an Estate, a Home for Widows and Orphans, and Insures While Doing It

INSURES YOUR INSURANCE
 Has Cash and Surrender Values. Lowest Possible Cost—Why Pay More?

Write for particulars to Home Office:

J. H. SHUMAKER, General Secty.
 808 Broadway, Nashville, Tennessee

FROM SIMSBORO CHARGE

Dear Brother Editor—Just a short report from the Simsboro charge. We have four churches, four Sunday schools, four Leagues, four Woman's Missionary Societies, have held four meetings and have taken sixty people into the church so far this year—154 for the three years. Brothers W. F. Roberts, H. L. Johns, P. B. McCullen, and A. C. Lawton helped in the meetings. We had great preaching, precious fellowship and souls were saved from sin. Had a fine fishing trip of two days. Lots of fish, mosquitoes, and roots to lay on. Had my daughter operated for appendicitis. She is just able to sit up now. And I am now in the midst of two campaigns. One of trying to drive away some erroneous and strange doctrines from the minds and hearts of my people, and to wind up the year's work. I am preaching some six to ten sermons at each of my churches on doctrines of controversy, and am hoping to have a better report on finances than last year, and I am presenting the Advocate plan.

Faternally

W. B. AKIN.

Simsboro La.

PANSIES
GIANTS!

Great BIG ones! Richly variegated, velvety, brilliant-hued in orchid, yellows, reds, blues, purples; perfect shapes, long stems. Weeks of pleasure are ahead next Spring if you order our Giant Mixture. Plants are lusty, compact growers, healthy, bloom profusely. . . . Order today and ask for our **BULB LIST** and 1933 Pansy and Perennial Catalog—it's NEW.

1¢ a Plant in 100 lots Delivered FREE!
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PITZONKA'S PANSY FARM
BRISTOL PENNSYLVANIA

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LIQUID - TABLETS - SALVE

Checks Malaria In 3 days, Colds 1st day
Headaches or Neuralgia In 30 minutes
666 SALVE for HEAD COLDS
Most Speedy Remedies Known

Don't Neglect Your Kidneys



Heed Promptly Kidney and Bladder Irregularities

If bothered with bladder irregularities, getting up at night and nagging backache, heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. For 50 years grateful users have relied upon Doan's Pills. Praised the country over. Sold by all druggists.

Doan's Pills

A Diuretic for the Kidneys

GORDON AVENUE, MONROE, LA.

Rev. R. A. Bozeman came to us September 12 and held a ten-day meeting which was the most successful evangelistic campaign ever held in Gordon Avenue Church. The congregations were large and the interest was good during every service. The church was greatly revived and seventeen were received into the church. Brother Bozeman constantly presented the great beliefs of Christendom and closed the services by using evangelistic methods which were effective. The congregation showed their appreciation by responding with a lovely offering for the evangelist. There is an increasing conscience on Conference Claims and a greater optimism toward the success of Methodism in this section of the city.

R. M. BENTLEY, P. C.

STORY OF CHRISTIANITY WRITTEN ON BARREL OF ANCIENT RIFLE

Christianity's age-old story, which, through the centuries, has been translated into every language, today was discovered inscribed in ancient Chinese hieroglyphics on the barrel of a Mongolian rifle.

This was revealed when the weapon was added to the large collection of antique guns owned by Cecil B. De Mille, pioneer motion picture director now filming Paramount's drama of Christian persecution in pagan Rome, "The Sign of the Cross."

The story of Christ, from the time of His birth to the Crucifixion, is engraved along the entire length of the gun barrel in Mongolian characters. De Mille, who purchased it from an antique collector, treasures it among the rarest of his possessions.

The noted director of "The Ten Commandments" and "King of Kings," is bringing to the talking screen one of the most inspiring phases of religious history in "The Sign of the Cross." The period of the story is 64 A. D., when the early Christians were suffering martyrdom at the hands of the pagan Roman Emperor, Nero.

PRAYING FOR THE PREACHER

Rev. A. J. Notestine, of the North Alabama Conference, sends us a bit of matter for our humorous column. It contains such clean-cut, pointed humor that we have concluded to give it a separate place of our own. Brother Notestine says, by way of comment that he fears "some of us preachers need this kind of prayer in our behalf." Here it is: "A brother went to preach at a colored church, and when he called on one of the brethren to make the opening prayer he said, among other things: 'O Laud, give de brudder de eyes of de eagle, dat he may see sin from afur. Bow his lone head in some lonesome valley, whar prayer is wanted to be made. Glue his ear to the Gospel telephone, and connect him with de Central on high. 'Noint him all over wid the kerosene oil of salvation, and set him afire!'" —Exchange.

QUARTERLY CONFERENCES

Baton Rouge Dist.—Fourth Round
Washington, at Fisher, Oct. 16, at 11 a. m.
Franklinton, Oct. 16, 7:30 p. m.
Pearl River, at Tallsheek, Oct. 23, 11 a. m.
Bogalusa, Oct. 23, 7:30 p. m.
Gonzales, Oct. 30, 11 a. m.
Denham Springs, Oct. 30, 7:30 p. m.
Keener Memorial, Nov. 2, 7:30 p. m.
Springfield, Nov. 6, 11 a. m.
Hammond, Nov. 6, 7:30 p. m.
Baker, at Black Water, Nov. 13, 11 a. m.
Walker, at Walker, Nov. 13, 7:30 p. m.
Istrouma, Nov. 14, 7:30 p. m.
Plaquemine, Nov. 20, 11 a. m.
First Church, Baton Rouge, Nov. 20, 7:30 p. m.

K. W. DODSON, P. E.

The St. Charles

NEW ORLEANS FAMOUS HOTEL

Is meeting the economic issue in the following manner—

Rooms for 1 person \$1.50 and \$2.00, with Meals \$4.00 and 4.50 per day
Rooms for 2 persons \$3.00 and \$3.50, with Meals \$8.00 and \$8.50 for both
Room and Bath for 1 person \$2.50, \$3.00 and \$4.00 with Meals \$5.00, \$5.50 and \$6.50 per day
Room and Bath for 2 persons \$4.00, \$5.00, \$6.00 and \$8.00 with Meals \$9.00, \$10.00, \$11.00 and \$13.00 for both

Hospitality and Service Imperative as Usual

A Coffee Shop with Prices that defy Competition.

Alfred S. Amer & Co., Ltd.

New Orleans.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS IN MEMORY OF MR. J. B. BRANUM

Whereas for more than ten years Mr. J. B. "Uncle Buck" Branum has not missed a Sunday in attendance at the Batesville Methodist Sunday school, except a few Sundays when he was ill; and,

Whereas he loved his Sunday school and church and was a most loyal and faithful member; and,

Whereas the All-Wise Creator has,

in his infinite wisdom, seen fit to call him to his reward:

Be it resolved, That the Jim Bates Wesley Bible Class, the Batesville Methodist Sunday school and church have lost one of their most loyal and faithful members whose life as a member of the church of his choice has been an outstanding and exceptional example long to be remembered, and,

Be it further resolved, That this resolution be spread upon the records of the Sunday school.

H. E. HERRON,
Secretary, Batesville M. E. Sunday School.

Let every pastor see to it that the "Save the Advocate Plan" is presented to the several organizations of his charge. The Advocate must be saved.

Diet Didn't Do This!



HAPPY little girl, just bursting with pep, and she has never tasted a "tonic!"

Every child's stomach, liver, and bowels need stimulating at times, but give children something you know all about.

Follow the advice of that famous family physician who gave the world Syrup Pepsin. Stimulate the body's vital organs. Dr. Caldwell's prescription of pure pepsin, active senna, and fresh herbs is a mild stimulant that keeps the system from getting sluggish.

If your youngsters don't do well at school, don't play as hard or eat as well as other children do, begin this evening with Dr. Caldwell's

Syrup Pepsin. This gentle stimulant will soon right things! The bowels will move with better regularity and thoroughness. There won't be so many sick spells or colds. You'll find it just as wonderful for adults, too, in larger spoonfuls!

Get some Syrup Pepsin; protect your household from those bilious days, frequent headaches, and that sluggish state of half-health that means the bowels need stimulating. Keep this preparation in the home to use instead of harsh cathartics that cause chronic constipation if taken too often. You can always get Dr. Caldwell's Syrup Pepsin at any drug store; they have it all ready in big bottles.

Are You Helping "Save the Advocate?"

Christian Advocate

NEW ORLEANS

Vol. 79—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4047.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 20, 1932.

C. MILTON CHALMERS, Manager.

MORALE

{ Never Let Your Zeal Flag; Maintain the Spiritual Glow. }
Rom. 12:11 (Moffatt Translation)

A number of new words as well as new agonies and new problems were born to us out of the welter of the World War. Among the words thus born we know of none that bears the compelling suggestiveness of the word "morale." It stands for that undying spirit without which, with all the armaments, money and men, the war could not have been won. It was that which was the equivalent of strong and well trained reinforcements. It was that that bribes could not buy and dangers could not bluff and death itself could not kill.

Let us define and give examples. According to a new dictionary we are told that it means a "mental state, especially as regards zeal, determination, hope, devotion, and the like, which may make a man or body of men capable of endurance and of persevering courage in the presence of danger, fatigue and disappointment." Without the sacrifice and daring made necessary by the World War we probably should not have had the word or the definition given above.

Two stories illustrate it. Some American prisoners, it is reported, had been held for a long time in a German prison camp where they had not enjoyed the best of treatment and as a result had become emaciated and poor and weak. There had come an exchange and a few of these prisoners were being led through a town of the enemy. One of them, too weak to travel farther, stumbled and fell. By-standers threw rocks and clods of dirt at him, further bruising and humiliating him. Struggling to his feet he began to sing, "Pack Up Your Troubles in Your Old Kit-Bag and Smile."

It was during the darkest period of the war when it looked most hopeless for the Allied cause. They were being pushed back nearer and nearer to the Channel each day. Strong Prussian Guards kept gaining steadily. It was on one of the darkest of these days, toward nightfall with the cold rain coming down in torrents, that a group of British Tommies were trudging along through the deep mud back of the lines, their rifles tucked in the crooks of their arms and their tin hats shedding young Niagaras, singing. A listener heard the words of the song, "This Is the End of a Perfect Day."

The Apostle Paul was a man of militant mold and muscular measure. He did not underrate the power of the enemy nor underestimate the requirements for achievement in the field of spiritual battle. He did not suggest that part of the armor be put on, but the whole armor of God. For we wrestle not against flesh and blood, but against principalities and powers, against the world rulers of darkness in this present world.

Is it any wonder then that he issued to the Roman church the words of our text, "Never let your zeal lag; maintain the spiritual glow"?

Jesus observed that the children of this world are keener and more agile in mind than the children of light. Must the cause of righteousness be forever handicapped by a spirit of softness when our task demands daring, clear-visioned thought and determined and unwavering action?

Run back up these lines to that definition. "A mental state, especially as regards zeal, determination, hope, devotion and the like which may make a man or body of men capable of endurance and of

to Egypt. Caleb and Joshua, who were of a different spirit, saw all the dangers, the mountains and the giants; but they saw towering above the mountains and bigger than the giants the God of Jacob, and said, "Let us go up at once and possess the land for we are abundantly able to overcome it."

May the God of our fathers who faced difficulties undismayed lead the Methodists of Louisiana and Mississippi as they face the work of our day. "Never let your zeal flag; maintain the spiritual glow." Let us go up at once and possess the land; for we are abundantly able to overcome it.

* * *

COME ON, MISSISSIPPI, LET'S GO!

The other day the manager came around into my office with a paper in his hand. "Look here," he said, "The Louisiana boys are beating the boys up in Mississippi on this 'Save the Advocate Campaign.'" Let me see those figures, I said. And sure enough he had it right. But it stirred me up and I gave the manager some "back talk." I said:

I'm a Mississippian myself, and I want you to know that we don't play that way. We have just been "warming up." You just keep your eyes open. Watch us roll up the score.

So, come on, Mississippi Methodists. Let's change those figures on the score board.

"Save the Advocate."

EDITOR.

persevering courage in the presence of danger, fatigue and discouragement."

Dean Pipkin of the Graduate School of the Louisiana State University is quoted as saying, "Weariness, permitting one's enthusiasm to wane, is chief among the obstacles which progress encounters." Be not weary in well-doing, wrote Paul to strengthen the lines.

Methodist people cannot get on without the "spiritual glow." It has marked our forces from the beginning as they engaged in the battle of real Christian conflict. When Dr. Cadman was asked to say a word for the Methodists replied, "When the Methodists regain their religious enthusiasm, once more they will become the shock troops of the Kingdom of God."

This is our need today, an unflagging zeal and the spiritual glow. We face danger, fatigue and discouragement. Shall we quit? Shall we join Demas as he deserts Paul and retires to a place of safety? Or shall we go up to battle?

We are cursed by reliance upon bigness, buildings, organization and majorities. Ten men who composed the commission sent out by Moses to make a survey of Canaan admitted the wealth of the land, but they saw giants bigger than all the glory of the land, and suggested that they go back

AMONG THE PROFOUND QUESTIONS that come trooping into the Question and Answer column of the newspaper, demanding the attention of an expert and man of all wisdom, we pick up this one: "What is the correct way to eat a sandwich? Should fork or fingers be used?" If you are familiar with some of the modern varieties of sandwiches you will admit the pertinency of the question. Already you have debated it many times, have tried many methods, but have always escaped without special credit to yourself. Well, here is the answer. Save yourself from further embarrassment and social humiliation. "It depends upon the time, place and company. The general rule for eating sandwiches is to use a fork if one is provided and it is possible to do so." There you have it. You will not have to page Solomon or any of the dining hall experts.

But the whole thing strikes us as highly amusing. And we are not discounting table manners or the customs and practices that make the difference in dining and eating. They are important. Each one should seek even to the point of careful observation and practice to develop the technique of taking food. It is a matter of civilization and culture. And it is not so much the question as the answer anyhow. Look at it.

The poor fellow tries to slip by by saying that it depends upon the great age-making factors of "time, place and company." Then he prates of the "general rule" with reference to negotiating sandwiches. Then he slips up and down by advising that a fork be used if one is provided and it is possible. That is fair enough. If a sandwich is set before you without fork, eat, asking no questions; not even about a fork. Then if the fork is provided, do not breathe your sigh of relief that your difficulties have been simplified and the field of operation greatly delimited.

(Continued on Page 4.)

THE GREATEST STORY IN THE WORLD

A Radio Sermon by Dr. Charles L. Goodell, in Sabbath Reveries, July 10, 1932.

Text—Psalm 119:16 “. . . I will delight myself in thy statutes; I will not forget thy word.”

The longer we live the surer we are that Walter Scott was right when he said to his son-in-law “There is but one book—the Bible.” It is no wonder that the world has come to love it supremely. To be sure there are those who hate it, but that is because they do not understand it, or are living contrary to its precepts. By the arbitrament of fact, the Bible has won its place at the head of all literature. The circulation of no dozen masterpieces in the English tongue can match it. The several Bible Societies—British, Scotch and American—have already issued during their lifetime up to 1932 more than 777,667,000 copies of the Bible and special parts. With all the issues of private printers, including Oxford and Baxter and the various revisions, it is quite within reason to think that the next copy issued by the American Bible Society might have inscribed on its front page, “Circulation 1,000,000,000 copies in 930 languages and dialects.”

The Bible Answers Your Questions

As no other book can match it in its circulation, so no other book can compare with it in its power to reach the hearts of men. The Bible answers more pressing questions than any other book or cyclopedia. Do you ever ask yourself the questions—What am I? Whence am I? Whither go I? All these questions are answered in the Bible as they are answered nowhere else. The masters of literature have gone for their inspiration to this Book. Shakespeare himself has over five hundred quotations from, and references to, it. It is quoted in every one of his plays. It has withstood centuries of hate. Men went to the scaffold because of their love for it. Men burned the Book in the market place and scattered its dust on river and sea, but all in vain. Voltaire, the arch skeptic of two hundred years ago, declared that in a hundred years the Bible would be forgotten. He is the same man who said, “It took twelve men to found the Christian religion; I will show the world that one man can overthrow it.” But the Bible was never so widely read as it is today. More books have been written concerning it, and its interpretation, in the last fifty years than were ever written in twice that period. With all their criticism, the critics cannot agree on the taking out of a single chapter in the Bible, much less any one of its sixty-six books.

The Most Costly Book

A letter recently received from the Assistant Librarian of the Library of Congress at Washington tells me that our government paid \$250,000 for the Gutenberg Bible from the Benedictine Monastery of St. Paul in Carinthia. All told, a million and a half of dollars were appropriated by this government to buy that book and certain other manuscripts that went with it. No book in all the history of the world was ever purchased at so great a price.

I should think you would love to read a book that had behind it such a history!

So far as the Bible itself is concerned, no book can compare with it in its power to reach the hearts of men. It contains the message of God to a needy world, the word of a Father to his child, telling him what will make his life pleasing to that Father, and successful by every noble standard. Its precepts are matchless and its influence grows with every passing year. It is the final appeal in all questions which affect the lives of men.

Read the Authorized Version

If you ask me what version of the Bible should be read in the pulpit and in the home, there can be but one answer—the Authorized Version. While other versions are helpful in the pastor's study or as commentaries in the hands of the people, the great critics of America and England insist that no other version can for a moment be compared with the King James Version. Three hundred years ago it fought its way to supremacy and it holds this proud position today. The critics will tell you it is the most beautiful monument ever erected with the English alphabet as its foundation. This is the version from which the quotations in all our English literature for three hundred years were made. Prof. Phelps, of Yale, says, “He who knows it may be called well educated and he who is not acquainted with it is an ignorant man whatever knowledge he may possess.” Mr. Newton, the bibliophile and critic, af-

firms, “The one thing needed to weld the British empire together was a common language simple enough to be understood by all people yet of range sufficient for the scholar. This the Authorized Version supplied. No book has had, no book ever can have, the influence of that English Bible.” Because that is true, I say to all my radio listeners, there is nothing in the whole realm of literature that will enrich your vocabulary, and give you so clear a conception of true literary values as the English Bible. There is nothing that I ever did by way of memorizing, that has paid me such dividends as memorizing passages and chapters out of this blessed Book. If I want English undefiled, it is here; if I want the masterpieces of literature, I find them in the Bible. Here is drama and poetry, song and tragedy. It is so wonderful in its message that it has inspired music and painting and sculpture, as well as literature. If you could take out of the galleries of Europe and America the pictures which were based upon the stories and personalities of this Book, you would rifle the galleries and museums of the richest of their treasures. If you memorize the great passages of the Book, you will have a wealth of illustration and inspiration that is matchless.

Your Weapon of Defense

The Bible will put into your hands weapons of Damascus steel with which you can put to flight all the enemies of your soul. Do the hosts of your sins ride out against you for your undoing, you have but to remember, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Are you troubled about the future life and wonder what is on the other side of the portal which we call death. Hear the Master saying, “Let not your heart be troubled, neither let it be afraid. In my father's house are many mansions. I go to prepare a place for you.” Here are the words of Jesus, the only one who has ever ventured to bring testimony from experience as to what will happen the other side of death. Trust the fifteenth chapter of Corinthians and you can walk with holy confidence among the ridges in the churchyard under which sacred dust is lying.

Cheer in Business Depression

In these days of business depression, when men have lost heart, instead of studying the stock market reports and the latest message from Geneva, Lausanne and other world courts, why not go to headquarters and listen to the Word of God. If it is courage you want, you will find it here. If it is appreciation of true values, and to know what is worthwhile in the market, these are the pages where you will find it. If you say no simple passage out of any book can do that for individuals or nations, I answer, but it can and has. One message from this Book has changed the course of human events and thrown empires off their hinges. One sentence from this Book made a man rise from his knees to his feet and thunder across the world, “The just shall live by faith.” One single passage out of this Book changed the England of the eighteenth century, transforming it through and through with ideals which this Book unfolds. There are millions of men and women who bear testimony to the fact that one holy promise out of this Book has overthrown a lifetime of evil-doing and set up in its place ambitions for the pure and good which no earthly circumstance was able to overthrow. If you want to know more about its history and what the Bible has done for nations and individuals let me refer you to my last book on the Bible, under the title “The Book We Love.”

Where to Find the Passage You Need

I wish I had time to tell you where to look in the blessed Book for all those promises which you most need. I will venture to give you a few which I hope will inspire you to seek for many more. If you are down with the blues, read the 27th Psalm. If you are back in your rent and do not know where the food is coming from for the next month, read the 37th Psalm. If people have abused you and you have felt overwhelmed with hatred for them, read the 13th chapter of First Corinthians. If you want to get a breath of upper air that will keep you from the miasma which forever haunts the low ground of selfishness, read the 23rd Psalm. If you feel as if there is no one who cares for you and that God Himself is dead, read the 91st Psalm, and, if that is not enough, read the 40th and 42nd Psalms. If you have an inferiority complex and think that nothing is worth while, read the 11th chapter of Hebrews and finish it with the holy triumph which the 12th chapter sets forth. If you want to know what you are to do with the talents God has given you, you will find that in the 25th chapter of Matthew. Do you want to know what armor to put on for the dread fight of faith? you will find that in the

6th chapter of Ephesians. If you long to know how a bad man can become good, and how a murderer can be transformed into a saint, read the 12th chapter of the Acts of the Apostles. If you want to read about the things which are most worth while and will last when all else has passed away, read the 6th chapter of Matthew. Are you enamored of wisdom and do you want business success, read Proverbs, the 3rd and 4th chapters. For an example of noble womanhood, read Proverbs 31. If you need a bugle's blast, read II Timothy—4th chapter. Do you want relief from the love of power and sin? read I John, Chapters 1, 2 and 3. If you want a song for your deliverance with chorus and diapason, read the 34th and 98th Psalms. For the benediction that may be yours in Christ, read John 15th, and then you can sing the swan song of II Corinthians, 4th, 5th and 6th chapters.

Spiritual Truths Are Spiritually Discerned

So “I commend you to God and the Word of His Grace, which is able to build you up and to give you an inheritance among all them which are sanctified!” But let me remind you before I close of the one great principle which underlies all I have been saying. Spiritual truths are spiritually discerned. You cannot measure the fragrance of a rose with a yardstick. You cannot tell the power of a sunbeam by its weight on the scales. Jesus said, “The words that I speak unto you, they are spirit and they are life.” Ingersoll and Abraham Lincoln both read the same Bible. One read it to scoff; the other read it to fall on his face and worship the God of battles and plead for His grace upon his own heart and upon the awful exigencies which rested upon a great nation; and he claimed—and the years have substantiated his claim—that God answered that prayer.

Keep an Open Mind

If we came to this Book with an open mind, if we frankly seek for wisdom, God giveth it liberally and upraideth not. There are doubtless times when men want to read the Bible purely as critics, but the moment you become interested in the form rather than in the spirit of the message, it will lose its power. Charmed with the nightingale's song, you wonder where it comes from and you take your scalpel and dissect the nightingale's throat, but you stop its music. The first thing to do when you read the Bible is to orient yourself—to put yourself in the attitude of mind which it asks its readers to occupy. You must be in tune with its purpose and its message before the power of it will enwrap and steady your soul. That is why prayer translates that message and makes it vital in your own soul. “I was in the Spirit on the Lord's day,” is the preface of the Revelation dream. Said Emerson years ago, “Take the book into your two hands and read your eyes out—you will never find what I find.” The Bible has its own personal appeal to every man who wants its real message. If you want the truth, read until you find Him who is the Truth.

The Bible the Power of God

Those who have changed the face of the world got their inspiration from this Book, and God is as mighty now, and His word is as true now, as ever in the past. When we do not know which way to turn, when we have come to the end of our resources and the end of our knowledge, it is here that we find all needed strength. I hope each one of my listeners may affirm for himself the words of my text, with full purpose of heart: “I will delight myself in thy statutes; I will not forget thy word.” The ages bear testimony to the fact, “The entrance of thy words giveth light.”

Let Us Pray

On this beautiful day make real to us, O Christ of God, the love that is boundless and free. Many of us are in trouble. Find us a way of escape and lead us out into a large place. Give hope and courage to our leaders in Church and State. Give faith to men of business that they may start the wheels of industry. May none stand idle in the market place saying, “No man hath hired us.” Bring cheer to all our homes. May all our people face the new day with a morning face. Remember all who are on beds of pain; all who are lonely and friendless. Bless those who are old and feeble and shut-in. May they still walk the delectable mountains. May all who long for the truth find Him Who is the Way, the Truth, and the Life. Take for our sins the answer of the cross. Fold down upon our hearts the balm and benediction of thy love! For Christ sake. Amen.

Have you put on the “Save the Advocate” campaign in your charge yet? If not, please do so at once.

WARMING THE PREACHER'S HEART

The Pine Bluff District Board of Lay Activities, Little Rock Conference, A. R. Cooper, District Lay Leader, Fred Moore and Dr. J. G. Wilson, Associate District Lay Leaders, recently printed and distributed the following pamphlet in their district.

"WARMING THE PREACHER'S HEART"

"The Kingdom of God with its largest success necessarily depends largely upon the preacher. But success of the preacher necessarily depends largely upon the attitude of the laymen. The laymen can make or mar the preacher. If the laymen will, by words of encouragement and in various ways, keep the preacher's heart warm, the preacher will more than likely be able to keep the congregation's interest warm and its activity growing. Rev. E. D. Stone, writing in the Methodist Protestant Recorder, says: 'Many times the question has been asked us, "How do you manage to stay so long at Hampden?" We are sure that one great factor in the matter is, the people have studied to keep the pastor's heart warm. They never make him the receptacle into which is thrown hints of discontent and criticism, but the works are filled with evidences of love and tenderness, and it just keeps the fire burning.'

"Dr. Stone then tells, by way of illustration, this story. He had been away for the month of August for rest. 'The first Wednesday night we were at home we went into the prayer meeting. When we entered the chapel where we usually meet the room was deserted. As we stood there trying to think it all through, we heard strains of music coming to us from the main auditorium. They were singing:

"Let the beauty of Jesus be seen in me
All His wonderful passion and purity.
O thou spirit divine, all my nature refine
Till the beauty of Jesus be seen in me."

"We walked downstairs and into the church room, and what a sight greeted our eyes! The great auditorium crowded with people to welcome us home. It was not a feed nor an entertainment; it was just a wonderful prayer meeting, to ask the blessing of God upon the minister and to pray for the outpouring of the Spirit upon the church. We never felt as though we wanted to give every ounce of strength to a people so greatly beloved as we did when we stood there looking into the happy faces of a gracious people who were trying to warm a preacher's heart. And we went to sleep that night praising God for the opportunity to pray and preach and serve.' This little article is not an attempt to preach, but it's the overflow of a grateful heart."

That sort of treatment will help any preacher, and he will then be able to help the people all the more.—Methodist Laymen.

EIGHTEENTH AMENDMENT

No. 1

By Rev. Jno. F. Foster, D.D.

We are told that Prohibition is a failure. I question this statement. It may not have been enforced as it should have been, but what law is enforced? The force of this reasoning followed logically, would be that a law not fully enforced should be rescinded, and as no law is fully enforced, therefore rescind all laws.

Law restricts and limits but never prohibits for man is a free agent.

With the limited enforcement however, there are few drunks on our streets, our labor is sober, our bank deposits are steadily climbing, more children better clothed and fed are going to school, the Building and Loan Associations are building houses for those who a few years since were dodging their rent by frequent moves, more families are owning their homes, the Keeley Institutes are a thing of the past, our criminal docket is not near so large as in days now gone and the Salvation Army and such organizations are not called upon as in the past.

Why is it not enforced? Because the liquor interests do not want it enforced, and oftentimes buy up those who should enforce it.

A campaign has been carried on for years by the liquor forces through the municipal press and otherwise and lie after lie has been fed to the public until many of them are now accepted as facts.

Large centers of financial influence are fighting it, and the wets seem to forget that they are the ones who are breaking the Amendment and not the dries.

It is not enforced because the wets keep on

violating it. Were the wets to become law abiding the law would be enforced tomorrow.

Why this campaign against the Amendment? It is not fostered by the labor unions. It is not supported by the banks or the merchants, by the corporations, or those who employ labor. It is not financed by the railroads or the factories, by the schools or the churches.

Those things that uplift and benefit man morally, economically or spiritually are not fighting the Amendment. I therefore ask who are back of this movement? It is the liquor interests and incidentally politics, and if a failure, which I deny, it is so, because the Wets are not law abiding and will not keep the law. They, the Wets, blame others for the failure which their own violations have brought about.

TENNESSEE PREACHERS CONDUCT SUCCESSFUL MEETING AT CORINTH

By Rev. E. S. Lewis

We have just closed at First Church, Corinth, Miss., a most profitable series of services under

SAVING THE ADVOCATE

BROUGHT MONEY TO THE PARSONAGE

Dear Dr. Raulins—Here comes our "Save the Advocate" money, and I hope that everyone will respond to this call, all I had to do was just tell my people about it and they have brought the money to the parsonage.

We have had a great year, in fact it has been the best year of the four we have been here, no better people can be found anywhere than the people of this charge.

M. E. SCOTT, P. C.

Pickens, Miss.

THE SPIRIT THAT WINS

Dear Advocate—Enclosed please find check from West Monroe charge on your "Save the Advocate Plan," and, if this does not save it, find something that will and we will support you.

We start our meeting here Sunday, October 16, with Brother Harry S. Allen and Mr. Kermit Hollingsworth. We are going to have a great meeting and then get ready for Conference.

Pray for us.

LOUIS HOFFPAUIR.

West Monroe, La.

ADVOCATE A LIVE WIRE

Dear Sir—Enclosed you will please find two dollars for which the Skema Valley Sunday school wishes you to accept as our mite toward the preservation of the Advocate. It is a live wire closely connecting us, and were it discontinued, we would feel stranded.

(MISS.) LEORA SIMPSON.

Coffeerville, Miss.

the direction of Dr. Fred H. Peebles and Rev. Ralph E. Johnson, of Jackson, Tenn. They both rendered signal service. Brother Johnson is a most gifted workman with children and young people. One afternoon we had 425 children present and he entertained them and inspired them to make the most of themselves by accepting Jesus Christ. They were delighted and thrilled by the services.

The young people came in great numbers, night after night, for the special services arranged for them and most of them remained for the general services. One night fifty or more of the young people in the community bowed together at the altar seeking a deeper work of grace in their hearts and pledging a reconsecration of themselves to God and the Church. It was a touching scene.

No great number of non-church members attended the services. That is one of the saddest conditions in our church work—that so few of the outsiders, people who are not professing Christians, attend the church any more. What are we to do? How can they be reached? The present evangelistic method will not suffice. Unless they can be reached through the Sunday school or League, or through the personal visitation of the pastor and people they have little hope of being reached at all.

The pastor received twelve into the church Sunday morning, eleven by vows and baptism,

making a total of fifty-three during the year. Twenty-four of these were received by vows. Every one who came in Sunday morning came by way of the Sunday school. This indicates both the place and the opportunity of our modern Sunday school work.

Following the reception of members the Sacrament of the Lord's Supper was administered. So great was the number of the communicants that the preparation for the services was inadequate—the wine gave out and there was no more. It was the largest communion service held here since the meeting of the Annual Conference here three years ago.

Our Sunday school has been a little larger this year than usual and the attendance at the preaching services and at the weekly prayer meetings has shown some increase. Our membership is loyal and the church is going to make a genuine effort to pay all claims in full. They are a fine people and this pastor has had four delightful years here.

Corinth, Miss.

REV. ROBERT M. BROWN HONORED

It is the law of the Methodist Episcopal Church, South, that the term of office of a presiding elder shall not exceed a period of four years in one district, and as our beloved presiding elder, Rev. Robt. M. Brown, has served this period and will be assigned a new field for service at our next Annual Conference; and as

Time proves the value of all things, and as we approach the end of the four-year period of his service and realize that ties are to be broken, and the best of friends some time must part, we think of the kind words and friendly acts that have made our association together pleasant, and believe that public expression should be made;

Therefore, be it resolved by the members of the fourth quarterly conference of the Jonesboro charge do express to Brother Brown our sincere appreciation of him for his faithful service, his wise counsel and his inspiring messages during his four years of labor among us.

Be it further expressed by the members of this charge conference that we assure him of our interest and best wishes for his success in any field of labor assigned him.

Be it further resolved, That a copy of this resolution be spread upon our Minutes, a copy sent the New Orleans Christian Advocate, and a copy given Brother Brown.

Adopted unanimously by the fourth quarterly conference of the Jonesboro charge, Ruston District, this the 2nd day of October, 1932.

WM. J. HAMMON,

Chairman Board of Stewards;

T. L. WALLACE,

Recording Steward.

A GREETING TO A. M. MAYO ON THE OCCASION OF THE FORTIETH ANNIVERSARY OF HIS SUPERINTENDENCY OF THE FIRST METHODIST SUNDAY SCHOOL.

By Dr. W. W. Drake, P. E.

Here's to our leader who for two score of years Has led us and loved us through our smiles and our tears.

M Is for manhood, courageous and strong,
That stands for the right and fights against wrong.

A Is for action in good deed and word,
His life and his teaching are true to his Lord.

Y Is for youthful in spite of the years,
Repelling the onslaughts of hardships and fears.

O Is for optimist, smiling and true,
"Better" each day and "tip-top" all through.

TO THE PASTORS OF THE NEWTON DISTRICT

Dear Brethren: As our Conference is postponed for one week, don't mail cards with your reports to me until Monday the 14th. Don't fail to mail them, for I cannot make my report correctly until I get them.

Pray and work till the last minute for a good report. Much can be done in one week if we will work and pray. I urge all laymen to join us in this.

W. M. SULLIVAN, P. E.

New Orleans Christian Advocate

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TERMS:

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Editorial

(Continued from Page 1)

ed, It may be impossible to handle it with the fork. So, never attempt the impossible with a sandwich regardless of the kind, the time, the place, the company. And never use a fork if you do not have one.

But we rose to move the "previous question." Where is the sandwich to be had, and what is the cost thereof? Culture in the use of a commodity presupposes the commodity. If culture be the end the sandwich is the occasion for its development. This winter there are vast numbers who will not so much as have a sandwich. They will be cold and hungry. This is a painful commentary upon our civilization and the Americanism of which we have been disposed more or less to boast.

They keep telling us that we need to set our house in order. And this is one of the points. Much is being said for Communism, Socialism and Democracy as holding the solution to this problem of the distribution of wealth and the more equitable division of all earth's goods. The shortest road to the solution is Christianity as embodied in the life and teachings of Jesus as portrayed in the Gospels. All the good that any of these proposed panaceas contain are already old and wait for our action. Some think that it would be radical to apply the principles of Socialism or Democracy. The most radical and revolutionary force in human society today is Christianity. And yet we preach it and live it as though it were intended for a few, and that partially. But however much we may quibble, dabble or delay, the leaven of our religion is destined to overturn every civilization or system that starts from any other base. "The Son of Man is come that they might have life."

PUBLISHING COMMITTEE MEETS

The Publishing Committee of the New Orleans Christian Advocate met in the office of the Advocate Thursday morning, October 13, pursuant to the call of the Chairman.

After hearing reports from the Editor and Manager there followed a general discussion of the affairs of the publication.

It was found that the reduction of overhead expenses, and the decreased size of the paper, had materially decreased our growing obligations. It was also found that the "Save the Advocate" campaign had been, up to date, very gratifying, both in material results and moral effect.

The Committee unanimously recommended the continuance of the effort until every charge has had an opportunity to respond. If due attention is given to this effort by all the charges the life of the paper is assured.

A cheery optimism pervaded because of the faith the Committee has in the patronizing charges. Surely work so happily begun will not stop short of success.

There was positive enthusiasm over the more than satisfactory work being done by Editor and Manager. Such work merits success. The three patronizing Conferences would be discredited if they failed to respond in this our day of need. Harmony and hope were in evidence. We shall see a larger, better day if we really carry on as those men are doing. Of course, Editor and Manager were re-elected.

JAMES H. FELTS,

For the Committee.

MISSISSIPPI CONFERENCE POSTPONED

Bishop Collins Denny, President of the Mississippi Conference, authorizes us to announce that the meeting of the Mississippi Annual Conference has been postponed for one week. It will therefore meet at 9 a.m., Thursday, November 17, at Meridian. All concerned will be governed accordingly.

OUR WEEKLY PARTY

"I am sure we will send all that is allotted to us." Jas. M. Lewis, Louise, Miss.

Rev. J. A. Moore, Rolling Fork, Miss., sends in some subscriptions. Thank you, Brother Moore.

Gycelle Tynes, of Gloster, Miss., was elected president of the Senior Class at Millsaps for 1932-33.

"Of course the Advocate must continue its blessing to the church." Rev. J. T. Abney, Glancy, Miss.

"I trust that you may have a great victory with the Advocate." You cannot mistake that voice. It is from Bishop Hoyt M. Dobbs.

"October is 'Pay Out' Month," says a message from Rev. J. B. Grambling, Mer Rouge, La. Brother Grambling is making a splendid record this year.

Mrs. H. A. Gatlin, wife of our pastor at Natchez, Miss., has reported for the Ladies' Senior Bible class and the Missionary Society in the Advocate Campaign.

"We are doing our best for the Advocate. We cannot do without it and we are working on the 'Save the Advocate Plan.'" Rev. R. E. Wasson, High Point, Miss.

"I surely hope there will be a hundred per cent response to this most worthy and practical appeal," is the way Rev. O. S. Lewis, pastor at Canton, Miss., writes.

As we expected, Rev. L. W. Smart, Pelican, La., has met his full quota on the "Save the Advocate Plan." The Pelican charge is a fine people, and they have a great pastor.

A week of special services at the First Methodist Church, Crowley, La., was concluded last Sunday. Rev. C. K. Smith is the pastor and conducted the services.

Mrs. G. F. Winfield, wife of President Winfield, of Whitworth College, recently lost her father, Mr. W. S. Keller, of Fort Worth, Texas. The Advocate extends sympathy.

Mr. Ernest Linton, Hawkins Chapel, Brookhaven, Miss., renews his subscription and sends quota on Advocate plan. Mr. Linton is superintendent of the Hawkins Chapel Sunday school.

Rev. K. W. Dodson, presiding elder of the Baton Rouge district, was a much appreciated caller at this office this week. He reports that his preachers are backing the "Save the Advocate Plan."

"I cannot afford to do without the Advocate. I have read it nearly all my life, and enjoy it. I do hope our people will rally to the cause and 'Save the Advocate.'" Mrs. E. Lou White, Bond, Miss.

Dr. C. G. Andrews, Sandiego, Calif., gets in on the "Save the Advocate Plan." A good check from him has been received, and a letter in which he says, "For a good many years I have been read the Advocate."

"I am interested in the Advocate and feel that it would be calamitous for the Methodists of these three Conferences to cease throwing ink at the devil these perilous times." Rev. S. M. Butts, Abbeville, Miss.

Rev. L. P. Moreland, Bernice, La., takes delight in supporting the Advocate. Not only did he send in a great list of subscriptions early in the year,

but he now sends a check for his churches on the "Save the Advocate Plan."

Rev. Wesley Ezell's name is signed to a letter that brings the quota from the Scotland charge, Brookhaven district. In case mention of a contribution is not made in this column, look in the general report in another place.

"The Whitworth Whistle," official organ of Whitworth College, has just arrived. This is a most creditable student publication breathing the air of the campus and telling of those things that make college life so memorable.

We must thank the women of the church who are sending in quotas on the "Save the Advocate Plan." In a number of their letters we find words like these: "We are praying for your success." Well, if God be for us, who can be against us?

In an address at the organization meeting of the L. S. U. Graduate Club, Dean Chas. W. Pipkin, of the Graduate School, declared that "weariness, permitting one's enthusiasm to wane," is chief among the obstacles which progress encounters. The Gospel truth, isn't it?

Say, do you believe in missions? Are you sure of it? Well, if you are, write to Laymen's Foreign Missionary Inquiry, 1 Pershing Square, New York City, and ask them about their report. It carries some arresting and thought-provoking material.

"Trusting that your plan will succeed and that great victory may come to the church and to the Advocate," is the way Rev. G. E. Allen, our pastor at Long Beach, Miss., signs off. And in that letter were both subscriptions and the quota for the campaign.

"Trust I will have more to send in the near future," writes Rev. E. W. Day, pastor at Bonita, La. "The paper can be saved. Let us rise and be going." Brother Day has had a great year, more people attending the church and more responding to the program of the church, is his report.

When a lawyer's name is signed to the letter that brings a quota to the Advocate, we feel that what we are doing has the approval and co-operation of a group of men who are of great value in the community. Hon. Chas. T. Wortham, attorney at Donaldsonville, La., is one of these.

While in the city for the Training School, Mrs. R. E. Smith made a very happy and helpful call to the Advocate office. Mrs. Smith showed an interest in the Advocate that went beyond mere commendation. She reported how the Advocate is being read in her own home. Come again, Mrs. Smith.

Rochelle, La., is the place where Rev. W. W. Perry, pastors our congregation. A recent letter says, "We are with you with all of our hearts and some of our money. We hope the plan will go over in a big way." Brother Perry reports a very successful year with fifty-eight members received.

Dr. Theodore Copeland, general evangelist, has recently been engaged in a country-wide revival campaign at Kirbyville, Texas. Conversions are reported at each service. Dr. Copeland goes from Kirbyville to Baton Rouge and from there to Atlanta for meetings. After that he will visit some of our Annual Conference sessions.

If you did not read Rev. J. D. Wroten's article on "Conference Entertainment" in last week's Advocate you better go back and look it up. It seems to us that this is a very fine plan and that it can be made to work. All of us are facing something of the same problem. A few hard efforts will go far toward correcting some of our difficulties at this point.

A happy spot in the Advocate office life of last week was the meeting of the Publishing Committee, bringing to us for a few hours Drs. F. L. Wells, W. W. Drake and A. M. Serex, of the Louisiana Conference; Drs. Jas. H. Felts and L. M. Lipscomb, of the North Mississippi Conference, and Dr. J. T. Leggett and Mr. J. O. Emmerich, of the Mississippi Conference.

New Orleans Methodists were greatly benefited by the presence in their midst for a week of Dr. D. L. Mumpower and Miss Mary Skinner of the General Education Board in Nashville; Mrs. R. E. Smith, Shreveport; and Mrs. R. R. Branton, Conference Superintendent of the Children's Division, Louisiana Conference. These, with Mrs. W. W. Holmes, made up the faculty of the Standard Training School which has just closed.

"With registration practically completed it is evident that this year's total enrollment will practically equal last year's mark," is the report from Southern Methodist University. Among

those present at the opening were Bishops Boaz and Jno. M. Moore, Revs. F. M. Richardson, presiding elder of the Dallas district, and J. T. McClure, pastor of Grace Methodist Church. President Selecman and Bishop Boaz delivered addresses upon the occasion.

This is interesting. Of the 3,600 students registered at the Louisiana State University at the time of this report church affiliations were as follows: Catholics 978, Baptists 759, Methodist 688, Episcopalians 283, Presbyterians 275, Jewish 79, Christian 40, Lutherans 22, Christian Science 19, Church of Christ 10, Congregationalists 6, Nazarene 7, and one each from the following: Quaker, Unitarian, Reformed, Swedenborg, Mohammedan. Only 230 failed to list church preference.

This is the spirit. "We may be the least in finances, but not the least in spirit. We have a fine people and they are interested in saving the Advocate. We hope that every Methodist feels as we do about the Advocate." Rev. P. W. Sibley, Gonzales, La. And there was money in the letter. If all our people had the spirit of this little charge—well, it looks as though we are getting it. Don't use those quotas for anything except a minimum. Just say to the people, "Come on. It is our job and we'll go the second mile."

"Best wishes and congratulations. It looks as if it is going to work." That is what Rev. Walter M. Campbell, Tutwiler, Miss., says. Well, of course Brother Campbell knows that no plan is going to work by itself. But when a willing people find a workable plan something usually happens. Saving the Advocate is not the task of any particular group in our church or churches. But with the Advocate office, our bishops, presiding elders, pastors, Missionary societies, Sunday schools, Epworth Leagues, and the members of the church pulling together on this plan there can be no failure.

Dr. Geo. F. Winfield, president of Whitworth College, preached at Gloster, Miss., recently. Preceding his very strong sermon Dr. Winfield gave something of the history of the college calling attention to the fact that a resident of Gloster, Mrs. Lou Guice, who is making her home with her daughter, Mrs. Ella Whittington, was the oldest living graduate of Whitworth. Mrs. Guice is now past ninety years of age and her mind still bright. Say, South Mississippi Methodists, if you expect to have mothers who can make the home Christian in these days, you had better stay by Whitworth College. Put your money in it, and put your daughters there.

Do you go to the movies? Well, get ready for "The Sign of the Cross," by Cecil B. DeMille. He has just completed eight months of very careful study and research which has taken him into many fields of information in preparation for this great picture. An attempt has been made to get the fullest possible range of historic material. The great appeal of the former pictures of DeMille, "The Ten Commandments," and "The King of Kings," proves two things: The ageless appeal of the great religious themes, and the possibilities of the movie as an agency in religious education.

We receive a great many church bulletins. We find this on the front of the one from Trinity Church, Ruston, La., where Rev. H. L. Johns is pastor: "Qualifications of a Church Leader—A growing Christian experience, a wholesome Christian viewpoint, a passion for helping others, ability to work with other people, appreciation of the church, ability to utilize constructive criticism, originality, initiative, reliability, growth through continuous study and training, active participation in the work and service of the church, special training." My, doesn't he expect a lot of us poor worms of the dust? But it is a compliment to us. Rise to it. I repeat just one of them that strikes us as deserving a pause: "Ability to utilize constructive criticism."

Dr. Jno. F. Foster, pastor at Bunkie, La., was recently called to Crowley for the funeral of his niece, Mrs. Mobley. Among friends attending the funeral were Mrs. J. M. Robinson, Miss Margaret Hutchinson, Miss Maggie Brown, Mrs. C. M. Hutchinson and Mr. Campbell Hutchinson. Dr. Foster was his niece's tutor for fourteen years, she was his first baptism, he helped plan for her college training and took her away to school, he officiated at her wedding, and read the Epistle at her funeral. Dr. Foster has had a heavy load of sorrow this year having lost his brother, Mr. H. F. Foster, of New Orleans, in May. He assures us however, that the Unseen Presence walks beside him and gives comfort. The Advocate extends sympathy and prayers.

"The Liberal Arts College Bulletin" recently came to this desk by way of Millsaps College, a

worthy example of that kind of college. A very casual perusal of its pages strikes the reader with three things of great interest: the large place the liberal arts college has had in the making of the leadership of our nation, the comparative smallness of these institutions, and the place of religion in the founding and administration of so many of them. If we have read the signs correctly, we are going to have to continue, for some time to come, to look to these institutions for the sane, stable, progressive, sacrificial and Christian leadership of the country. Our larger professional schools can never quite take their places. And we Methodists of Louisiana and Mississippi had better keep Centenary, Millsaps, Whitworth and Grenada close to our hearts, supporting them with our money, patronizing them with our sons and daughters, and backing them with our prayers.

NORTH MISSISSIPPI CONFERENCE ENTERTAINMENT

Our splendid people at Tupelo are glad to make this present effort at entertaining the Conference, November 3-6th. It would not, however, be quite honest to deny that many difficulties are being encountered, due in mind and fact to what we are calling "these times." Therefore, as Brother T. M. Dorsey, our presiding elder, has said, in a recent letter to the Advocate, the church here will be very glad to receive any assistance from the 1 per cent assessment ordered by the Conference in its last session. Realizing that the payments on this assessment may not be very large, our committees are endeavoring to arrange that as much of the entertainment as possible be in the homes. Accordingly, the preachers and delegates will do us a favor by limiting their special requests and by permitting us to place them in the best way we can under all the circumstances. Our entertainment this time may be of a more simple sort than we could wish. But we want to assure all that we are none the less sincerely glad to have them as our guests. A cordial welcome to all of them! We anticipate a good Conference and real spiritual gains to our church here and to the great Cause.

W. P. BUHRMAN, Pastor.

SALLIS CHARGE APPRECIATES ELDER AND PASTOR

The Sallis Methodist Episcopal Church, South, the Sunday School, the Board of Stewards and the Woman's Missionary Society desire to present the following resolution at the fourth quarterly conference of the above-named charges at Salem, October 2, 1932. Resolutions were adopted.

Whereas, Presiding Elder, Rev. E. H. Cunningham, who has served 4 years in said capacity in Grenada district, and Rev. A. W. Bailey, who has served 5 years pastor of the Sallis charge;

Be it resolved that we express to them our deep appreciation of their work. They have both labored so untiringly, forgetful of self and always for the cause of the Master. Both are faithful to the cause and ever have the work of the Father uppermost in their minds. Brother Cunningham in the administration of his office has brought peace and harmony to all our churches.

Each church feels honored when he is in their midst and his kindly words of admonition are always well received. We wish him to know that wherever he shall go to labor our prayers will follow him, and we feel sure he will succeed in The Lord's work wherever he may be sent.

In serving 5 years at one church, Brother Bailey has wrought well. We know that it is not customary for a pastor to serve that long in one place.

We assure brother Bailey that his work here has been most satisfactory to us. His services as both pastor and preacher have been carried out in a most Christian-like manner. If he should be returned to us for another year we shall welcome him as gladly as in the past, but in the event the Bishop shall see fit to direct his efforts to a new field we wish him to know that our thoughts and prayers will be for his happiness.

Resolved further; that we go on record at this the fourth quarterly conference as being grateful for everything done by both ministers in our midst.

Resolved that a copy of these resolutions be given both Rev. E. H. Cunningham and Rev. A. W. Bailey and a copy spread on the minutes of the conference.

MRS. J. O. COX, Chairman of the Committee;
J. K. SHROCK, Secretary Quarterly Conference.

"SAVING THE ADVOCATE"

Receipts through October 17, 1932

LOUISIANA CONFERENCE			
Alexandria District			
Previously reported		\$16.00	
Natchitoches, Rev. B. C. Taylor		5.00	
Total for district			\$21.00
Baton Rouge District			
Previously reported		70.00	
Walker, Rev. R. A. Cross		5.00	
Fisher, Washington Charge, Rev. J. L. Cady		2.00	
Total for district			77.00
Lake Charles District			
Previously reported		37.45	
Abbeville, Rev. H. W. Rickey		5.00	
Total for district			42.45
Minden District			
Previously reported		66.00	
Haughton, Rev. J. F. Dring		10.00	
Coushatta, Rev. J. M. Alford		6.00	
Total for district			82.00
Monroe District			
Previously reported		46.15	
West Monroe, Rev. Louis Hoffpauir		6.00	
Mer Rouge, Rev. J. B. Grambling		7.00	
Gilbert, Miss Fannie Byerly		5.00	
Total for district			64.15
New Orleans District			
Previously reported		225.87	
Franklin, Rev. C. C. Wier		6.00	
Total for district			231.87
Ruston District			
Previously reported			81.24
Shreveport District			
Previously reported		81.00	
Greenwood and Bethany, Rev. H. S. Johns		2.00	
Mitchell Sunday School, Miss T. Sistrunk		2.00	
Hosston, C. R. Keeth		4.00	
First Church, S., Rev. W. Angie Smith		25.00	
Total for district			\$114.00
Total, Louisiana Conference			\$713.71

MISSISSIPPI CONFERENCE			
Brookhaven District			
Previously reported		28.70	
Georgetown, Rev. L. T. Nelson		4.01	
Mt. Pleasant, D. E. Bordeaux		2.44	
Barlow, Rev. A. S. Byrd		9.00	
Summit and Topisaw, Rev. L. P. Anders		12.00	
Golatia, Scotland Charge, C. W. Paris		3.00	
Total for district			59.15
Hattiesburg District			
Previously reported		21.00	
Mt. Olive, Rev. J. H. Jolly		6.00	
Prentiss, Rev. A. S. Oliver		4.00	
Leakesville W. M. S., Mrs. Y. D. Westerfield		1.00	
Total for district			32.00
Jackson District			
Previously reported		29.75	
Men's Bible Class, Yazoo City, L. A. Magruder		5.00	
Vaughan, Rev. H. S. Westbrook		4.50	
Satartia, Rev. T. M. Ainsworth		10.00	
Capitol Street W. M. S., Mrs. A. Johnson		1.00	
Total for district			50.25
Meridian District			
Previously reported		51.10	
Bucatanua, Rev. J. B. King (on account)		3.00	
Meridian W. M. S., Mrs. W. D. Holloman		1.00	
Coker Chapel, Mrs. J. E. McInnis		5.00	
Vimville, Miss Pearl Shannon (on account)		3.00	
Total for district			63.10
Newton District			
Previously reported		47.00	
Decatur and Hickory, Rev. A. J. Davis		3.25	
Walnut Grove, Rev. C. Y. Higginbotham		6.00	
Total for district			56.25
Seashore District			
Previously reported		29.00	
Columbia Mission, Rev. Olla Nix		4.50	
Columbia, Rev. L. E. Alford		10.00	
Bay St. Louis, Rev. C. C. Clark		5.00	
Total for district			48.50
Vicksburg District			
Previously reported		35.45	
Centerville, Rev. E. A. King		6.00	
Rolling Fork W. M. S., Rev. J. A. Moore		1.00	
Port Gibson, Rev. J. L. Sells (on account)		3.00	
Total for district			45.45
Total, Mississippi Conference			\$354.70

NORTH MISSISSIPPI CONFERENCE			
Aberdeen District			
Previously reported		15.00	
Pittsboro and Bruce, Rev. W. M. Jones		5.00	
Fulton, Rev. W. L. Atkins		6.00	
Buena Vista Y. P., Miss N. Garner		1.00	
Total for district			27.00
Columbus District			
Previously reported		13.00	
West Point, Rev. S. L. Pope		5.00	
Sioam W. M. S., Mrs. J. A. Miller		1.00	
Cedar Bluff, Rev. R. G. A. Carlisle		3.00	
Louisville, Mrs. T. J. Lee		4.00	
Total for district			26.00
Corinth District			
Previously reported			22.75
Greenville District			
Previously reported		15.68	
Gunnison and Hillhouse, Rev. J. J. Garner		3.25	
Coahoma, E. M. Fant		6.00	
Total for district			24.93
Greenwood District			
Previously reported			34.00
Grenada District			
Previously reported		28.00	
Skene Valley S. S., Miss L. Simpson		2.00	
Pickens and Goodman, Rev. M. E. Scott		7.00	
Total for district			37.00
Sardis District			
Previously reported		6.00	
Longtown W. M. S., Mrs. L. W. Moore		2.00	
Eudora Church, Horn Lake, Rev. W. P. Bailey		4.00	
Como, M. P. Hardin		6.00	
Total for district			18.00
Total, North Mississippi Conference			\$189.68

MISCELLANEOUS CONTRIBUTIONS			
Previously reported		\$112.10	
Dr. C. G. Andrews, San Diego, Calif.		5.00	
Mr. M. H. Jamieson, New Orleans		.50	
From a Friend, Alexandria, La.		5.00	
Mr. E. C. Richardson, Coifax, La.		1.00	
Dr. J. M. Sullivan, Jackson, Miss.		5.00	
Total			\$128.60
Total all sources			\$1386.69

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

One of the great and growing Sunday schools of this Conference is that of New Albany. It was the writer's pleasure to visit this church recently and preach for the pastor, Rev. J. H. Holder, who is rapidly recovering from a serious operation. On the day when we were present the attendance of the school was 342. The average attendance of this year is much larger than last year. The general superintendent, Mr. J. G. Houston, is a live wire and has associated with him a corps of active and well trained workers.

One of our happiest and busiest pastors is Rev. J. S. Maxey, of the Math-

iston and Maben charge. He has had good revivals on his charge this year, receiving about 35 members into the church. Three daily vacation church schools have been held on the charge. The Sunday school at Providence church has been revived and the young people's division of this church organized. The church at Mathiston is well organized and very active with a Sunday school with more than 100 in attendance, an effective young people's division well organized. This church ministers to the school life of Bennet Academy, where we have about sixty Methodist students. Our visit to this charge last Sunday was greatly enjoyed.

An appeal has been sent out to every Sunday school to observe at least one Sunday as a missionary day and send the offering to us. A number of schools are doing so. Be sure to send your offering now so we can include it in our report. Many of our schools comply with the law of the Church and observe missionary day every month on the fourth Sunday and send us the regular offering. More schools have done this this year than last. We are not asking for a special offering, but just one regular offering. It seems reasonable that if many schools should be able to send one offering per year that every school should be able to send one offering per year. A large part of the missionary work of our church, both at home and abroad, is dependent upon this Home and Foreign Missionary Enterprise offering. The church that is the most missionary today will be the most alive tomorrow.

Reports of Vacation Schools continue to come in. We have received to date 55, which is ten more than we received last year, and there are several more to be reported. We set as our goal this year 60 vacation schools, and we will reach that number. Be sure to report your school if you have not done so.

Many churches have requested the materials for the observance of Childhood and Youth Week. It is not too late yet to observe this important occasion. The week October 16-22 is the set time, but any other week that suits your convenience will be just as good. Write us for the materials.

We will have exhibit charts at the session of Annual Conference showing the educational record of every church. Many churches will have a record of which they should justly be proud. The record that will be given will cover such things as Vacation Schools, Training Work, Sunday School Day, Missionary Offering. Be sure to send us all money that you may have collected several days before Conference.

Pray for the work and for the workers.
R. G. LORD.

REVIVAL AT WISNER

Dear Brother Raulins:

Just a short message to let you and our readers know how our revival turned out. I can truly say it was the best I have ever witnessed. God revealed Himself in the old-time way.

We began September 25 and closed last Sunday, October 9. Brother Allen, one of our general evangelists, in charge. Brother Allen is indeed a man of God. He is filled with the Spirit and is leading people to God in an unusual way. He fights sin and

the devil in a forceful manner. His is a spirit of love.

Those who have lived here for many years say this was the greatest revival ever held in Wisner. It brought them back to their old revivals, when people got happy and praised God. Brother Allen calls sinners to the altar. People came to the altar in great numbers. The Lord alone knows how many backslidden church members were converted. Many came back. Our church is truly revived. It is cleaned up. In addition to so many church members being reclaimed, we had twenty-five added to our own church and five to the Baptist. Cold weather and rains hindered a number services, but in spite of every obstacle God gave us victory.

Brethren, let me say, if your church needs a genuine revival, and if there are lost souls in your town, Brother Allen can lead you in a meeting that will certainly be a blessing. He magnifies the spiritual and minimizes the financial. No stress is put on the finances. A free-will offering is all he asks. He is kind and appreciative. He is a great soul winner, both in the pulpit and in private. A man of great prayer life. One very unusual service was that for men and boys. This service alone was worth what the meeting cost.

His singer, Brother Kirmitt Hollings-

worth, is a good song leader and splendid with the young people. This is the most needed work in Wisner. Our young people were reached. Many found God. We reorganized the League and they are working fine.

If you have a great revival it will finance itself. We were afraid of the finances, but it worked out in a great way.

Faternally,

C. B. WHITE.

Wisner, La.

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

Try Lydia E. Pinkham's Vegetable Compound



Felt Terribly Nervous

Fagged out... always melancholy and blue. She should take Lydia E. Pinkham's Vegetable Compound. Its tonic action builds up the system. Try it.

NEW ANALYTICAL BIBLE

Rev. Jas. B. Grambling, our pastor at Mer Rouge, La., has been appointed by the publishers of the "New Analytical Bible" as special representative. Any one desiring to purchase a copy of this wonderful book may drop him a postal card and he will send you descriptive literature. He will be glad to place your order.—Adv.

THE ORIGINAL AND GENUINE
RED CROSS + LIV-O-MED
REDCROSS LIVER MEDICINE
Relieves torpid liver, biliousness, indigestion, headache, sour stomach, constipation, and other ills caused by accumulation of poisonous waste matter. Guaranteed.
PURELY VEGETABLE
Pure Drug Products, Inc.
MACDONALD... ALBANY

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Wife Wins Fight

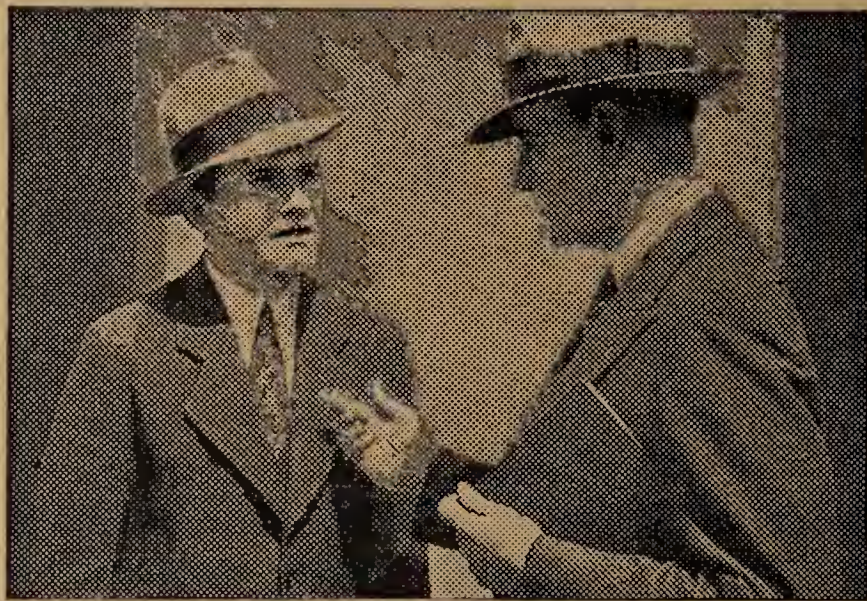
With Kidney Acids

Sleeps Fine, Feels 10 Years Younger
—Uses Guaranteed Cystex Test



Thousands of women and men sufferers from poorly functioning Kidneys and Bladder have discovered a simple, easy way to sleep fine and feel years younger by combating Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting and Acidity, due to poor Kidney functions, by using a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at druggists.

Relief From Neuralgia In Few Minutes



Quick Dissolving Property of BAYER ASPIRIN Starts Relief 3 or 4 Minutes After Taking

Think of a headache going in three or four minutes. The pains of neuralgia, neuritis or rheumatism being eased, often, in that little space of time!

Due to important, scientific developments in the famous Bayer Aspirin laboratories, millions of people are enjoying this almost unbelievably quick relief from pain.

That is because Bayer Aspirin dissolves almost instantly in the stomach. And thus almost INSTANTLY starts to ease pain. The average headache, for instance, eases in as little as four or five minutes. Think of what a time

saver this is to busy people.

Remember it is Genuine BAYER Aspirin which provides this unique property. So see that you get the real article when you buy. See that these three words "Genuine Bayer Aspirin" are on any box or bottle of aspirin that you buy. And that the name "Bayer" is stamped in the form of a cross on any tablet that you take.

Remember that when you buy. And remember, too, that Genuine Bayer Aspirin cannot harm the heart. Take care you get the genuine.

NO TABLETS ARE GENUINE



ASPIRIN WITHOUT THIS CROSS

© 1932, The Bayer Co., Inc.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NOTES

Louisiana

The Woman's Missionary Society of Oak Grove, Monroe district, met at the home of Mrs. H. T. Koerner with sixteen members present.

The monthly program from World Outlook, "Finding God in Great Causes," was given with Mrs. Williams, vice-president, as leader. Clippings were read by members stressing the need of the World Outlook and other Christian papers in every home.

The following verse on "The World



*I'm a 100 percent
Doctor said so*

*I'm an Eagle Brand baby
And how I grow!*

*I laugh all the day
I sleep all the night
Mother says it's my food
And mother is right.*

Eagle Brand has raised millions and millions of husky, happy babies in the past 75 years. It has saved the lives of countless babies who could not thrive on other foods. It's so easy to digest that it's next to mother's milk. If you can't nurse your baby, call on Eagle Brand. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JG-10, 350 Madison Ave., New York, N. Y., for free booklet "Baby's Welfare."

MALARIA
WINTERSMITH'S
CHILL TONIC
a most successful remedy for
MALARIA, CHILLS and FEVER
for over
60 Years
A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co. Inc., Louisville, Ky.

Outlook," was read by Mrs. W. McG. Dollerhide, who had written it especially for the occasion:

"Today, of printed page, there is no dearth—

A choice you have of ev'ry kind of book

And magazine of great and priceless worth;

Papers that tell the news of saint and crook.

"But we should know and tell to ev'ry one

On land and sea, the wondrous tidings glad

Of love of God for all. It can be done
With printer's ink.) Then why let man be sad?

"Subscribe for World Outlook. It is a gem!

Within its pages neat, of land both great

And small, you read—How God loves us and them;

It gives the missionary news to date.

"Let ev'ry one subscribe for World Outlook;

You'll find no better magazine or book!"

A salad course was served by the hostess, assisted by Mrs. A. C. Monroe.

North Mississippi

Zone No. 1 of the Greenwood District, composing the auxiliaries of Belen, Crowder, Lambert and Marks, held a quarterly meeting at Belen, September 27. The vice-chairman, Mrs. C. C. Miller, presided. A memorial tribute to Mrs. J. M. Wells, chairman, who died since the last zone meeting, was held by Mrs. G. C. Jones, who told of the beauty and example of her Christian life and "The Home of the Soul" was sung. Mrs. McCullar read a poem and Mrs. Stone spoke of Mrs. Wells' comments on "Doing the Work of the Lord Deceitfully," Jer. 48-10, which she cautioned against at the last zone meeting. The auxiliary presidents had good reports of the preceding quarter's work. Interesting discussion was made of the value expressed in children's teachings in each auxiliary, and the "World Outlook" was presented. The attendance banner went back to Belen. Mrs. Henry Pingle read for devotional Rom. 12th chapter. Mrs. Gordon Cooper sang solo: "Face to Face," and Mrs. James Walker gave a practical talk on Woman's Work. A missionary playlet, "His Book" (from our headquarters) was given by eight little girls dressed in Mexican costumes, and concluded by singing, "I Am Glad That Jesus Loves Me." The next meeting will be at Crowder. The Belen auxiliary served cream and cake to a full attendance.

The third zone meeting of the year was held with Booneville, Corinth district, the meeting being called to order by the chairman, Mrs. A. J. Roper. Silent prayer for our missionaries was offered by all present. Devotional by Rev. J. V. Bennett. Report on Octagon project was made and Mrs. Alma Riley was given a coupon shower. Mission and Bible study, Mrs. McMillan; Spiritual Cultivation, Mrs. J. H. Epting; Christian Social Relation, Rev. Jace; Quiz on Conference Minutes, chairman; Report from district secretary, Mrs. H. E. Jones; stewardship, Miss Leola Waters.



WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

LUZIANNE COUPONS } **REDEEMABLE WITH OCTAGON SOAP COUPONS**

GREENVILLE HAS SUCCESSFUL REVIVAL CAMPAIGN

By Rev. T. M. Bradley

Dr. A. Earl Kernahan, of Washington, D. C., has been with us in Greenville for two weeks, conducting a personal visitation evangelism campaign. The meeting closed last night. The various churches of the city united in the campaign and were very much pleased with the results. Some one hundred soul winners (100) gave seven days to winning people to Christ. As a result four hundred and eighty people united with the churches of the city.

Of this number the Methodists received by certificate and on profession of faith over two hundred with more to come in later. We received over one hundred on profession of faith. I had received twenty-two on profession of faith before the meeting began, so we will report around one hundred and twenty-five—perhaps more—on profession of faith at Conference.

The Holy Spirit was in the work and the city greatly moved Godward. We all are happy over the results. The best of all, these personal workers will continue the good work through the months to come.

T. M. BRADLEY, P. C.

The cost of the meeting to all churches was only \$600.

FROM MANY, LA.

Dear Brother Raulins—I am praying that the "Save the Advocate Plan" shall succeed. To that end enclosed find \$10 from the charge—\$5 from Many, and \$5 from Zwolle. While I have not taken it up with one W. M. S. and one S. S., I feel sure they will come across. If they don't, I will pay the \$3 myself.

We have had a fine year. The old Ft. Jesup Camp meeting did a great deal of good. Our revival meeting at Zwolle was providential. We had a house full all the way through the two weeks. Thomas did some splendid preaching on timely topics. He preaches a full gospel. Mr. Kirk is a successful and popular song leader as well as soloist. There were two additions to the church, some fine altar services, fine singing and, I believe, lasting good accomplished. At Many we have organized a spiritual life group among the young people. Their meetings are wonderful, more like the old-time class meetings than anything we know. We thus have two prayer meetings at Many. We have also organized the young ladies in their own Missionary Circle at Many. We have done everything asked to do except put on the Golden Cross and Sunday School Day. We may yet be able to combine Rally Day and Sunday School Day. We are making an earnest effort to raise our collections, and hope to work until Thanksgiving. We are planning to have a revival meeting at Many October 16 to 30, with Evangelist James V. Reid, of Fort Worth, leading. He is a lay evangelist and did great preaching at Ft. Jesup camp meeting.

The Lord is graciously blessing us

here, and we are praying to be led out of all our difficulties.

Fraternally,

J. CUDE ROUSSEAUX, P. C.

Many, La.



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.

10¢ and 35¢ at dealers.

for **HEADACHE**
A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
Liquid CAPUDINE

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO



—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. The oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

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Southern Church Department

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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

SOMETHING OUGHT TO BE DONE

I have been much exercised for the last few weeks over the prohibition situation. Both major parties in their platforms have gone wet, one perhaps wetter than the other, but both entirely too wet for loyal prohibitionists to support.

Mississippians are directly and immediately concerned about their congressional candidates. Formerly all our Representatives were supporters

of the Eighteenth Amendment. Now practically all of them have declared for the repeal of the Amendment. Following the example of nearly all politicians, they have taken what appears to them the course of least resistance, which was to take their stand on one or the other of the Chicago platforms.

I have thought that if the Christian people of the state would express their sentiment against the repeal movement, our candidates, at least some of them, would pay attention to the wish of their constituents. It seems right and reasonable that, if they look to their constituency for their election, they should regard its wish. I am inclined to think they will, some of them at least, when the wish shall be expressed. It is natural that, in the absence of an expression from the people, the candidates will cling to the platform of their party. It is unreasonable to think these Representatives who helped to procure our prohibition laws have so changed their views over night that they will not make them secure.

If candidates will not regard the wish of a majority of our citizens, then they are not in any real sense our representatives. They are misrepresentatives. Now that our people, Baptists especially, may not be remiss in their duty, I suggest that some person in each of our associations introduce a resolution expressing the attitude of the association towards candidates who declare that they will use their vote and influence to destroy our prohibition bulwarks. I beg to suggest as a basis for a resolution the following:

Whereas the destruction of our prohibition laws both state and national is threatened by both major parties; and,

Whereas we believe such a procedure is very portentous, and that its success would be a calamity to our state and nation;

Therefore, Resolved, That we, the members of this association, do here and now reiterate our unalterable opposition to the legalized liquor traffic, and declare that we cannot, as faithful representatives of our Lord, by our vote or influence support any candidate for any office who persists in declaring that he intends to do all he can to destroy our prohibition laws, which would beyond a doubt inevitably bring back the old saloon in some form or other with all its horrors.

I am persuaded that our Baptist people will gladly support such a resolution as above suggested. I also suggest that someone, preferably the clerk, offer whatever resolution may be passed to the county papers for publication. These suggestions are also offered to any district or statewide meetings of other denominations. All are needed in this renewed battle against king alcohol.

I am sometimes asked if I think it would be possible to repeal the Eighteenth Amendment and the Volstead law. I answer, quite so, if nobody upholds them. It is like the old false adage, that "truth is mighty and will prevail." The truth will prevail if advocated and upheld. To save prohibition, it must be agitated, advocated and lived. It would be quite impossible to destroy our prohibition laws, if all who profess Christ would work and vote for their continuance.

We have the numbers. But can we spur our forces to action, or shall we lie supinely still, as we have done mainly for the last decade, and allow prohibition to go by default? If we do not use them, I fancy the Lord will weep over the wreck of our opportunities.

Friends of the cause, we are well able. Let us go over and possess the land. Quick action is important. "The King's business requires haste."

T. J. BAILEY.

E. H. PRESCOTT & SON FUNERAL HOME

4820 MAGAZINE ST.

NEW ORLEANS

CIGARETTES AND BABIES

We select the following statements by eminent physicians in order to emphasize the extreme and vital seriousness of the situation now confronting American civilization:

Dr. C. L. Barber, of Lansing, Michigan, states:

"Sixty per cent of all babies of cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning. A baby born of a cigarette-smoking mother is sick. It is poisoned and may die within two weeks of birth."

Dr. W. Sinclair Bowen, prominent Washington, D. C., physician, is quoted in the Evening Star in November as follows: "Sixty per cent of children of women who smoke excessively are either born dead or die in their first year."

Another physician, one of the leading Washington obstetricians if not the most eminent local specialist in this branch of medical practice, invariably refuses to take charge of any confinement case where the prospective mother is a cigarette addict.—Methodist Herald.

FOR SALE

The library of the late Rev. Olin Ray is for sale. Lists of books and prices will be sent upon request. Write Mrs. Olin Ray, 502 Oak St., New Albany, Miss.

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

TIRED EYES
After a hard day's work, refresh your eyes with
DICKEY'S OLD RELIABLE EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

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LIQUID - TABLETS - SALVE
Checks Malaria in 3 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
663 SALVE for HEAD COLDS
Most Speedy Remedies Known

Have to Get Up at Night?

Deal Promptly with Bladder Irregularities

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.



Stubborn Coughs Ended by Recipe, Mixed at Home

Saves \$2. No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and children love its taste.

This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

How One Man Lost 22 Pounds

Mr. Herman Runkie of Detroit, writes: "A few lines of thanks from a rheumatism sufferer—My first bottle of Kruschen Salts took all of the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drugstore in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.

Stronger than He Was at Twenty



FIFTY-FIVE years old, and still going strong!

Do you want the secret of such vitality? It isn't what you eat, or any tonic you take. It's something anyone can do—something you can start today and see results in a week! All you do is give your vital organs the right stimulant.

A famous doctor discovered the way to stimulate a sluggish system to new energy. It brings fresh vigor to every organ. Being a physician's prescription, it's quite harmless. Tell your druggist you want a bottle of Dr. Caldwell's syrup pepsin. Get the benefit of its fresh laxative herbs, active senna, and that pure pepsin. Get that lazy liver to work, those stagnant bowels into action. Get rid of waste matter that is slow

poison so long as it is permitted to remain in the system.

The new energy men and women feel before one bottle of Dr. Caldwell's syrup pepsin has been used up is proof of how much the system needs this help.

Get a bottle of this delicious syrup and let it end that constant worry about the condition of the bowels. Spare the children those bilious days that make them miserable. Save your household from the use of cathartics which lead to chronic constipation. And guard against auto-intoxication as you grow older.

Dr. Caldwell's syrup pepsin is such a well known preparation you can get it wherever drugs are sold and it isn't expensive.

Christian Advocate

NEW ORLEANS

Vol. 79—No. 43. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4048.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 27, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

COME ON. Let's complete the task. The other day while the Publishing Committee was meeting at 512 Camp St., New Orleans, the Advocate rather timidly poked its head into the room and when the Chairman noted its presence it asked, "What must I do to be saved?" The Committee registered interest at once and gave close and sympathetic attention.

To this anxious question on the part of the Advocate they gave this encouraging word: "You are headed for the Kingdom, you are on the right track, and you are far on the way. Keep going and you cannot miss it. You have many friends throughout Louisiana and Mississippi and in other places. We can see only one thing in your way and that is the failure of some to respond to your call at this time. And we cannot believe that they are going to fail you. We are for you and are urging that all our people do their part."

We are convinced the Committee was right. In this "Save the Advocate" campaign we have been gratified beyond measure at the responses which have continued to come in. They represent a complete cross-section of our Conferences. Small circuits, facing tremendous odds, have gone out and secured their quotas. Larger churches have sent in their quotas. And both large and small churches, in many cases, have sent in more than the quota. Individuals have made contributions. The Missionary Societies, Epworth Leagues, and Sunday schools have cheerfully sent the amounts assigned to them.

We are convinced that the Advocate can be saved and that it will be practically easy. Furthermore, we feel that the Advocate is being saved by the people who would suffer most by its loss and would gain most by its continuance. It is being saved not by large contributions, but by the rank and file of Methodists throughout these two states raising their quotas.

The only problem facing us in the campaign, or making us at all uncertain as to the outcome, is the pastor, charge and people, who have not responded with their quotas. And we cannot feel that there is a presiding elder, pastor, or people anywhere in our territory who is willing, by failure to respond, to assume responsibility for the failure of the campaign.

Victory is in sight. Come on, all hands, Bishops, Elders, Pastors, Missionary Societies, Epworth Leagues, Sunday schools, Methodists; come on, and let's complete the task.

* * *

IS HOLLYWOOD the "Lost Colony of America?" We grow tired, disgusted, and almost hopeless, about those people who make up the "movie colony." They have the largest and most regular audience in this country of ours, and are doing far

more to shape or destroy our ideals than we realize; all without any serious concern for the tremendous responsibility resting upon them. Of course there are exceptions among them. However, publicity and money seem to be the twin-gods of the majority of them.

"In one studio a dear, modest little girl (on the screen) demanded and was given a contract that provided that in all lists of stars over which the studio had control, her name should lead the list, and in all groups of photographs in advertising hers must be at the top and larger than any other. Also, it was guaranteed that more publicity should be sent out about her than about any other star in the studio. And, also, she had to have the biggest bungalow dressing-room on the lot. She's been out of work for the last two years, which shows how much real good all this publicity does."

* * *

BUT THE LATEST from blase and bizarre Hollywood is the "friendly divorce."

FROM MISSISSIPPI CONFERENCE LAY LEADER

Dear Brother Raulins—I do trust that the responses on the "Save the Advocate Plan" will soon meet the amount needed and more. I am enclosing a personal addition to the fund to take the place of some charge that may not feel able to meet the call. The Advocate is indispensable to pastors and lay workers of the Church, and we should speed the day when it can be restored to the original size.

Fraternally yours,

J. M. SULLIVAN.

Thus far this year there have been only thirty-four divorces among the screen celebrities. A couple of the "favorites" who frequently enjoy headline space inaugurated the new divorce stating "that they were not going to continue as husband and wife" saying in letters on embossed stationery to the press, "because to do so would imperil their love for each other." Other cases followed, one of which said that they parted "the very best of friends with much regret." One man congratulated his divorced wife upon her marriage to another man. The three are friendly. The reporter recorded, however, that not all of the divorces turned out this way. Some were of the old-fashioned sort that broke up with a real row. Of course this was quite out of keeping with the latest model in the field of the moral breakdown of marriage.

But what we rose to say was, that this is a part of the fruits of the "naturalism" of our time, the naturalism that ignores

all that humanity under God in its noblest strivings has produced through the centuries; and that when human beings descend to the plane of the brute to compete with the animals of the field, whether it be Hollywood, or elsewhere, the beasts will surpass them in nobility every time; and that the ministry and church of our day have no small size task right at this point of the movie menace. For more children are spending more hours in the movies than we realize. Up, then, and square your shoulders for a real fight.

* * *

LOST, A MAN, and for these days, aching for action, and poor of leadership, we have none to spare. Col. Raymond Robins, a strong and valiant champion of prohibition and other causes of social righteousness checked out of his hotel in New York for a trip to Washington for a conference with the President. Here the trail ends and no one of the many officers and anxious friends have been able to pick up a clue. Two explanations have been offered. Either he is a victim of amnesia or of bootleggers whose unflinching foe he has been for a long time. His disappearance remains a mystery. A nationwide search instituted September 3 has reported nothing. Mrs. Robins steadily holds to the belief that Colonel Robins was kidnaped by bootleggers.

"He was instrumental in a widespread cleanup of liquor dealers in Florida recently and she has repeatedly said that she believed that his disappearance was due to some such element." She said, "There were lawless people who feared the Colonel, and I believe that they have taken him and are holding him merely to keep him out of the way."

Certainly there is nothing in the ethical (?) code of bootleggers that would prevent them from doing such a thing unless it be the greater fear of being found out. Surely the American people are not ready to reclothe the liquor traffic with the habiliments of respectability. Drugged and doped by the widespread, well paid, and high-powered propaganda of the wets, it is high time for those who believe in a sober nation to wake up and speak out in un-muffled tones.

* * *

THREE HUNDRED AND TEN DOLLARS is quite a bit for a listed pig, but this is the prize Leighton Ewell, Jr., a twelve-year-old boy of East Baton Rouge parish, received for the 200-pound pig to which he had given so much care, time and thought. This pig was winner over 195 others entered in the show. But the boy was the greater winner. And the farm and the future will have a share in the

(Continued on Page 5.)

INTELLECTUAL DOUBT BEGETS MORAL DISORDER

By Bishop W. A. Candler

Doubt in the head engenders disobedience in the life.

The present period in history has been called justly "an age of doubt," and crime was never so prevalent in our own and all other lands.

It could not be otherwise. The mind of man is a unity, although for convenience of discussion we consider it as a composite made up of intellect, emotions, and will. What the intellect thinks gives color to the feelings, and controls the choices of the will. The notion that there is no connection between belief and behavior is utterly unreasonable and is contradicted by all human experience. Creed and deed are inseparable.

The moral law issues from the heart of the holy God. Hence, the proclamation of the Ten Commandments by Moses was preceded by the declaration, "Hear, O Israel, the Lord our God is one Lord" (Exodus xx:2 and Deuteronomy vi:4). Wherefore, when faith is suffocated by doubt, lawless disorder arises at once. The religion, or irreligion of individuals and nations is accurately reflected in their moral codes, and perfectly manifested in their customs and conduct.

St. Paul traces the gross immoralities of the heathen world to their source in their willful ignorance of the true God: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient (that is, unseemly or vile); being filled with all unrighteousness, fornications, wickedness, covetousness, maliciousness, full of envy, murder, debate, (that is, bitter strife), deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, wanton of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful?" (Romans II:28-31).

And just as Moses based the binding authority of the Decalogue upon the character of God, in like manner the inseparableness of faith and life is assented throughout the New Testament. The ethical teachings of Christ and his Apostles and their doctrinal teachings are bound together as indivisibly as his seamless robe. They knew nothing of the holiness of heresy, and the saintliness of skepticism. In one breath, they uttered with authority Christian truth and divine law. Among them was neither doctrinal unsoundness nor ethical uncertainty. They taught, therefore, with authority and power from on high.

But with the spread of doubt in our day is operating to deny the moral law and the repudiation of all authority, the doubters themselves being the judges and confessors of the fact.

It is not so long ago that a conspicuous member of the faculty of one of the leading universities in one of our Northern states published in one of the popular magazines an article entitled, "Wanted: A Standard of Righteousness," in which the writer assumed and asserted that there is no fixed standard of morality and that all ethical systems of the past have parted forever. The reason he gave for seeking "a substitute for righteousness" was that at present there was no authoritative standard for determining what is right and what is wrong; and that the "modern mind" rejects all authority, whether it be the authority of God, the Bible, the Church, the State, the Teacher, or the Parent.

In the same article the writer declares, with shameless candor, the positive and unequivocal repudiation of the moral law saying:

"We teachers know that to appeal to our students on that old standard is to waste our breath. The very words in which the appeal must be couched have gone out of their vocabulary. . . . When they appeal to you for advice, as they often do, for they are no less perplexed by the problems facing them than other young people have been, you must take care not to put the advice on the grounds of abstract right and wrong.

"In the face of all this, would it not be the sensible part to recognize frankly that the standard of abstract right and wrong, with its ideal of righteousness, is moribund? If we should stop trying to resuscitate it, give it a decent burial, and then set to work to put something in its place, we might perhaps render some service to these jazzy, outspoken, youngsters."

Another writer of the gospel of doubt has discussed recently what he is pleased to call "Cur-

Dissolving Ethics." He too avers that the standards of right and wrong are obsolete, and that educated youths no longer respect such standards. Among other things he says:

"That there may be need for a revaluation of our ethics is obvious to them (the younger generation). Why should it be so to them and not so to many of their elders? For one thing, these youngsters have been fed on a different intellectual fare from that on which their parents were fed. . . . If he turns to philosophy, he comes in contact with a world, not of fixed ideas, of eternal verities, but a world where all is in a state of flux. It is not that certain eternal truths are being attacked in order to substitute others in their place, but that the lasting validity of truths, any truths, is itself under fire. His entire education has taught him to take a scientific view of life and to reject mere authority. It is not enough for a parent to point out that something is right or wrong. The youth asks 'Why?' . . . With the education which we give to youth I do not see how we could expect any other result."

Then he adds this most significant and truthful observation:

"We of the older generation have played with ideas, and let loose forces the power of which we little dreamed of."

Even so. Liberalistic dogmas have been propagated in many institutions of learning—educators playing with modernistic "ideas"—until revolutionary "forces" have been "let loose" that threaten the very foundation of society. Communism and anarchy are abroad in the land.

Another, who is both a liberalistic preacher and a rationalistic teacher, is following his Modernistic tenets to their ethical end.

In a recent article he virtually repudiated all moral standards, delivering himself in this wise:

"One problem concerns all of us today—the breakdown of our traditional standards. We may hold various opinions as to whether this present generation is in fact any worse than its predecessors, but one thing is clear: its attitude toward authoritative standards of right and wrong is very different from that of previous generations.

"The gist of the difference lies in the fact that once the words 'right' and 'wrong' had a fairly well recognized content. Every one knew what was right and what was wrong. The words stood for certain types of behavior that even down to details the community as a whole recognized. But now our young people in particular are asking: What is right, and what is wrong? Who is going to decide? What authorities can determine for us what is good and what is evil?

"Naturally, the first way of handling the problem that occurs to many people is stoutly to endeavor to re-establish the old recognized code. . . . The fact is (however) that the newer generation simply does not understand a code. They disallow the binding authority of external standards. And the futility of talking to them in terms of code is evident enough when you take the measure of Protestantism's most lamentable failure—it has largely lost its grip as a moral code upon the conscience of the youths.

"The youth says: 'I have no desire to be a saint and live what the older generation called a righteous life.' All right! I will not ask you to be a saint and live a righteous life. But I will ask you to be an artist and live a beautiful life. Can you so easily escape that appeal? To have a high opinion of yourself, so high that you would hate to live an ugly life, to have good taste about your living, to know instinctively the difference between what is fine and what is false, as a skilled bank teller can discern true money from counterfeit (is true money always beautiful and counterfeit money always ugly?) by the very touch—that is not appealing to a code."

Morality resting upon such a quicksand is bound to be a mere matter of prevailing taste, current vogue, pleasing convenience, or supposed utility, varying with the mutable temper of the times, the peculiarities of races, and the idiosyncrasies of individuals. It has no binding authority, and hence can make no authoritative appeal to conscience.

The corrosive compound of rationalistic religion and psychological ethics corrupts society and menaces civilization as far as it is spread. It is destructive of the very foundations of moral order and spiritual life, wherever it is accepted and applied.

THE EIGHTEENTH AMENDMENT No. 2

By Rev. Jno. F. Foster, D.D.

The Amendment is said by many to have been a war measure for the protection of our boys in camp. Let us look at the facts.

As I see it, it was the result of years of labor, and not a war measure at all, and its beginning goes far back into the last century.

In 1846 the state of Maine went dry. In 1876 H. W. Blair, of New Hampshire, introduced the first Federal Bill in Congress, a bill somewhat similar to the Eighteenth Amendment, and he continued to so introduce his bill at each session of Congress during his more than twenty years as a member of that body.

Liquor selling in army camps was prohibited by Federal action in 1901. It was made illegal to sell liquor in the Capitol buildings at Washington in 1903. Transmission by mail was prohibited in 1908.

Prior to the adoption of the Amendment, thirty-three states had passed some form of prohibition legislation. These states included eighty-seven per cent of the territory of the country and two-thirds of the population.

Back in 1914 the House of Representatives voted on national prohibition, voting a majority vote in favor, but lacked a little of the necessary two-thirds vote for submission.

The Congress which submitted the Amendment to the Legislatures for ratification was elected in 1916 and was elected on this issue. This was prior to our entering the war.

The Amendment was submitted by the following vote: In the Senate by sixty-five to twenty-nine, and in the House by two hundred and eighty-two to one hundred and twenty-eight.

Forty-six states out of forty-eight voted for it. Two states, Rhode Island and Connecticut, not voting on the measure. Thus, all states voting voted for it. The total vote in the Legislatures was 4,212 in favor and only 875 opposed, or 85 per cent in favor as against 15 per cent opposed. The Amendment became effective on January 16, 1920, a year and more after the close of the war.

If the Amendment was a war measure, how is it that it was submitted before we entered the war by a Congress elected on this issue in 1916 and did not go into effect until 1920, after the war was a thing of the past?

We are told that it was passed while three million boys were overseas, implying that had they been home the measure would not have passed. Two mistakes are here, for many of the boys would have voted dry if they had been called upon to vote, and three million did not go overseas, and the whole is a misstatement of facts, for an Amendment is never voted upon by popular vote, but by the legislatures of the states.

If it had been a war measure to protect the boys in camp, why make it an Amendment, putting it into the Constitution for all time, when a law prohibiting the sale of liquors within ten miles of each camp would have given full protection?

However, since liquor selling in army camps had been prohibited by Federal act as far back as 1901, no additional laws were needed.

OUR CHURCH AND L. S. U. STUDENTS

By R. H. Harper, D. D.

Pastor First Church, Baton Rouge, La.

About 1500 freshmen have enrolled in Louisiana State University, and the total enrollment in the university is 4000. About 800 or 900 of these students are from Methodist homes.

To meet the needs of students commodious rooms were provided in the fine new building of First Methodist Church, Baton Rouge, and for several years a student worker was employed. At the present time the church is without a student worker but is striving through the Wesley Foundation and regular agencies of the church to make contacts with Methodist students and interest them in the services of the congregation. The Wesley Foundation is a self-governing body, in harmony with the policy of the church. Select Bible courses are offered the students at the Sunday school hour and devotional and inspirational meetings, often preceded by social and fellowship features, are held on Sunday evening. Once a month, on a Friday evening, the students have some kind of wholesome entertainment.

At the opening of the university session this fall, as has been usual at such a time, cards of

invitation to our services were sent to all Methodist students, automobiles were provided to bring them to the services last Sunday, the pastor preached a sermon for students at the morning service and the young people's choir provided special music at the evening service. On Tuesday evening, September 27, a banquet for students was given by the church. The Woman's Missionary Society provided the good things to eat, and the leaders of the Wesley Foundation had charge of the program. The pastor, leaders of the church and some of the professors of the university were among the guests.

It is gratifying to state that many of the students take an active part in the work of the church, not only in the work of the Wesley Foundation, but also in the regular services of the church—singing in the large choir, and serving as ushers and in taking the offering at the evening service. A few of the students deem it best to place their membership with us, while in the university. A young lady and a young man united with us by certificate on their first Sunday in Baton Rouge.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I am submitting a report from the Conference Treasurer on the Benevolences, as prepared on October 14th, just about one month before we shall be assembling for the Annual Conference. Surely it does not represent the ability of the membership of the Mississippi Conference to meet the financial obligations in a proportionate and sacrificial way. On an allotment of approximately \$138,000 for Conference and General Work there has been paid to this date only \$6,365.66.

I fear that as a body of laymen we do not clearly recognize nor rightly appreciate our privileges as members of the Church, nor does our philosophy of life seem to embrace a full conception of the Christian stewardship ideal. We should give more careful and willing consideration to the practice of proportionate giving. The situation is shown in the following report:

Brookhaven District

Georgetown	\$ 55.00
Magnolia	202.50
McComb—Centenary	400.00
Meadville and Bude	67.00
Scotland	60.00
Wesson	31.50

Hattiesburg District

Bonhomie	25.00
Collins	50.00
Hattiesburg—Court St.	240.00
Leakesville	12.00
Magee	223.06
Prentiss	169.77

Jackson District

Fannin	110.36
Florence	39.38
Harrisonville and Braxton ..	43.80
Jackson—Capitol St.	512.71
Galloway Memorial	750.00
Vaughan	60.00

Meridian District

Bucatanua	10.50
Cleveland	5.30
Meridian—East End	730.00
Fifth St.	150.00
Hawkins Memorial	25.00
Seventh Avenue	59.00
Quitman	150.00
Shubuta	273.35

Newton District

Bay Springs	20.00
Burnside	26.98
Carthage	60.00
Carthage Circuit	11.00
Decatur and Hickory	30.00
Forest and Morton	470.00
Harperville and Lena	60.00
Laurel—Kingston	21.50
Philadelphia	100.00
Philadelphia Circuit	13.00
Raleigh and Mission	25.00
Shiloh	2.90

Seashore District

Bay St. Louis	32.75
Carriere	29.00
Coalville	55.95
Gulfport—First Church	136.85
Kreole	12.00
Logtown	20.00
Long Beach and Pass Christian ..	20.00

Moss Point	100.00
Saucier and Lyman	25.00
Wiggins	22.00

Vicksburg District

Anguilla	72.50
Centerville and Stephenson ..	25.00
Fayette	30.00
Gloster and Liberty	52.00
Louise and Holly Bluff	20.00
Port Gibson	200.00
Rolling Fork and Cary	95.00
Woodville	122.00

J. M. SULLIVAN.

Jackson, Miss., Oct. 15, 1932.

CHALLENGE FROM NEW ORLEANS STANDARD TRAINING SCHOOL

On the evening of October 14 the New Orleans Standard Training School closed its twelfth session issuing 118 credits, thus regaining the high level of 1930. In the twelve years in which the school has been operating a total of 1,072 credits have been issued.

All our churches of the city had quotas of students, St. Marks leading with 22 credits.

Dr. W. W. Holmes, pastor of Rayne Memorial, where the school was held, was director. To him much credit is due for the well organized and very smooth operation of the school.

A very noteworthy feature of the school were the Devotional Messages of Dr. F. L. Wells, pastor of First Church. These messages, carefully prepared and effectively delivered, contributed largely to the splendid morale of the enterprise.

In view of the marked success of the school, the editor of the Advocate was authorized to extend a challenge to the other groups throughout Louisiana and Mississippi, who will have training schools, with special attention centered upon Shreveport.

NEW ORLEANS STANDARD TRAINING SCHOOL

The New Orleans Standard Training School, sponsored by the Methodist churches of the city, came to a close on the night of October 14. From all reports it has been the most successful yet held in the city in interest and number taking credits. We therefore think it fitting that those responsible for the success of this course be given public recognition, and as your committee appointed on resolutions, we present on the part of this group, representing as it does the various Methodist churches of the city and taking part in this training course the following resolution and ask that the same be adopted and placed on minutes of proper body—probably the books of the district secretary of the church school board, and that a copy be sent each person herein named.

We are deeply grateful to the Giver of every good and perfect gift for the presence of His Holy Spirit which was manifested in so many ways, and for the fellowship of Christian workers interested in increasing their knowledge of better methods of winning men and women and children to His cause; therefore it is the sense of this meeting as an expression of our love for God and our fellowman, that we acknowledge with deep appreciation our thanks to:

1. The General Board of Christian Education, for their whole-hearted co-operation.

2. Dr. D. L. Mumpower, Miss Mary Skinner, Mrs. R. E. Smith, Mrs. R. R. Blanton and Mrs. W. W. Holmes, for their very able instruction and sympathetic interest in so wisely handling the responsibility placed upon them in bringing the various courses to us, and without which the training school would not have achieved the success it did.

3. Dr. F. L. Wells for his very able and helpful devotional periods.

4. Dr. W. W. Holmes and congregation of Rayne Memorial Church for the splendid services as host to this training school.

5. Dr. Doss, our presiding elder, and to the various pastors who co-operated so well.

6. Dr. W. W. Holmes, as educational director, and to Mr. J. H. Carter, chairman, and to the board of managers as a group and individually, whose work was very helpful.

7. Mr. A. K. McClellan, extension secretary, whose presence helped.

8. Mrs. Kiern, Mr. Wall and others for their help in furnishing music and song leadership.

8. To the press of the city for publicity.

Respectfully submitted,

V. R. PATTERSON,

MRS. L. D. CHAFFEE, Committee.

LEGGETT AND WHITE HONORED

This being the fourth and last quarterly conference for the year, we wish to call the attention of its members to some facts about our presiding elder, Dr. J. T. Leggett, and our preacher in charge, Rev. M. L. White. They were received into the Conference the same year (1889) during its session at Crystal Springs. This year both are rounding out forty-three years of faithful and efficient service for the Master, and Brother White tells us he is going to ask for superannuation at the coming Annual Conference. We were hopeful he would reconsider and that the Bishop, in deference to his age and service, would send him back to us for at least one more year. But loyal Methodists must always subject their will to the good of others. Perhaps the best that we can do now is to put into a few resolutions our commendation of these servants of the church.

Resolved:

That we do earnestly and lovingly commend Brother Leggett for his faithfulness to the work assigned him, for his uniform courtesy and forbearance toward delinquent officers and members of the church;

That we express to Brother White our loving appreciation of his devotion to the many duties of the pastor's office, for his kindness to the sick, for his cheerfulness that helped us through many trials and discouragements, for his zeal for winning souls and his untiring efforts to find the needy and the lost and the down-and-outs, and to show them a Saviour's love by his own life; and that we pray for God's richest blessings upon him wherever he shall go, and that "it shall be light at evening" of this dear old preacher's life;

That we pay a loving tribute to Mrs. White because of her earnest efforts to further the Master's kingdom in every possible way, and her patient endurance of all the hardships incident to a faithful pastor's wife;

That we express our appreciation of the daughter, Elizabeth, for her noble Christian character, her work and influence among the young people of our church, and because she has been a ray of sunshine in many of the homes of our town; and

That a copy of these resolutions be recorded in the minutes of this conference and that a copy be handed to Brother Leggett and Brother White, and that a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

(Signed) J. B. Ainsworth, M. D.; Mittie Hale, Mrs. Sam J. Dear, J. J. Weaver, Mrs. Tom Grey Ellis, Mrs. J. E. Dear, G. P. F. Muncie, J. C. Williams, J. H. Lafin, H. Catron.

Unanimously adopted by the fourth quarterly conference, Florence circuit, Jackson district, Mississippi Conference.

HAWKINS AND COTTRELL LIKED

That we heartily endorse our beloved pastor and his wife, Brother and Sister T. B. Cottrell, for their untiring efforts to make this year a success for our church.

We know, them to be God-fearing, consecrated workers in the Master's cause. We know them to be well liked by our members and to be respected and regarded as good conscientious Christian characters by our fellow citizens. By their many acts of helpfulness and kindness they have endeared themselves to us, and we trust they will be sent back to us.

We cheerfully endorse the splendid work of our presiding elder, Bro. H. G. Hawkins. We have enjoyed his association as our leader. We know him to be a consecrated Christian character and well liked by our congregation, and hope he will be our presiding elder for another year.

It is further resolved that a copy of these resolutions be spread on our minutes and copies be sent Brother Hawkins, Cottrell, the Bishop and the New Orleans Christian Advocate.

BOARD OF STEWARDS,

Fayette M. E. Church, South.

MEMBER GROUP INSURANCE MISSISSIPPI CONFERENCE

If you did not respond to my former appeal for payment of your premium on group insurance, please let me have this at once. Do not overlook this, please, but send remittance to cover.

W. D. HAWKINS, Treasurer.

REV. B. E. MEIGS PASSES AWAY

Rev. Benjamin Earl Meigs, formerly a member of the Mississippi Conference, but for the past two and a half years pastor of the Deatsville charge in the Alabama Conference, passed away on September 8 at Montgomery, Ala.

Brother Meigs was a native of Alabama, but came to Laurel, Miss., in young manhood and was there admitted into the Mississippi Annual Conference in 1906, Bishop Ward presiding. He was ordained deacon by Bishop Morrison at Yazoo City in 1908 and elder at Hattiesburg by Bishop Mouzon in 1910. He served the following charges in the Mississippi Conference: Raleigh, 1907; Carthage, 1908-09; Oak Ridge, 1910; Scotland, 1911; Thomasville, 1912; Rankin Street, Jackson, 1913-14; Bay St. Louis, 1915-16; Saucier, 1917; Monticello, 1918-19; Picayune, 1920-21; Pascagoula, 1922, and Lucedale, 1923. At the Annual Conference of 1923 he transferred to the Alabama Conference, in which he remained until his death. While serving Thomasville and Rankin Street he attended Millsaps College during the sessions of 1911-14.

Brother Meigs' first wife died during his pastorate at Monticello and the following year he married Miss Zora Saucier, member of a prominent Methodist family of South Mississippi. She and several children survive him. His oldest son, Earl Meigs, attended Millsaps College a few years ago and was a licensed local preacher.

PROHIBITION BROADCAST

"The Friends of Prohibition" are sponsoring a program over radio station KWKH. The purpose of these programs is to give facts concerning some of the benefits of the 18th Amendment in the short period it has existed; also to give warning of the many evils which are sure to come if repealed, or if there is any weakening of our prohibition laws.

Each evening at 9 o'clock, except Sunday and Wednesday, tune in on station KWKH and hear such speakers as Dean R. E. Smith and Dr. W. G. Phelps, of Centenary College; Dr. M. E. Dodd, president, Dodd College; Dr. A. W. Turner, Dr. E. A. Ingram, Dr. W. H. Sims, Dr. Claude L. Jones, Hon. W. A. Anderson, Hon. Ben F. Lloyd and many other prominent speakers.

LULA E. COLLINS.

LOUISIANA PREACHERS, TABLES I AND II

Rev. R. W. Vaughan, statistical secretary of the Louisiana Conference, authorizes us to say to the preachers of his Conference that if they are concerned at all about "serving tables" by all means let it be Tables I and II. He urges, inasmuch as conference session will be short, that pastors have reports on these items in his hand at least ten days before the opening of conference, which will be Nov. 24. Please prepare this part of your report and forward it to Rev. R. W. Vaughan, Ruston, La.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

At the last session of our Conference it was ordered that statistical tables I and II be printed by charges, and that table III be printed by churches. We are making all preparation to print that way again this year, and request that you make your reports accordingly.

If there is any money on hand for printing the journal of last year, please remit to the undersigned before the meeting of conference on November 17, that it may all be included in the report of the secretary to the conference.

W. B. JONES, Secretary.

Philadelphia, Miss.

"SAVE THE ADVOCATE" SNAPSHOTS

A Promissory Note

A good woman in North Mississippi, who took in sewing in order to have some money for the Advocate, saw that she was not going to receive the pay for a dress just completed before the Publishing Committee met. On our desk when the Committee arrived was this word: "I hereby promise to pay to the Christian Advocate the amount of \$3 within about ten days."

Telegram

A faithful pastor up in central Louisiana finding that he could not have his report in time for the Committee sent this telegram: "Boyce Advocate quota pledged. Will remit soon. L. C. Wilson."

* * *

Would Be Poor Economy

"I felt that I could not afford to keep taking a daily paper. I next gave up my county paper. But when the time came to renew my subscription to the Advocate the question was not, 'Can I afford to take it, but can I afford to be without it?'"

MRS. D. H. BIRD.

Georgetown, Miss.

* * *

"We've Done What You Told Us To Do"

Here is the \$10 you asked of the Satartia charge for the Advocate. I hope the plan is a success.

T. M. AINSWORTH, P. C.

Satartia, Miss.

* * *

"We Earnestly Desire"

We earnestly desire the continuation of the Advocate.

HOSSTON CHURCH AND SUNDAY SCHOOL.

Hosston, La.

* * *

"The Advocate MUST Be Saved"

Please let me say that I am deeply interested in the plan and movement. The Advocate MUST be saved. My people were glad to help.

S. L. POPE, P. C.

West Point, Miss.

* * *

We "Propose"

It seems a shame that this state and Mississippi cannot raise as small an amount as three or four thousand dollars to put your valuable paper on its feet again. Suppose you propose that all who possibly can send in One, Two, Five Dollars, or any amount they can. It should not be long before you have enough. I feel sure we will win out with God's help.

A DEEPLY INTERESTED FRIEND.

Louisiana.

* * *

"For Our Paper"

I am enclosing a contribution from the Haynesville Missionary Society for our paper. It is our prayer that this wonderful paper may continue to send forth the many good things as it has in the past.

MRS. CHARLOTTE DAYE, Pres.

Haynesville, La.

* * *

"Push"

Enclosed find \$1.50 to renew my subscription and \$1 "push" for my more than 50-year friend, the Advocate.

E. C. RICHARDSON.

Colfax, La.

* * *

Made Him Squirm

Here's the contribution on the Advocate. I might as well get that off my mind. You keep showing what others are doing until you make a fellow uncomfortable. So there's nothing else to do.

B. C. TAYLOR, P. C.

Natchitoches, La.

* * *

"If Every Charge Will"

If every charge will rally we can save our paper. You are giving us a splendid paper.

ENOCH A. KING, P. C.

Centreville, Miss.

* * *

"We Ladies"

We ladies want to help in the "Save the Advocate Plan."

SILOAM CHURCH,

Cedar Bluff Charge, North Miss. Conf.

* * *

A Struggling Mission

We are a mission and do not have all of the organized departments of the church, but we do want to do our part in saving the Advocate. We must save the Advocate. If God be for us, who can be against us.

OLIA NIX.

Sumrall, Miss.

* * *

"Of Course"

Of course we must save the Advocate. Inclosed find the quota.

C. C. WIER, P. C.

Franklin, La.

* * *

"We Trust"

Enclosed find check for Mount Olive's part on the "Save the Advocate Plan." We trust that enough will respond to really save the paper.

J. H. JOLLY, P. C.

Mt. Olive, Miss.

PROGRAM, NORTH MISSISSIPPI ANNUAL CONFERENCE, TUPELO, MISS., NOV. 3-6, 1932

Monday, Oct. 31, 2 p.m.—Bishop and Presiding Elders meet.

Wednesday, Nov. 2, afternoon—Examination of classes.

Wednesday, Nov. 2, evening—Meeting of Historical Society.

Thursday, Nov. 3, 9 a.m.—Conference opens, Bishop Collins Denny, presiding.

Thursday, Nov. 3, evening—Board of Missions Anniversary, Dr. W. G. Cram presiding.

Friday, Nov. 4, 3 p.m.—Lay Activities; address by Dr. J. N. Hillman.

Friday, Nov. 4, 7 p.m.—Church Extension, Dr. T. D. Ellis presiding.

Saturday, Nov. 5, 7 p.m.—Christian Education, Dr. O. E. Goddard presiding.

Sunday, Nov. 6, evening—Adjournment.

Announcements of Board and Committee meetings will be made following the organization of the Conference.

The above program is tentative and is subject to change.

W. P. BUHRMAN, Pastor-Host.

"SAVING THE ADVOCATE"

Receipts through Monday, October 24, 1932

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	\$21.00
Pleasant Hill S. S. Rev. L. R. Nease, Jr.	2.00
Robelline Sunday School, Rev. L. R. Nease, Jr.	2.00
Total for district	\$25.00
Baton Rouge District	
Previously reported	77.00
Clinton, Rev. J. B. Shearer	5.00
Total for district	82.00
Lake Charles District	
Previously reported	42.45
Vinton, Rev. A. M. Shaw	7.00
Rayne, Rev. S. A. Seegers	6.00
Leesville, Rev. F. J. McCoy	6.00
Total for district	61.45
Minden District	
Previously reported	82.00
Trout, Rev. John Rasmussen	6.00
Total for district	88.00
Monroe District	
Previously reported	64.15
New Orleans District	
Previously reported	231.87
Covington, Rev. A. M. Wynne	6.00
Total for district	237.87
Ruston District	
Previously reported	81.24
Hodge, Mrs. A. R. Wickham	6.00
Total for district	87.24
Shreveport District	
Previously reported	114.00
Total Louisiana Conference	\$759.71

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	\$59.15
Osyka, Rev. B. H. Williams	9.03
Brookhaven W. M. S., Mrs. M. L. Filppen	2.00
Total for district	\$70.17
Hattiesburg District	
Previously reported	32.00
Main Street, Hattiesburg, Rev. W. H. Lewis	8.00
Total for district	40.00
Jackson District	
Previously reported	50.25
Yazoo City, L. A. Magruder	3.25
Pannin, Rev. J. W. Loudenslager	7.00
Satartia, Rev. T. M. Ainsworth	2.00
Total for district	62.50
Meridian District	
Previously reported	63.10
Hawkins Memorial W. M. S., Mrs. J. S. Dick	1.00
Total for district	64.10
Newton District	
Previously reported	56.25
Newton, Misses Cella and Sue Summer	3.50
Total for district	59.75
Seashore District	
Previously reported	48.50
Vicksburg District	
Previously reported	45.45
Louise and Holly Bluff, Rev. J. M. Lewis	6.00
Total for district	51.45
Total Mississippi Conference	\$396.47

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	\$27.00
Columbus District	
Previously reported	\$28.00
Columbus, Rev. J. W. Ward	6.00
Total for district	32.00
Corinth District	
Previously reported	22.75
Greenville District	
Previously reported	24.93
Greenwood District	
Previously reported	34.00
Coila Sunday school, Mrs. H. L. Wells	2.00
Rome, Tutwiler Charge, Rev. W. M. Campbell	1.00
Total for district	37.00
Grenada District	
Previously reported	37.00
West, Mrs. B. W. Cresswell	4.00
Total for district	41.00
Sardis District	
Previously reported	18.00
Total North Mississippi Conference	\$202.68

MISCELLANEOUS CONTRIBUTIONS

Previously reported	\$128.60
Mrs. John Donald, Durant, Miss.	3.00
Mrs. J. B. Williams, Mansfield, La.	1.00
Total	132.60
Total all sources	\$1491.46

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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PUBLISHING COMMITTEE

Louisiana Conference—Rev. F. L. Wells, D.D., Rev. W. W. Drake, D.D., Rev. A. M. Serex, Ph.D.

Mississippi Conference—Rev. J. T. Leggett, D.D., Rev. Otto Porter, Mr. J. O. Emmerick.

North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

CONTRIBUTING EDITORS

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Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. L. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

triumph of this farmer boy. He is resolved to specialize in hog raising.

There was a time when a boy on the farm was confused as to his future. His parents were more or less responsible. With one side of their mouths they talked of the "glory of the farm" and with the other they talked of its hardships. And often the projects of the boys and girls were swallowed up by parental maneuverings that left them guessing. The pig or calf belonging to the boy or girl in its early days became the property of the parents when it grew up. Consequently the more ambitious boys and girls headed for the city.

Let us give a hand to those fine 4-H Club boys and girls who must be pioneers in a greater farm life of tomorrow.

OUR WEEKLY PARTY

Rev. J. B. King, Bucatunna charge, Miss., sends in quota and renewals from his charge.

A good healthy quota from Columbia, Miss., Rev. L. E. Alford, pastor, has just come in.

Rev. W. L. Atkins, Fulton, Miss., with a check sends a brief letter saying, "for the purpose of saving the Advocate."

Mr. L. A. Magruder, Yazoo City, Miss., treasurer of the Men's Bible Class, sends in a contribution from that good body.

Rev. A. S. Byrd, Barlow charge, Brookhaven district, Miss., has reported a good quota from the organizations of his church.

Renewals are here from Decatur, Miss., and a contribution to the campaign. With good wishes he signs off, "A. J. Davis."

We find that Mr. Ollie Moore, Mitchell, La., that fine layman of the Mitchell church, has been backing the Advocate campaign.

Dr. Forney Hutchinson, for several years pastor of St. Luke's, Oklahoma City, by transfer, goes to Mt. Vernon Place, Washington, D. C.

Rev. J. T. Harris, pastor Felicity Church, New Orleans, turns in some money to help "Save the Advocate" and hints that there will be more.

Mr. Sam Montgomery, a steward of First Church, New Orleans, died last week, the funeral being conducted by his pastor, Dr. Frank L. Wells.

From Vimville charge, Meridian district, Rev. J. W. Ramsey, pastor, comes the contribution from Coker Chapel. The letter was signed by Mrs. J. E. McInnis.

Our new brother, Rev. T. P. Turner, pastor at Natalbany, La., has just reported a contribution

on the campaign and threatens to send more. We dare him to do it.

Mr. J. A. Key, father of the wife of our pastor, Rev. A. S. Oliver, Prentiss, Miss., passed away a short while ago at the age of 78. He was a native of Dekalb county.

From the Sunday school and League on the Scotland charge, Brookhaven district, we have received quotas on "Save the Advocate." Thank you, friends. Keep pushing.

On account of illness, Rev. Otto Porter, presiding elder of the Seashore district and member of the Publishing Committee, was unable to attend the recent meeting of that body.

Individuals are asking, "What can we do to help save the Advocate?" You get in on the "Push." All who send a contribution, big or little, are "pushers." Let us feel your push.

The pastor at Cedar Bluff, Miss., Rev. R. G. A. Carlisle, says he is backing the campaign in his charge and supplements his contribution "With prayers and good wishes for the Advocate."

In making his announcement of the postponement of the session of the Mississippi Conference, Bishop Denny speaks appreciatively of the co-operation of the presiding elders in making the change.

"Palestine, the Land of Light," is the name of a recent volume by Bishop F. D. Leete, of the M. E. Church. It is a Houghton Mifflin volume. A chapter of the book is devoted to the flowers of the Holy Land.

We have not heard from the Standard Training School at Ruston, La., but we feel confident that it did not surpass the New Orleans school. Look for report of the New Orleans triumph found in another place.

Mrs. Callie Allen, Tupelo, Miss., aged seventy-five, sends in her twenty-eighth year's renewal to the Advocate and says, "Many thanks, and come to the North Mississippi Conference at Tupelo." This we hope to do.

"Dear Dr. Raulins: Either I made an error or your clerk did. The \$2 I sent on 'Save the Advocate' was from the Flournoy Sunday school, Greenwood and Bethany Charge. H. S. Johns." We apologize and gladly make the correction.

Do you pastors and Sunday school workers want an unusually fine Bible to use in your work? If so, write Rev. J. B. Grambling, Mer Rouge, La. He is handling The New Analytical Bible. It is published in a handy volume. Write him about it.

Rev. H. W. Rickey, pastor of the Abbeville charge, Lake Charles district, was not content with his church's quota. In addition to that you will notice that from individuals he sent in enough to make a total of \$13. We call that real support.

At a meeting of the Brookhaven Public Library Association, recently held in the library rooms of the City Hall, Mrs. G. F. Winfield, wife of President Winfield of Whitworth College, was elected president. Congratulations to Mrs. Winfield and the Brookhaven people.

Not only do we wish to thank all those organizations of the churches pulling so hard for the Advocate, but we feel deeply indebted to our bishops, presiding elders and faithful pastors, who, by word, letter and definite action have given their support so heartily to this work.

We wish we could mention by name all those who are giving such hearty support to the "Save the Advocate" campaign. But their names are in the Book of Life, and you will probably find them on our honor roll in another column of the Advocate.

Bonita charge, La., pastored by Rev. E. W. Day, recently had a very helpful revival under the leadership of Rev. J. B. Grambling, pastor at Mer Rouge. Among a number of good results was the organization of the Young People's Divisions with a large and enthusiastic membership.

Rev. E. J. Buck, pastor of the Denham Springs charge, La., was recently discharged from the Veterans' Hospital at Pineville, La., and is now able to do his own preaching. Rev. R. A. Cross, of the Walker charge, has been rendering valuable help during the absence of Brother Buck.

Sixty members have been received into the church at Coushatta, La., where Rev. J. M. Alford is pastor. He invites us up to help him with the fine Stewart pecans that are coming in now. We suggest that good sized packages may be sent by parcel post to 512 Camp Street, New Orleans.

Once more we wish to stand up and say, "Thank you" to Missionary Societies, Leagues, Sunday schools and church congregations and individuals

who are sending in contributions to "Save the Advocate." We now feel that we are all interested in the matter and that "we" can get the job done.

Dean R. E. Smith, professor of Biblical literature, Centenary College, and teacher of the great Foursquare Bible Class of First Church, Shreveport, was the preacher at Trinity Church, Ruston, last Sunday morning. Don't forget Dr. Smith's Prohibition Broadcasts announced elsewhere in this issue.

With a step that takes him rapidly along his path and a smile and handclasp that win you at once, Dr. J. A. B. Fry, pastor, Epworth University Church, Berkeley, California, strode into our office the other day en route to North Carolina for a visit with his mother. He says Rev. Bob Shuler will be elected United States Senator in California.

Mrs. Sallie A. Broadfoot, who recently passed away at the advanced age of 86, was the mother of eleven children, among them two preachers, Rev. A. M. Broadfoot, of Meridian, Miss., and Rev. C. T. Broadfoot, a pastor in the M. E. Church at Poughlattan, Kansas. The poem appearing on another page was sent to her a short while before her going from the son in Kansas.

Dr. W. Angie Smith, pastor of First Church, Shreveport, and President of Centenary College, takes time to dictate a line and enclose a check from the Sunday school and one from the congregation, saying, "We are indeed happy to make this contribution, and trust it will help to pull the Advocate through in fine shape." It will make anybody happy to give a push like that.

St. John's College, Annapolis, Maryland, reports a matter that interests us. Julian Smith Duncan, formerly of the North Mississippi Conference, has recently received his Ph. D. degree from Columbia University, New York City. His book, "Public and Private Operation of Railways in Brazil," was published in September. Mr. Duncan is now teaching at St. John's College, Annapolis, Md.

"I have read the Advocate for many years and always look forward to its coming each week. I feel lost without it. I do trust that it will not only continue but grow in circulation and fill the need which no other publication can supply." Mrs. W. D. McCullough, Essex Hospital, Cedar Grove, N. J. Now when they get to pulling for us over in New Jersey like that the Hoover and Roosevelt campaigns seem rather small matters.

Millsaps College broke into the Mississippi State Fair with a most interesting exhibit from whale bones to microscopic animals, from combinations of light to nitrogen-making from the air, from fish ears to charts of planetary systems. It is reported as one of the most popular exhibits of the Fair. And you can imagine Dr. Sullivan and his gang promoting it. Really we hadn't had the matter of "fish ears" called to our attention. So much for the "poor fish."

Rev. Geo. H. Means, D.D., a veteran minister of our church, died at Louisville, Ky., September 27, at 86 years of age. He was noted as a preacher, author and church historian, and devoted fifty years of service to the itinerancy in the Louisville, Ky., and North Alabama Conferences, being a superannuate of the last named Conference for eleven years before his death. Dr. Means was the father of Rev. E. K. Means, D.D., formerly of the Louisiana and Mississippi Conferences, and now stationed at Main Street Church, Danville, Va.

Do you remember Dr. E. K. Means? Look there at the door. "I still read and love the old New Orleans Christian Advocate. It has been coming to me now for exactly thirty years. I don't want to live to see it through. I want it to live to record the fact that I am through." That's Dr. Means, friends, calling this word to us from the steps of Main Street Church, Danville, Va. Now we want Dr. Means to keep on living. We are in no hurry to record his passing. But while we preachers come and go let the Advocate go on.

NORTH MISSISSIPPI CONFERENCE

Class of the Fourth Year

Please say through the Advocate that the committee and class of the Fourth Year will meet Thursday morning, November 3, at 8 o'clock in the rooms designated, First Methodist Church, Tupelo, Miss., for their work and examinations.

W. C. BEASLEY, Chairman.

"More Later"

I hope to send more later. We must save the Advocate. JAMES L. SELLS, P. C. Port Gibson, Miss.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

Daily Vacation Schools have been held on all but one of the 20 circuits of the Aberdeen District. Some of these circuits have had a school in every church. This work was ably led by Miss Ethel Cunningham, deaconess, who is working under the direction of the Woman's Missionary Society of the Conference. She had worked with the staff of the Conference Board of Christian Education. A number of Grenada College students were used in these schools.

Rev. Melville Johnson, pastor at Cleveland, through the work of the Local Church Board of Christian Education, has reconstructed the organization of the children's division of that church. The building was re-arranged, providing neat and adequate apartments for the division. The advisory committee of the division has sponsored this important work.

There is every mark of progress in the Aberdeen church. Recently the complete unified program and organization of the church has been set up in that church. This work was led by the pastor, Rev. W. R. Lott, and the Local Church Board of Christian Education.

The Local Church Board of Christian Education of the Oxford church continues to function effectively. Mr. Whitman Davis is the president of this Board. It has effectively set up the organization and put into effect the program of Christian education in the local church. The pastor, Rev. W. H. Mounger, is finding large use for this Board.

When this is read the pastors will be making out their reports for Annual Conference. Let all be careful in giving the correct figures for the Sunday school. Give the total enrollment for the year, every person that has been touched by your school during the year. Most schools have made a new roll this month, since it is the beginning of the Sunday school year. In giving the "Total Enrollment in all Departments" be sure to add together, "Number of Officers and Teachers," "Number on the Cradle Roll," "Number in the Home Department," and "The Number in all Other Departments." This will give you your total enrollment. From all reports our Conference should show a healthy gain in Sunday school enrollment.

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RED CROSS + LIV-O-MED
REDCROSS LIVER MEDICINE
Relieves torpid liver, biliousness, indigestion, headache, sour stomach, constipation, and other ills caused by accumulation of poisonous waste matter. Guaranteed.
PURELY VEGETABLE
Pure Drug Products, Inc.
JACKSONVILLE, FLORIDA

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

As soon as you observe Childhood and Youth Week fill out the blank and mail it to our office.

We close the year with thanksgiving for the many blessings that have been bestowed upon us and the work during the year. We have worked under great difficulties, but God has been with us and His church and we will show progress along every line.
R. G. LORD.

I WAS SICK

Dear Editor—I suppose you have read an account of my husband's death at the Methodist Hospital in Memphis, September 26. I just want to tell you that I wish every Methodist knew of the courtesies shown us during the 24 hours we were there, and could realize what the hospital means to suffering ministers who have absolutely no money.

My husband was desperately ill and without money, but he received just as careful attention and treatment as could have possibly been given him by any physician and in any hospital. After his death I sent a friend to the superintendent's office to get the statement, he returned saying there were no charges. I don't understand how people can afford to fail to pay their benevolent assessment when it helps to support a hospital like that. Ordinarily our expenses would have been around \$200 or possibly more.

MRS. O. A. CLARK.

Duck Hill, Miss.

REV. HILARY S. WESTBROOK APPRECIATED

The fiftieth birthday of our beloved pastor, Rev. Hilary S. Westbrook, was most happily celebrated on Wednesday, September 21, 1932, at the parsonage, when the ladies of the Vaughan and Deasonville community surprised him with a shower of birthday gifts at 3 o'clock in the afternoon.

A program was arranged and Brother Westbrook was asked to give the devotional service reading from God's word and then prayed, after this a testimonial service as different ones testified of how his beautiful life and influence in the Master's service had helped them to live closer, love Jesus more, to reconsecrate their lives, how during the four years' work he has given among the people here, souls have been born into the Kingdom, lives have been made richer, fuller, deeper, Christ have been lifted up at all times.

Brother Westbrook's gentle humble spirit and love for the lost has won a place in our hearts long to be remembered. After the program we went into the dining room, a lovely birthday cake with 50 lighted candles adorned the center of the table and gifts were placed around. After singing "Happy Birthday to You," cake and punch was served, the gifts were opened.

Brother and Mrs. Westbrook were moved to tears at this token of appreciation and love for them, and we are praying if it be the will of our all-wise Father they will be sent back to us for another year from Conference. May we stay under his leadership at all times.
MRS. J. C. HAYDEN.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

CLIP THIS OUT

Dr. R. E. Smith

Mr. Augustus Busch paraded a most imposing array of figures showing how beer, if legalized, would pay in taxes \$400,000,000; how many cars it would employ; how many idle men it would set singing; how it would aid the distressed farmer by making a market for his grain; in fact you could just see the gates of paradise swing open to us all if only we had beer!

But, alas! Up bobs Mr. R. H. Scott, president of Reo Motors and defies Mr. Busch to prove any of his figures! Mr. Scott is not impressed. The figures are not correct. Like Mark Twain's comment on the story of his death, "greatly exaggerated." They are based on years of prosperity (not depression) hence they beg the very question debated "How to bring back prosperity." Also, they assume 48 states, all using beer—whereas, even if repeal comes there will still be many dry states—which the wets promise "to protect." Moreover, if these figures were correct it would be folly to divert so much cash from other lines of business. To take money from the necessities of life and divert it to drink would be suicidal. If beer would lift us out, why are the old beer

nations deeper in the quagmire than we are? What about Germany, the home of "good, wholesome beer?" If it would help the farmer, why are the big farmers' organizations against beer's return? The Grange (nearly a million farmers) possess almost unanimous resolutions asking congress to keep beer out!

Even if the beer figures were true, where would the money come from to pay for all this grain, these cars, those wages? From the pockets of the people—mostly poor! "Money spent for booze can not be spent for shoes."

How many engineers who would pull those beer cars could hold their jobs if they drank? How many train dispatchers, operators, superintendents? Would our 26,000,000 autos be safer in the hands of drivers—each one of whom must drink how many glasses of beer each day in order to pay the tax suggested?

Even if it would pay all my taxes should I vote for a parasitic trade that debauches my neighbors, besots my children and leads to degeneracy and imbecility many of its unsuspecting victims?—Shreveport Journal.



WHEN EYES ARE RED
and inflamed from sun, wind and dust, you can allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

Quicker Relief For Headaches



Because of Quick Dissolving Property BAYER ASPIRIN Starts "Taking Hold" 3 or 4 Minutes After Taking

Due to important, scientific developments in the world-famous BAYER laboratories, almost INSTANT relief from headaches, neuralgia and rheumatic pains is being afforded millions.

Because of a unique process in making and tableting, Genuine Bayer Aspirin is made to dissolve almost INSTANTLY in the stomach. Hence it starts to work almost instantly. And thus "takes hold" of the average pain or headache in as little as three or four minutes after taking. The fastest, safe relief, it is said, ever known for pain.

Remember, it is Genuine Bayer Aspirin which provides this unique, quick-acting property. So be sure you get the Real Article—GENUINE BAYER Aspirin when you buy. Naturally you want the fastest, possible relief—and that's the way to get it.

To identify the genuine, see that any box or bottle of aspirin you buy is clearly marked "Genuine Bayer Aspirin." And that any tablet you take is stamped clearly with the name "Bayer" in the form of a cross. Remember—Genuine Bayer Aspirin cannot harm the heart.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NOTES

Louisiana

A zone meeting of the Baton Rouge district was held recently at Slaughter, Mrs. T. M. Nixon presiding.

Miss Julia Reid, missionary to Cuba, who is now on leave, spoke on the work of the Woman's Missionary society in Cuba, especially as related to the community center.

"Cubans cling to the United States for ideals, making our responsibility greater," she stated. "They are watching the United States on account of the prohibition question. During the Coolidge visit to Cuba they were greatly impressed by his refusal to drink wine at a banquet given in his honor."

Mrs. Alfred Sheppers discussed the menace of certain present day motion pictures.

Mrs. J. M. Shanahan sang a solo.

The McDonnell Mission school at Houma was discussed by Miss Lillie Hartwell, and a reception followed in the reception room of the church, when refreshments were served.

Women from auxiliaries in nearby towns were guests of the First Church, Baton Rouge auxiliary, Baton Rouge district, for a program of unusual interest.

Miss Julia Reid, of Lake Charles, missionary to Cuba, who is spending a furlough in Louisiana, was the speaker of the afternoon. The church was beautifully decorated with colorful dahlias. Mrs. Frank H. Kean greeted the group of about 200 guests and presided during the session, while Mrs. Martha Hartwell Eskridge played the organ.

Miss Ella Keener Hooper, principal of the McDonnell French mission at Houma, was present with 10 boys and girls, pupils of the school, including Ella May Rodriguez, protege of the Baton Rouge district of the Woman's Missionary Society, who was presented to the assembly.

Miss Hooper told of work done in and around Houma by the Mission school and the children described by means of clever songs their industrial studies, while two graduates of school rendered a song in French.

A delightful play, "An Afternoon in St. Mark's community center in New Orleans," was presented, Mrs. A. M. Hooper taking the principal part, aided by young people of the church.

Mrs. H. B. Conner gave a solo, "Teach Me to Pray," and Miss Reid spoke on the work of the missionary society being conducted in Cuba in schools, church and community centers.

An informal reception followed in the church parlor, which was decorated with flowers arranged to represent the Missionary society interest in Louisiana, in St. Mark's community center, McDowell French Mission at Houma and Jubilee Inn at Shreveport. Attractive refreshments were served.

Miss Lillie Hartwell recently gave a tea at her home in Baton Rouge, Baton Rouge district, in honor of Miss Julia Reid, of Lake Charles, a missionary who was recently returned from the tropics, and who is visiting here this week. Both Miss Hartwell and Miss Reid are alumnae of Scarritt College.

Autumn flowers formed the decorations and emphasized a color note of yellow.

Miss Hartwell and Miss Reid were assisted in receiving by Mrs. W. O. Gordon, Mrs. K. W. Dodson and Mrs. Preston Barnes, Jr. The tea table was arranged in the studio of Mrs. Martha Hartwell Eskridge, and receiving here were Mrs. Eskridge, Dr. R. H. Harper, pastor of the First Methodist Church, and Mrs. Harper. The individual cakes bore the name "Julia Reid" and the mints were in yellow and white. Miss Elizabeth Stafford and Miss Roberta Grigsby assisted in serving. During the afternoon Miss Lillie Wileman played a group of selections on the violin, and Miss Hartwell presented a clever negro dialect reading.

Mississippi

Since Week of Prayer is to be observed November 6-12, and the Mississippi Annual Conference convenes November 10, in Meridian, we are suggesting that those auxiliaries that are affected by the meeting of the conference may observe Week of Prayer at some earlier or later date.

We are hoping that each auxiliary will use the Blessing Envelopes, which may be obtained for the asking at Literature Headquarters. Our giving at this time should be joyous—for by it we shall supply a great need; it should be self-sacrificing—because our Heavenly Father has showered us with blessings untold; and should be loving in memory of Miss Esther Case, whose life was given in service to our foreign work.

The need is great at Houma, La., so may these two worthy causes challenge us to give gladly and freely; and may our spiritual lives be quickened during this season of prayer.

Yours for greater service,

MRS. T. B. COTTRELL,
President Miss. Conf. W. M. S.

HOW THE CHAPLAIN SERVES HIS MEN

To our church people who have but a cursory knowledge of the scope of the chaplain's influence on the lives of the men they serve, it may be of interest to know that the religious services held on Sundays constitute but a small part of their duty. Their most effective work is in their intimate contact with individuals, to whom the chaplain is the one man on board ship, or at a post, to be depended upon for helpful service on personal problems.

Two recent incidents which have come to the attention of the General Committee on Army and Navy Chaplains are concrete illustrations of this aspect of the chaplain's ministry.

A young man who had worked his way through the University of California enlisted in the Army, with the intention of securing a commission. His heart had been set on entering the ministry of his church, but this was prevented by adverse circumstances. Disappointed in his expectation of securing a commission, because shortly after he entered the Army it was found possible to fill all vacancies with West Point graduates, he decided to finish out his enlist-

ment. As the end of his term approached, he was confronted with the problem of his future and in his bewilderment he sought the chaplain. His desire to study for the ministry and his previous preparation were brought out in his talk with the chaplain, who was impressed by the boy's earnestness. The appeal to the chaplain for help resulted in the chaplain's communicating with the president of the theological seminary which the boy had hoped to attend and finally his entrance there as a student. The chaplain was Rev. James L. McBride, of Fort Douglas, Utah.

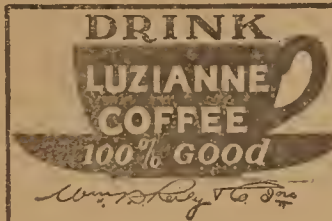
While on foreign duty at Cavite, a navy chaplain had as assistant a young marine who helped in connection with the music for four services each Sunday and the editing of a weekly paper. He proved himself able, consecrated and of outstanding Christian character. After his discharge from the Marine Corps he took up university and seminary work but early this year he wrote the chaplain that he would be unable to continue his studies on account of insufficient funds. Intensely interested in seeing this young man secure his education and enter the ministry, the Chaplain managed to collect the funds necessary to take him through the present term. Unless a scholarship can be obtained for next year, however, his chances of completing his seminary training are very slight. In response to a statement of this case which appeared in a news bulletin of the Chaplains' Committee, two gifts have been offered to help this young ex-Marine attain his ambition to become an ordained minister. The chaplain, who holds the key to the situation, is Rev. Truman P. Riddle.

I GO FISHING

"I go fishing to read a book of poetry or adventure," said my first fisherman friend. "I like to bait my hook, throw in my line, hang a shade over my eyes, and sit there in the shade of a tree and read all day. Neptune help any fish that gets on my line and disturbs me, for he is going to have a hard time of it. I hate for fish to bite when I'm trying to read a good book. That's why I go fishing. I like to read undisturbed by the phone, by people who want me to solve their problems. Fishing gives me a chance to solve some of my own. It gives me an opportunity to think, and feel, and live. I'm strong for a day of fishing now and then."

That seemed to be a good philosophy and, even better, good sense. The second fisherman I questioned gave me a different reason. "I go fishing," he said, "because I like the outdoors. I live in a large eastern city where, month in and month out, I see nothing but brick and stone walls. I breathe in the fumes of automobile exhausts. I listen to the clang of street cars, subways and traffic whistles, until I think I must go crazy. But when I get out there on a stream under the trees and look up at the clouds, and hear the wood notes of birds, bees, bugs and—well, just listen to Nature's quiet—I get a new hold on life and eternity."

A third fisherman friend of mine tells me that he goes fishing so that he can change his environment inside



WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

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METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD

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Write for particulars to Home Office:

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808 Broadway, Nashville, Tennessee

and out. That involves old clothes and—but let him tell it: "When I know that I am to go fishing I plan for it, and think about it, and live in it for months. I like to put on my old clothes, an old hat, an old suit of clothes. That does me more good than all the fishing. It changes my whole psychology. The very feel of old clothes saves my soul for the time being. It is just as if I had dropped off forty years and had become a barefoot boy again. I guess what happens to me is that I get back into the carefree thinking of childhood. My favorite painting is that painting of a barefoot boy walking down a country road, with a fishpole over his shoulder, and whistling. That's what fishing does for me. It makes me a boy again."—William L. Stidger, in The Epworth Herald.

Lost 20 Lbs. of Fat In Just 4 Weeks

Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

Fat folks should take one-half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast—it's the SAFE, harmless way to reduce as tens of thousands of men and women know.

For your health's sake ask for and get Kruschen at any drug store—the cost for a bottle that lasts 4 weeks is but a trifle and if after the first bottle you are not joyfully satisfied with results—money back.

for PAIN

A Liquid Remedy
is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

Liquid

CAPUDINE

Try Lydia E. Pinkham's Vegetable Compound



She's all worn out again

Poor girl . . . she has the same old headaches . . . backaches . . . and blues. She ought to try Lydia E. Pinkham's Vegetable Compound in tablet form.

HOW TO KILL THE CHURCH

By Rev. F. M. Gaines, in Wesleyan Christian Advocate

1. Ignore it.
2. Do not attend services on time.
3. Stay outside until the first song is sung. The first song is not a part of the worship, but just a signal that the service has begun.
4. Do not occupy the front pews; they are reserved for the spirits of those who are present only "in spirit."
5. Do not engage in the worship—the pastor is paid to look after that.
6. If you can sing, don't go in the choir; some one might be envious of your voice.
7. If you have charge of the music or any part of the service, be at least five minutes late.
8. Get mad if the preacher begins the service before you come. He ought to wait on YOU.
9. Get a pastor who is considerate enough to wait until he thinks everybody has come, even if he is thirty minutes late beginning the service.
10. It is cheaper to be a shirker than a worker. "Holding-back-straps" cost less than traces.
11. If you can't play first fiddle, don't fiddle.
12. If the church attempts anything new, object to it. The "old-time religion," dispensed in "the good old-fashioned way," is good enough, even though we are living in a new age.
13. When you are not consulted about everything that is done in the church, "stand up for your rights" and show your choler.
14. Do not tell your pastor of any sickness or newcomers. He might think that you are dictatorial. Let him find out; that's his business.
15. Criticize your pastor for not visiting you. It will be safe to tell him to dine with you any time he wants to, but don't say, "Brother Blank, can you have dinner with us next Tuesday at 1 o'clock?" He might come then.
16. If you are helped by the sermon, don't tell the pastor. It might make him conceited if you encourage him too much.

17. A preacher should be poor in spirit and humble. You keep your pastor poor and the Lord can make him humble.
18. Do not aid the church financially. The church is the agency of salvation and, of course, salvation is FREE.
19. If you are going to take a trip, take it on Sunday. The Lord was generous enough to give us six days in the week. Why not just take the seventh?
20. It is not necessary to be antagonistic to the church. Just be indifferent.

SPIRITUAL LIFE LITERATURE

In co-operation with the Methodist Publishing House, the Spiritual Life Committee of the Woman's Missionary Council has completed a project for dispensing literature on the Spiritual Life from a self-help display rack suitable for use in the churches. The rack and eleven pamphlets are now ready and may be ordered from S. H. H. Howard, 310 Broadway, Nashville, Tenn.

The racks are made of heavy steel sheeting and may be hung on the wall or set on a table. They are provided with eleven pockets and a money box with lock and key. Each pocket will hold eleven pamphlets. The rack is lettered stating it is a self-service device and that money is to be deposited in the box. The loaded rack is packed in a heavy carton ready for shipping.

The pamphlets will be charged to the treasurer or other person designated by the Spiritual Life group. When the pamphlets are sold remittances should be sent in, the group retaining five cents per pamphlet as profit. Slow selling pamphlets may be returned in exchange for the more popular ones. Pamphlets with which to replace those sold should be ordered frequently. The retail price is plainly stamped on each, and orders will be billed at five cents less than the list price. Retail prices run from 15 to 25 cents per pamphlet.

A list of titles and authors follows: "The Ministry of Silence and Meditation," Herman; "Meaning of the Cross and the Resurrection," Maltby; "Jesus Christ and the Meaning of Life," Maltby; "Coming of Christ in Modern Days," Weatherhead; "Power of Life," Van Dusen; "A School of Prayer," Furse; "The Presence of Jesus," Weatherhead; "Private Prayer," Gray and Barclay; "Real Prayer," Prosser; "Ways of Praying," Lester; "Great Souls at Prayer," De Bardeleben.

MOTHER

"You always leaned to watch for us,
Anxious if we were late,
In winter by the window
In summer by the gate;

And though we mocked you sternly,
Who had such foolish care,
The long way home would seem more safe
Because you waited there.

Your thoughts were so full of us—
You never could forget,
And so I think that where you are
You must be watching yet,

Waiting till we come home to you,
Anxious if we are late—
Watching from Heaven's window,
Leaning from Heaven's gate."

—Selected.

FIGHT FOR PROHIBITION

Keep and Enforce Prohibition

(The New Yorker)

It was Mr. Herbert B. Sansom (Sandy) a court stenographer, who thought

E. H. PRESCOTT & SON
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NEW ORLEANS

up the metal plates for autos reading: "Keep and Enforce Prohibition." The idea came to him when he was taking testimony in shorthand for Seabury-Sansom helped handle the testimony given in private, thus missing all the uproar of the courtroom and having time to think. Thought he: if the "Repeal Prohibition" plates sell so well, "Keep the Prohibition" plates ought to sell well too, it being well known that there are two sides to the question. So he ordered from a sign company five thousand red, white and blue metal plates, four and a half by eleven and a half inches, reading: "Keep and Enforce Prohibition." Then he sent word to fifteen thousand Methodist and Presbyterian ministers throughout the country and to hundreds of religious publications. Orders began to come in. By the first of June, half of his plates were sold; by the middle of June, he had to have ten thousand more made, and now has another order in for fifty thousand. Ministers, Anti-Saloon League people, and W. C. T. U. workers take most of the plates. He sells them for a dollar a dozen and they retail at twenty-five cents a piece, so the ministers, etc., make a nice profit in supporting the Cause. Upstate New York, Indiana, and Michigan are the best

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

market; Kansas the poorest, Sansom says.

The Rev. Weaver K. Eubank, M. A., Th.M., D.D., of the Ninth Presbyterian Church in Philadelphia, wrote to Sansom: "You are a godsend."

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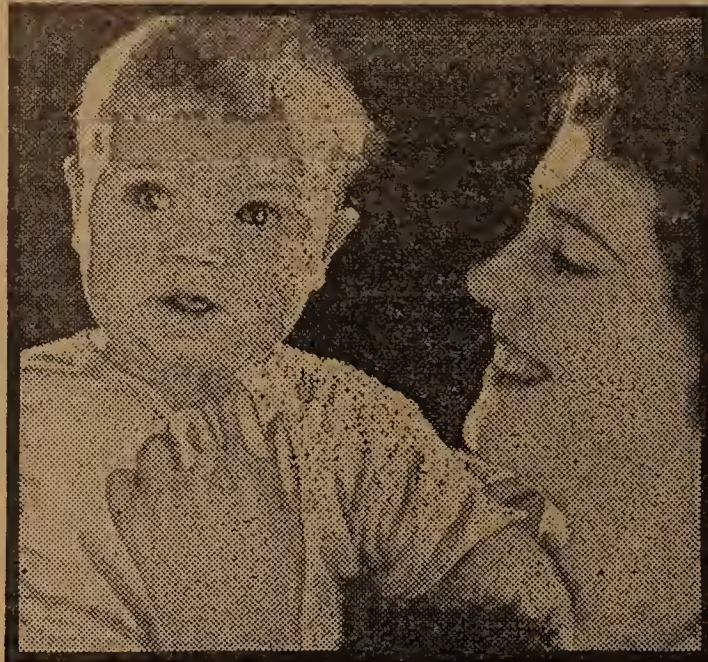
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Checks Malaria in 8 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
663 SALVE for HEAD COLDS
Most Speedy Remedies Known

A World's Record



MORE than three thousand births without a single loss of either mother or child! That is the official Piatt County record of Dr. W. B. Caldwell, in fifty years' family practise in Illinois.

No wonder mothers have such entire confidence in giving little ones Dr. Caldwell's Syrup Pepsin!

If you have a baby, you have constant need of this wonderful preparation of pure pepsin, active senna, and fresh herbs. A child who gets this gentle stimulant for the stomach, liver and bowels is always healthier. It keeps children's delicate systems from clogging. It will overcome the most stubborn

condition of constipation. It builds them up, and is nothing like the strong cathartics that sap their strength and energy.

A coated tongue or bad breath is the signal for a spoonful of Syrup Pepsin. Children take it readily, for it is really delicious in flavor. Taste it! Take Syrup Pepsin yourself, when sluggish or bilious, or you are troubled with sick headaches and no appetite. Take some for several days when run-down, and see how it picks you up.

It is a prescription preparation which every drug store has ready; in big bottles, just ask anywhere for Dr. Caldwell's Syrup Pepsin.

Miserable with Backache?



It May Warn of Kidney or Bladder Irregularities

A persistent backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on **Doan's Pills**. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



Christian Advocate

NEW ORLEANS

Vol. 79—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4049.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 3, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

NORTH MISSISSIPPI CONFERENCE. Today, in Tupelo, the Methodists of North Mississippi are opening their sixty-third session.

Bishop Denny, flanked by Dr. T. H. Dorsey, presiding elder host, and Dr. W. P. Buhrman, pastor host, and assisted by the Methodists of Tupelo, will make the preachers and delegates welcome in this lovely little city.

Twice before Tupelo has entertained the Conference. In 1902 Bishop Key presided; in 1913 Bishop Atkins held the gavel. Both of these bishops have gone to their rewards. The secretaries were Rev. T. W. Lewis, now pastor of First Church, Jackson, Tenn., and Dr. J. R. Countiss, who still renders this most important service.

* * *

"FOR HYPOCRISY, for deceit, for double-dodging, double-dealing and double-crossing, it probably has nothing to equal it in all the annals of American history."

Now you prohibitionists who have become a little uncertain as to your identity and stand with reference to a great moral issue, and all other kinds, know what you are. This is ex-Governor Al Smith's radio-picture of Prohibition. Criticising the Prohibition plank of the Republican party, he said, "It is easy for them to receive the approval of the Anti-Saloon



BISHOP COLLINS DENNY,
President of the North Mississippi Conference

League, the Woman's Christian Temperance Union, the Ku Klux Klan, the Methodist Conference and the aggregation of bigots that make up what they call the dry forces."

Presuming that Al Smith speaks from

the Democratic platform and for the Democratic party, it would seem that honest dry Democrats are unwelcome members of that party. If there is left in us any spirit of resentment of violent insult, any militancy for high principle, such a statement should help to crystalize and mobilize it. We fear that the speech has done nothing to help Mr. Roosevelt, and we agree with another observer that he might well pray, "Deliver me from my friends; I'll take care of my enemies."

"What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David."

* * *

GOD HAS HONORED this generation with several problems of continental proportions. And our future welfare is tied up with their solution. Not only do we face these great problems as separate units, but we have the difficulty of getting them in right perspective and relation. As a matter of fact their inrelatedness complicates the solution and simplifies it all at the same time. It is the inclusive problem of the more complete and universal application of Christian principles to the group life of our day. Let us not, therefore, allow any one of them to escape our attention as we frame the larger and better structure of our communal life for tomorrow.

We dare not let this matter of the peaceful co-operation of the nations in the working out of their common destiny escape us. We may well be gratified that so many nations are actually giving it larger and larger place in their thinking and planning. However, there are always the disturbing rumblings that indicate that the beast is not dead and that every step of the way will be stubbornly contested. Hear these words of our President:

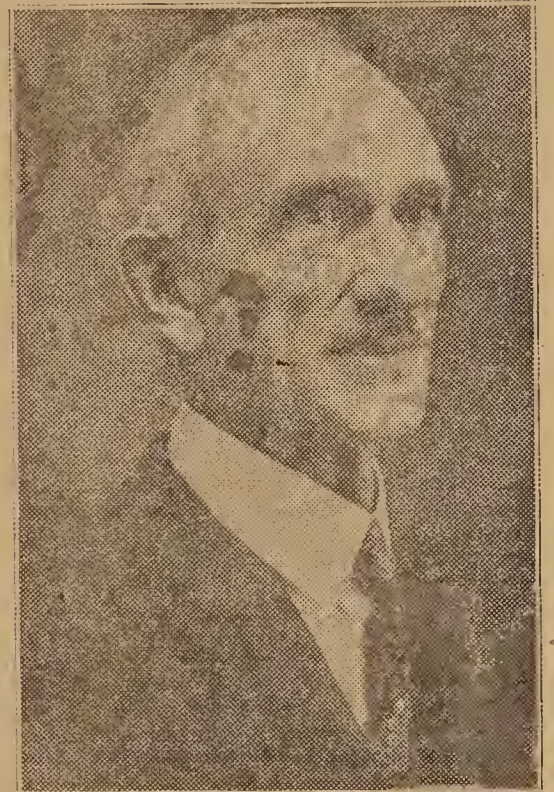
"These (peace) efforts are making progress. If these efforts finally fail, we shall be compelled, by reason of the disturbed conditions prevailing throughout the world and the necessity of protecting American commerce, to build our navy to the full strength provided in the London agreement, equal to that of the most powerful in the world. I need scarcely suggest the vast expenditure that would be involved by that necessity, or the blow that it would deal to one of the most cherished aspirations of our people."

* * *

GOD PREPARES for another springtime, another summer, and another harvest. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

There is something remarkably steady in this ancient degree. The telescope has searched the heavens, and the micro-

scope has penetrated the depths; but when the eye at the near end of the instrument has not been blinded by preconceptions and prejudice it has still found God at work amid the immensities of space and the infinitesimals of matter and filling the void beyond the reach of the



DR. W. P. BUHRMAN,
Pastor-Host, North Mississippi Conference

strongest instruments with Himself.

At evening I sat upon the porch trying, in my mind, to journey out to the more dependable and enduring realities, when there drifted to me, upon the autumn breeze, a winged seed from God-knows-where. Floating, floating; lifting and lowering, it passed. As I gazed after it in the gathering dusk I saw God, Planter and Harvester, going forth seeking a suitable soil for the planting of next year's crop of seeds for the birds of the air and the small denizens of the outdoors. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?"

* * *

THE RHAPSODY OF AUTUMN is upon us, the rapture and thrill of harvest is here. Do not miss it. Grand Opera is not to be mentioned with it. Lay aside some of your work, walk out among the trees, take off the hat of your soul and look about you.

Look at that riot of color in the leaves. With the reborn thrill of a child watch the Artist Infinite, as with gorgeous extrava-

(Continued on Page 5)

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Dr. Robert Young, sometime secretary of the Board of Missions, M. E. C. S., speaking of Abraham, said: "He stands like a colossal giant outlined on the morning sky of the world's history." Father of a multitude, a man called of God for a specific purpose, by his example and his obedience, a prototype of the Christ. Three great religions of the world do him reverence and claim kinship for him across the centuries. When Edward, son of Victoria, then queen of the United Kingdom, visited the East during the reign of his mother, he secured royal permission from the sultan to enter the enclosure of Abraham's tomb. So sacred was the place in the eyes of Mohammedans that no Christian had been granted this boon, since the days when Saladin had won it during the time of the latest Crusade. It is said that the old shiek in charge wept as the Prince of Wales entered the hitherto inviolate enclosure. The ancient Jew taught that blood kinship to this patriarch was an open passport to the City of the Blest, and the Christian world honors his memory and counts his faith as one to be exemplified in life. Is it not wonderful to think of such a character? A man, and yet but a man, whose life and influence transcends all time, as we reckon time, and reaches across centuries, filled with crime and war, to touch the heart of the race, and shape men to high and holy purpose. An altar bulder, wherever he spread his tents in his wanderings, a real worshiper of the Most High, he would not even withhold his only son if God so willed. And so he became the friend of God, greatest title ever given to mortal man.

* * *

"Home, Sweet Home." John Howard Payne wrote it, the world sang it, and its music and pathos sung itself in the great heart of the world. Sir Henry Rowley Bishop was the author of the exquisite melody that is associated with the song. As a musical composer he wrote many operas and ballets, but his fame, not unlike that of many musicians, lies more in the simpler airs attached to familiar songs, than in his classical compositions. "His melodies are clear, flowing, appropriate, and often charming, and his harmony is always pure, simple, and sweet." If for no other purpose the world is indebted to him for his matchless melody set to Payne's exile song. For as long as the race is constituted as it now is, he that touches the hidden springs of passion and emotion will move men and women to action for weal or woe. The beauty and meaning of our great hymns are near to the fount of holiness, and their marvelous melody crystalize the spirit of true adoration. During the wakeful hours that belong to advancing years, lying upon my pillow, I can over the great hymns of the church. They bring to me a wonderful sense of comfort as I marvel at the lucid expression of wholesome Christian doctrine and faith contained. In some sense, at least, they become a Bethel to my waiting soul and perhaps the descending angels are not afar. May I not pass this on to my friends, the thought or habit may comfort some kindred soul. For after all as I heard Bro. Sam Barr once say, "We are all just folks." And that was about what Shakespeare meant, by "One touch of nature makes the whole world kin." Wonderful family these folks, God's children.

628 Kings Highway, Shreveport, La.

ON KEEPING AN OPEN MIND

A good many tragic things have happened in our human history that would not have happened if we had all cultivated a little more assiduously the habit of an open mind. Sometimes we look back over those human pages and we marvel that our fathers in some bygone time could have been so narrow and prejudiced and unenlightened as they were, but our surprise does not always keep us from indulging their habit in our own way. It would be just about as easy to discover tragic things happening today by reason of closed minds and narrow and prejudiced souls as it would be to find them on the pages of history. Which means, surely, that an open mind isn't an easy achievement.

For it must be remembered that open-mindedness isn't always what some people seem to think it is. We have heard men inveigh against the narrowness of Puritanism whose own narrowness and prejudices were monumental, but turned in the other direction. Prejudice against all that sort of thing may be just as narrow and as narrowing as any prejudice in its favor could possibly be. Open-mindedness is just open-mindedness, which means a readiness to receive, not a

certain kind of truth or fact, but any or all kinds as intelligence and understanding may suggest their worth. And it is to be feared that some of the narrowest people in the world are those who are much given to running other people down for their narrowness. The open mind is generally a charitable mind and therein lies much of its value to society.

And let no one think that an open mind inclines to be an empty mind, without its own very definite and established convictions. If that were the case then there would be very little to be said in favor of open-mindedness. People who keep all doors open for anything and everything to drift in are not open-minded; they are indolent and stupid. And it usually happens that as much drifts out as drifts in to that kind of mind. The world is always in great need of people with opinions, with convictions firmly held and stoutly contended for on occasion, but they will usually be found among the folks with the open mind; the others make prejudices serve instead of opinions and convictions. It may be, indeed it often is, very difficult to tell the one kind of thing from the other, but it is tremendously important that we train ourselves to detect the difference, for a closed mind is not only a tragic thing for the one who possesses it, but is one of the greatest obstacles to human progress and happiness that there is.—Exchange.

WHY ALLIED FORCES SUPPORT HOOVER

By Daniel A. Poling, Chairman

On August 15 I sent the following telegram to President Herbert Hoover:

"Your speech of acceptance is a document of statesmanship. It is clearcut and courageous. I disagree with some of your conclusions, but believe your re-election will safeguard the gains made under the Eighteenth Amendment, will defeat naked repeal, will preserve the principle of federal control of a national problem and will be a long step toward answering one of the nation's gravest social questions. You have restated for us the great fact of American government which is at once a federal government and a government of sovereign states, a representative government whose life principle is majority rule. Here lie values that transcend a single issue and the preservation of which will advance the interest of every worthy cause. I march with you."

Dated August 22, President Hoover made reply. His letter contains the following sentences which I have requested the privilege of releasing:

"We are on common ground in a desire to rid this civilization of the evils of the liquor traffic. We may not all agree on method as I have come to the belief that we must, through constructive and not destructive changes, revive the energies of the states to deal with the new evils, with federal constitutional guarantees against the return of the old evils. We must drive steadily toward disarmament and world peace. We must fight for economic recovery, not only for its material values, but we must secure from this period a revaluation of the purposes of life and shift our drift for materialism to a higher note of individual and national ideals. We must awaken a sense of national consciousness of the purpose of life itself. We must contend every moment for the wider development of free men and women through the one road to that end, that is, loyalty to a century and a half of our own American inspirations."

The President's letter confirms us in the judgment and good faith with which we reached, by an overwhelming national vote, our conclusion to support his candidacy. Beyond all questions that vex the nation now, he reminds us that "the Spirit giveth life."

It is Mr. Hoover's determination to meet our great issue constructively. His frankness in making his own conviction clear, his commitment to preserve all gains and to strive after the correction of all abuses, his re-statement of the functioning of our government, and his unswerving loyalty to that high end in human betterment which is our only objective, give now added courage for the fight ahead.

Without prejudice to our fundamental position on the principles involved and without prejudice to any future program that may be adopted, we have met the challenge of the present crisis. I believe that the elections in November will both advance our cause and confirm our battle strategy. We have said in every state of the Union that we are for the Eighteenth Amendment and for liberty with law. We have also said that we recognize a deep-seated, honest difference of opinion; that not "all God's children" are on our side; that

we believe in majority rule; and that, because we are trying to be good citizens, we are for Prohibition. Again and again we have repeated that new occasions teach new duties. Now, whatever else may come of our action, we have kept the faith.

Since our vote was taken, some have expressed their dissent, but Allied Forces' throughout the country have given our action overwhelming endorsement. This endorsement is already a rising tide that will, I believe, directly and largely affect election results in many states.

ANTI-PROHIBITIONISTS EXCITE LAWLESSNESS

By Rev. Hilary S. Westbrook

For more than fifty years the W. C. T. U. and other anti-liquor organizations have been fighting fearlessly the liquor traffic, legally, lawfully, and persistently. They pleaded earnestly for local option, so that localities could banish saloons if the people thereof desired to so do. They pleaded for state prohibition so that states could banish saloons if the people so desired. They worked for national prohibition by orderly progressive means until at last a large majority of states ratified the Eighteenth Amendment and the United States was legally dry. However, we know that it is a well founded fact that the liquor propagandists are working day and night to overthrow the Eighteenth Amendment. I wish to say that, I am highly gratified with the progress which we have made to rid our nation of that undermining monster evil since it became a statutory law.

You know and I know that for many months there has existed an active propagandist body with the ostensible purpose of overthrowing the prohibition movement. I am not unmindful that they have the right to proceed orderly and lawfully to repeal the Eighteenth Amendment if they desire its repeal, but many of their efforts only incite to evasion and violation of the law as it now stands.

According to the Eighteenth Amendment intoxicating liquor has no property rights. It is an outlaw. It cannot be made, transported, nor used, except under certain restrictions, without violating the law. Yet some men have met and passed resolutions favoring wine and beer with a higher alcoholic content than one-half of one per cent. Such wine and beer is outlawed, yet these contentious men resolve that we ought to violate the law in order to get intoxicating liquor. In other words, such resolutions incite disobedience to law, especially by people who are more inclined to be gulped by their appetites than by reason.

Furthermore, alcohol is alcohol, either in whiskey or beer. It is nonsense to claim that beer is a hygienic drink. It is drunk chiefly for its alcoholic effect, and if the alcoholic effect is produced, the danger of alcohol exists. Those who are addicted to drinking is sufficient evidence that beer is not a hygienic drink.

Another scheme of the anti-prohibitionists is to seek to repeal the Volstead Law and get a higher percentage of alcohol in their beverage. We might as well scrap the whole law as to do this. The percentage of alcohol is the essential part of the whole matter. The only difference between alcohol or whiskey and five-per-cent beer is that a man has to drink more water to get the alcohol when he drinks beer than when he drinks whiskey. But the bad effect has always been and always will be just the same.

I desire to point out again that Christian men and women should both refuse to vote for a wet candidate under any condition and also pray God to overthrow the councils of the wicked wine-bibbers.

Vaughan, Miss.

THAT DUGAS BILL—A FINAL WORD

I have held all along that the Dugas Bill, seeking to repeal the Hood Law, was unconstitutional, basing my contention on the opinion of the Attorney General and other attorneys.

Since the District Court in Baton Rouge has held the law to be unconstitutional there is no longer room for doubt by any one. So there is no good reason for playing with the Constitution of Louisiana by voting on the measure at all.

We were not asked to vote on this Bill in September at the primary election, when everybody was voting. But when all nominees have been declared nominated and there is no interest to bring out the rural vote, where our prohibition strength is found, we are asked to vote.

Any one who has any knowledge of Louisiana politics knows that with conditions as above stated no fair test can be had as to the strength

of those who oppose the repeal of the Hood Law.

So I see no good reason why any one opposed to repeal should vote on this bill at all. And I advise the friends of prohibition not to put us in the attitude of having been defeated by voting on this measure at a time when the rural people will not in any great number be voting at all.

Respectfully,

A. W. TURNER.

METHODIST COLLEGES OF MISSISSIPPI START YEAR WELL

The plan of a unified system of colleges uniting the three colleges of the Methodist Church in Mississippi in the Millsaps System and providing for a full four-year curriculum for young women, leading to the Millsaps degree, is receiving a practical test in the session of 1932-33 which is now well under way.

Already it may be said that in the matter of organization and faculty and in the matter of enrollment the good results anticipated are being felt. New confidence has been inspired. The faculty members of Grenada, assembled over a period of years with a view to the needs of a strong four-year college, have most of them been retained, with only such eliminations as were justified by the smaller number of courses. The new instructors added in the reorganization, Miss Elizabeth Harris, M. A., Vanderbilt, English; Mrs. Grace Hill, Voice, and Mrs. Malcolm Lawrence, Expression, have notable records of success in their departments. With such a staff, Grenada will continue to maintain the high standard of spiritual, cultural and educational efficiency of the past, such as is exemplified by the recent report of four recent graduates who took the M.A. degree at Northwestern University in one session, making 21 A's and 18 B's in graduate study.

At Whitworth, faculty changes took place, as follows: the transfer of Miss Gertrude Davis to Millsaps, where she becomes Assistant Professor of English, and Miss Amelia Buxton taking the place as expression teacher of Miss Ruth Winfield, who married in May. Miss Fannie Vardiman, piano teacher, and Miss Margaret Griffin, art teacher, were added to the faculty.

The enrollment at Grenada of 83 and at Whitworth of 104 up to the time of writing will assure efficient operation for this year and enable the boards of trustees of the two institutions to work out during this year more definite plans for the future.

At Millsaps, the enrollment anticipated in planning the budget for this year was exceeded and in view of the fact that no scholarships were offered other than those established in the past by the trustees and no discounts of any kind, the outlook for a steady patronage as large as present facilities permit is reassuring. Six young women from Grenada College and eighteen from Whitworth College are enrolled in this year's student body. To date 450 students are enrolled, within 16 of the total enrollment of last year. The total enrollment of the year is expected to be near 500.

ATTENTION, LOUISIANA PREACHERS

This is to call to the attention of the preachers of the Louisiana Annual Conference the agreement made by the Bishop and Presiding Elders to the effect that the preachers in charge of the Station and Circuits of the Conference would be requested to file with the Statistical Secretary at least ten days prior to the meeting of the Annual Conference, Statistical Tables No. 1, and No. 2. This can easily be done by providing yourself with a set of the report forms, secured from the Publishing House, in ample time, and the gathering of the information necessary from each station, and from each church in the circuits, and properly filling in the items as required in these two tables, and mailing direct to the Statistical Secretary.

There are a few points to observe in making out these reports:

In table 1, the table of church membership, church property and insurance, we call special attention to the report on church membership. Two facts are to be kept in mind. First, the figures in the column "Members Reported Last Year," must be identical with the figures found in the last "Annual" of the Conference, in the column "Present Total Membership." You may have discovered that an error was made in these figures for last year, and wish to report them as they should have been. But the column calls for the "Members Reported Last Year," not what

should have been reported. So you must put down the number you find in the "Annual" for last year. Second, in filling in the column "Present Total Membership," you must find the number actually on your church register for each station, or each church in the circuit, and put that figure in this column. No matter what errors may have been made the adjustments and corrections can be made in the two columns provided for this purpose, namely, "Additions by Certificate and Otherwise," and "Removals by Death, or Otherwise." Be careful that the additions placed in the two columns "Additions on Profession of Faith," and "Additions by Certificate and Otherwise," when added to the figures in the first column, "Members Reported Last Year," and the figures placed in the column "Removals by Death, or Otherwise," are deducted from the sum of the first three columns, leaves the number you have in the column for "Present Total Membership," which as stated above must be the exact number you have on your church register, or registers. We hope every preacher will carefully make out these tables as we are very anxious to have membership items correct in every detail.

Of course we know that you might take in several new members, or lose some, during the interval between the time you send this report in and the meeting of the Conference session. We will hold these columns open so that any corrections can be made on your arrival at Ruston, or better, if you mail the corrections in as soon as you have the final figures.

The Statistical Secretaries, and Conference Treasurer, will occupy Rooms 407, 408 and 409 in the James Building and will have access to Phones No. 121 and No. 200.

Please prepare and mail direct to me the Reports for Tables No. 1, and No. 2, not later than November 15.

ROBT. W. VAUGHAN,

Statistical Secretary,
Louisiana Annual Conference.

TO THE FRIENDS AND SUPPORTERS OF THE BOARD OF CHRISTIAN EDUCATION, MISSISSIPPI AN- NUAL CONFERENCE, GREETINGS

Mr. O. C. Hull, extension secretary and the executive secretary appreciate the support and helpfulness of the various churches throughout the year.

It has been most gratifying to the Board the gracious co-operation accorded Mr. Hull in his work. This opening of doors for service means much to the future of the church.

More churches have responded to the needs of the work than ever. Less money has come in but more hearts have been helped and more good has been done because of the larger numbers reached.

Churches have been faithful in promoting Missionary Education. This has interested thousands of boys and girls in building the Kingdom of God in a vital and most meaningful way. As we examine the list more churches have been diligent in this matter than ever before.

These are the matters that have cheered our hearts and caused us to face the future with hope and faith. Every church in the Conference should be sharers and participators in these greater causes. If so, our Conference could actually be made over and a new day could come to us.

All too many churches have denied to their children World Friendship experiences that they need to take their places in Christ's Kingdom they ought. So we urge upon you that you open the way for them in this ever enlarging enterprise.

Pray for the work and the workers.

JOHN C. CHAMBERS.

BALTIMORE CONFERENCE WISE

After a year of considering the advisability of merging the Baltimore Southern Methodist with the Richmond Christian Advocate, due to the difficulty in financing the paper, the Baltimore Conference at its recent session gave up that idea altogether, and once more assumed the continuance of its own Conference organ. Not only that but they voted an assessment, we understand, of \$9,500 to carry on the work. In this they showed consummate wisdom, not that they would not have received good service from the Richmond, but that nothing short of one's own Conference organ can do the best work. These Baltimore Conference brethren feel that their Conference organ is

an essential and must be perpetuated at any cost, and they have made an appropriation worthy of the great cause. Dr. N. B. Harmon, one of the most gifted young men in our Church, was re-elected editor for another year.—Alabama Christian Advocate.

REV. H. J. MOORE AND FAMILY HONORED

Whereas, the Rev. H. J. Moore and family have rendered most valiant and faithful service to the Poplar Springs Methodist Church for the past four years,

Whereas, they have endeared themselves to all the members and whereas, in Brother Moore's preaching he has showed great love for the cause of Christ,

Therefore, be it resolved, that we, the members of Poplar Springs Methodist Church esteem them highly and find that words are inadequate to express our grateful appreciation for what they have meant to us, not only for Brother Moore's most splendid sermons and the faithful service, but for our new Sunday school rooms, of which we are justly proud, for it was through Brother Moore and family that they were made possible.

That we, as members of Poplar Springs Methodist Church extend to Brother Moore and family our very best wishes, and earnest prayers as they enter their new field of service.

That a copy of these resolutions be placed on our minutes and a copy sent to the New Orleans Christian Advocate.

Committee—Floyd Price, Superintendent of Sunday schools; Mrs. E. B. Key, president of W. M. S.; Bobbie Byrd, Superintendent of Young People; Miss Alpha Matheny, Councilor of Young People.

HATTIESBURG DISTRICT

By Rev. Jno. D. Ellis

Court Street Church, October 20, was the "sun-ag-o-ge" of the Southern Group of preachers and laymen. It was the concluding "apantesis" for the Conference year.

The meeting place was delightful, pastor and people cordial and hospitable, and the program of the day a school of instruction in things of the kingdom.

It was revealed that our people are pessimistic, possumistic, and optimistic, all of which when shaken together equals status-quo-mistic.

The speeches by W. T. Griffin, R. A. Allums, F. B. Ormond, J. B. Holyfield, W. A. Hays, and others, showed deliberation, rather than purposeless random.

The group commended Rev. W. A. Hays, presiding elder, for this gentle, brotherly administration, and hoped his amicable nature would continue after the Bishop has made some "scattering remarks."

A BOOK FROM THE DEN

By Dr. S. A. Steel

The title of my book will be "Over the Coffee Cups." Some years ago Oliver Wendell Holmes wrote a book with the title, "Over the Tea Cups." We don't drink tea in Louisiana, but we can beat the Turks drinking coffee. I fancy that this title correctly indicates the character of the volume—light, informal, social, cheerful and mildly stimulating. I observe that when milady has a group of friends around the coffee table, she always decorates the living room where they meet with flowers; so the poems in the volume may be considered the flowers that decorate the feast. I observe further that she sometimes serves spiced cake with the coffee. So I have sprinkled my pages with spicy anecdotes which I hope will give a good flavor to the cake, and I hope that each chapter will prove a cup of stimulating literary refreshment to my friends.

As soon as I get the requisite number of subscribers, I will put the book on the press, and when it is ready, I will expect you to pay for the copy you subscribe for if you have to pawn your trousers, as Erasmus did, and lie in bed to read it. It will cost \$2, and if you don't get the worth of your money, I'll refund it. That is fair.

Contents. Chapter Headings

Creation Set to Music. The Bible a Democratic Book. The Monk and the Devil. A Lady of the Old South. Southern History. A Tilt With Henry Watterson. Washington. Christmas Carols. A Woman in a Mudpuddle. A Dead Fly in a Jar of Honey. Three Cheers for Mrs. Xerxes. Dave Sullins. Speculating in

Cotton. Chickens Come Home to Roost. The Old Red Hills. TO ARMS! TO ARMS! Breaking in a Greenhorn. A Corn Tale. The Christian Home. The Atheist Reclaimed. The Old Theology. College Memories. John Quincy Adams. Alexander the Great. A Rising Sun. Relations. Sir, Loin.

IN APPRECIATION OF MARVIN S. ENOCHS

In the death of Marvin S. Enochs Millsaps College has lost a friend, and the board of trustees especially, will feel the lack of his quiet counsel.

There are many proofs of his deep interest in the welfare of the college, but most of all was the fact that he always took the time that was necessary to fulfill his obligations to the college, whether it was detail work on committees, or whether it was attendance upon the meetings of the board.

The improvement and building up of the college in various phases of activity were matters of keen interest and participation on his part.

He always responded to the claims of the college upon his time or means. And this too, in small things as well as great; as evidenced by his gift of a reading desk in the college chapel, which has been in use since 1917.

He was conspicuous for modesty of demeanor, but the dominant trait of his character was fidelity, a quality which ran through his whole life as a golden thread.

For this reason Marvin Enochs was highly prized as a friend and as a counsellor. Also for sound judgment his opinion was sought and highly appreciated. He was not one to rush lightly into a new venture without weighing all the reasons for and against. He was neither a radical nor a reactionary in his attitude toward social advance, but preserved a sane, well-balanced demeanor in the face of change and improvement.

He was a friend the college could ill afford to lose, especially in these times of stress when steady hands and true hearts are more than ever needed to guide us into the channels of safety and into ways of right thought and action concerning the multitude of difficulties that beset all institutions of the church.

Next to his own business, to which he attended consistently, he spent more time on the affairs of the church than anything else. He loved the church and gave it his complete and assiduous devotion.

Finally, we may say that he was modest, he was sincere, he was zealous in good works, he was interested in the highest causes which interest men, he was faithful to all trusts, he loved God and his fellowmen.

We shall miss him as the years go on and think of him with increasing love and respect.

J. R. COUNTISS,
J. T. CALHOUN,
A. P. HAMILTON,
B. E. MITCHELL,
Committee.

THE FIRST DISTRICT CONFERENCE IN MISSISSIPPI

By Rev. J. B. Cain

Contrary to popular opinion, district conferences did not originate with the General Conference following the Civil War. In 1820 the General Conference instituted a conference in each presiding elder's district by which men recommended from quarterly conferences were licensed to preach and, where desired, recommended for admission on trial into the Annual Conference. Recommendations were also given for deacons and elders orders to the Annual Conferences and charges were heard against the members, who were all local preachers, if there were any charges, the accused having the right of appeal from the verdict of the district conference to the Annual Conference.

The first district conference in the Mississippi Conference was that of the Mississippi district, over which William Winans was the presiding elder. The time was the autumn of 1822 and the place was the historic Adams Campground. A camp meeting was in progress, during which some thirty persons were added to the membership of the church. Mr. Winans presided and the following official business was transacted: Elijah B. McKay, William B. Curtis, and Jonas Westmoreland were licensed to preach and recommended to the Annual Conference for admission on trial; John McClendon, formerly a member of the Annual Conference, was expelled from the ministry and membership of the Methodist church;

John Ford was suspended from the local ministry for suing Simon Gentry, also a local preacher. This suspension was reversed by the ensuing Annual Conference. John Menefee preached the funeral sermon for Rev. Samuel Sellers, who had died during the year, the first president of the Mississippi Conference.

HE CAN

I hope I can persuade the other small churches on my charge to make a contribution to this very important cause. I hope the campaign goes forward in a fine way."

C. Y. HIGGINBOTHAM, P. C.
Walnut Grove, Miss.

DR. MUMPOWER VISITS TALLULAH

By Mrs. Erle Read

The work at Tallulah is going forward under the progressive leadership of the beloved pastor, Rev. W. H. Giles, who has the co-operation of his people in building up a creditable organization.

Dr. D. L. Mumpower held a conference with the adult division council this week. The Young People's Division is progressing with enthusiasm under the unified plan.

A Children's Division Institute, under the leadership of Mrs. R. R. Branton, was recently held here with workers from Delhi and Lake Providence in attendance.

Childhood and Youth Week was successfully observed with a special sermon by the pastor, a program at the Sunday morning service and a mothers' meeting sponsored by the Children's Division Council and Missionary Society.

SOME COKESBURY BOOKS

(Cokesbury Press, Nashville, Tenn.)

"Talking With God" is a convenient little devotional volume edited by Dr. Alfred Franklin Smith, former editor of the Nashville Christian Advocate. It is a book of prayers prepared by a wide range of the ministers of the American pulpit. It is suitable for private devotion.

"The Book of Daily Devotions" is a beautiful 400-page volume edited by Drs. Elmer T. Clark and W. G. Cram. Running with the calendar there is a page for each day, each carrying a scripture, a devotional poem and a prayer. The prayers were prepared by a number of ministers and others. Among ministers of the Louisiana and Mississippi Conferences, whose prayers appear, are Drs. A. C. Bowen, E. Nash Broyles, J. L. Decell, L. L. Cowen, C. W. Crisler, W. L. Duran, W. W. Holmes, A. T. McIlwain, T. J. O'Neil, J. L. Neill, W. L. Doss, Jr., F. N. Parker, Geo. H. Thompson and J. D. Wroten.

This volume is a happy arrangement for family prayer as well as individual devotion.

"The Cokesbury Funeral Manual," as its name suggests, is for pastors to use in the conduct of funerals. The author is Dr. William H. Leach, editor of Church Management. In addition to the funeral rituals of several of the churches, including our own, there are some valuable instructions for pastors in times of family bereavements and funeral occasions. A number of highly suitable hymns and poems make it a valuable assistant to pastors who are so frequently called upon for guidance in times of sorrow.

PASTORS OF THE MISSISSIPPI CONFERENCE, NOTICE

Dear Brethren: The indications are that the session of the Conference will be short; so as to enable the Auditors to get through with their work and get the statistics into the hands of the Statistical Secretaries in time for their completion, it is necessary that reports be handed in the first day of the Conference session.

Fraternally,
T. B. COTTRELL,
For the Auditing Committee.

MISSISSIPPI CONFERENCE BOARD OF FINANCE

The Mississippi Annual Conference Board of Finance will meet in the East End Methodist

Church, Meridian, Miss., November 16, at 7:30 p. m.; room assigned.

C. A. SCHULTZ, Vice President;
W. B. ALSWORTH, Secretary.

LOUISIANA CONFERENCE

Class of Second Year

As we shall have little time at Conference, the class of the second year are requested to forward all of their grades together with their sermon, with whatever other information they desire to place before the committee, to the chairman of the committee at Bunkie, La.

They are also requested to meet the committee before the opening of Conference, on Thursday 24, in front of the church.

JOHN F. FOSTER, Chairman.

MISSISSIPPI CONFERENCE

Admission on Trial

The class for admission on trial of the North Mississippi Annual Conference is called to meet the examining committee Wednesday afternoon, November 2, at 1 o'clock in the Methodist church in Tupelo, Miss.

N. J. GOLDING,
Secretary for Committee

"SAVING THE ADVOCATE"

Receipts through Monday, October 31, 1932

LOUISIANA CONFERENCE		
Alexandria District		
Previously reported	\$25.00	
Bunkie, Rev. Jno. F. Foster (additional)	4.00	
Total for district		\$29.00
Baton Rouge District		
Previously reported	82.00	
Bogalusa, Mr. K. I. Bean	6.00	
Live Oak S. S., and W.M.S., W. H. Underwood	3.00	
Hammond, Rev. J. A. McCormack	7.00	
Total for district		98.00
Lake Charles District		
Previously reported		61.45
Minden District		
Previously reported		88.00
Monroe District		
Previously reported	64.15	
Lake Providence, Rev. H. B. Hines	6.00	
Winnsboro, Rev. J. W. Booth	3.00	
Bonita, Mr. J. T. Gilbert	4.00	
Total for district		77.15
New Orleans District		
Previously reported		237.87
Ruston District		
Previously reported	87.24	
Haynesville, Rev. Cleanth Brooks	5.00	
Total for district		92.24
Shreveport District		
Previously reported		114.00
Total Louisiana Conference		\$797.71

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported		70.17
Hattiesburg District		
Previously reported	40.00	
Petal Charge and W. M. S., Mrs. Sarah E. Wedgeworth	3.15	
Total for district		43.15
Jackson District		
Previously reported	62.50	
Pelahatchie, Mr. J. A. Lindsey	6.00	
Mt. Carmel, Mrs. T. J. Rodgers	4.25	
Harrisville, Rev. E. A. Kelly	9.00	
Grace Church, Jackson, Mrs. W. B. Baines	6.00	
Total for district		87.75
Meridian District		
Previously reported	64.10	
DeSoto, Rev. W. L. Blackwell	9.00	
DeKalb, Rev. T. B. Winstead	10.00	
Bucatanua, Rev. J. B. King	5.00	
Total for district		88.10
Newton District		
Previously reported	59.75	
Philadelphia Circuit, Rev. T. E. Nicholson	8.00	
Montrose, Rev. G. H. Jones	6.00	
Total for district		73.75
Seashore District		
Previously reported	48.50	
Handsboro and Gulfport Second Church, Rev. C. H. Gunn	3.00	
Total for district		51.50
Vicksburg District		
Previously reported	51.45	
Roxie Sunday school, C. H. Seab	2.00	
Total for district		53.45
Total Mississippi Conference		\$467.87

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported		\$27.00
Columbus District		
Previously reported		32.00
Corinth District		
Previously reported		22.75
Greenville District		
Previously reported		24.93
Greenwood District		
Previously reported	37.00	
Webb and Sumner, Rev. E. G. Mohler	5.00	
Total for district		42.00
Grenada District		
Previously reported		41.00
Sardis District		
Previously reported		18.00
Total North Mississippi Conference		\$207.68

MISCELLANEOUS CONTRIBUTIONS		
Previously reported		132.60
Total all sources		\$1605.86

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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PUBLISHING COMMITTEE

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. L. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

gance, he paints the landscape in a medley of tints, making a soul-moving panorama all for your entertainment and inspiration. It is Autumn's leave-taking; it is her final offering for the season. The hues of the descending curtain complete the magnificence of it all.

Open your nostrils and get whiffs of those perfumes that mark the season as queen among her sisters. Open your ears to those sounds that echo across the landscape. And pause, at night-time, for the fall of the acorn. Have you noticed it? No wind to wrench it from its place. It is ripe and ready. It just lets loose and comes bounding to the ground, rolls away down the hill, and is still. "I lay it down of myself. I have power to lay it down, and I have power to take it again." Nature has her tomb and her Easter morn.

I say don't miss it. You'll have just a few more days. If the interest is sufficient it may be held over for a while longer for those of you who are so busy. But by all means see it, hear it, smell it, taste it, feel it. Drink of its intoxicating wine and let its beauty sweep the dust from your soul.

I forgot to mention the tiny stream, clear-trickling through fallen leaves.

OUR WEEKLY PARTY

Subscriptions have come from Carrière, Miss.

A letter from Haynesville, La., brings new and renewal subscriptions.

We thank Rev. Jas. M. Lewis, Louise, Miss., for a good healthy quota from his charge.

"Enjoy your paper and hope all Methodists will help save it." W. M. Walker, Webb, Miss.

Mrs. J. B. Williams, Mansfield, La., joins the "Pushers," sending in a personal contribution for "The Cause."

Rev. Claude K. Smith, pastor of the church at Crowley, La., recently completed a week of special services at his church.

Rev. W. H. Lewis, pastor Main Street, Hattiesburg, sends in a Missionary Society quota and a word of encouragement.

Rev. B. H. Williams, pastor at Osyka, Miss., sends down a good check and convinces us of what he thinks about the Advocate.

"We are hoping that the plan will save the Advocate, for we cannot do without this valuable paper." Mrs. B. W. Cresswell, West, Miss.

Rev. John Rasmussen, that fine young pastor of the Trout, La., charge, enrolls himself among the immortals by sending in the quota to "Save the Advocate."

"Sixty-Seven Years a Reader wants to save the Advocate and sends in three subscriptions." J. W. Billington, Yazoo City, Miss. Thank you, Brother Billington.

Mrs. M. L. Clement, a long-time member of the Lake Charles church, recently celebrated her eighty-ninth birthday. The Advocate sends greetings and good wishes.

Rev. J. W. Loudenslager, pastor, Fannin, Miss., sent us a check that stretches into the "second mile" for the Fannin church. He has his heart set on saving the Advocate.

Have any of you worked out a substitute plan for Liquor Control, or do you plan to keep the Eighteenth Amendment? Whatever you do, there is much and long work ahead.

"Little Journeys Into the Bible," is the title of a series of messages being delivered by Dr. W. W. Holmes, Rayne Memorial, New Orleans, to his Sunday evening congregations.

The Associated Press announces that Dr. Robt. E. Goodrich, pastor First Church, Birmingham, and Dr. Clovis G. Chappell, pastor First Church, Houston, are scheduled to swap pulpits.

Rev. F. J. McCoy, pastor at Leesville, La., finally woke up with a jerk and sent in the full quota for his charge. We had not despaired of him. It just took the cool weather to bring him out.

"Find enclosed a check for \$8.50. Seven of this is Vinton's 'Save the Advocate' money; one-fifty

ATTENTION, PASTORS

The Business Manager of the New Orleans Christian Advocate will be present at each of the sessions of the patronizing Conferences to receive your subscriptions and any others that you may bring with you. He will also be prepared to receive quotas on the "Save the Advocate Plan" from pastors who have not as yet forwarded same to the office. And, too, he will be glad to serve you in any way he can.

for my own renewal. The only part I had any trouble raising was my own." Rev. A. M. Shaw, Vinton, La.

Again let us remind you if you do not find mention of your contribution in this column, look for it in the "Save the Advocate" column found elsewhere in the Advocate. If we fail to give recognition let us know.

Rev. S. J. McLean, pastor at Morgan City, La., was an appreciated caller at this office last week. His stories of the great missionary work along the bayous are most interesting, but woven and colored with tragedy.

Rev. W. D. Milton, our pastor at Greensburg, La., announces a week of special services for his people, making a strong appeal for his church. A feature of the meetings was the assignment of special scriptures to be read.

Dr. A. Earl Kernahan, visitation evangelist of Washington, D. C., inaugurated a campaign at the Presbyterian Church, Crowley, La., last Sunday. A very successful Kernahan campaign was conducted in Greenville, Miss., recently.

Now, this has the right sound. No counterfeit about it. "We are enclosing our check for your financial relief, in appreciation of the space allotted to our work." Mrs. M. L. Flippen, for the Brookhaven Woman's Missionary Society.

Rev. G. W. Huff, a superannuate of the Seashore district, Mississippi Conference, died at Coalville, October 14. He was buried in the Coalville Cemetery, funeral being conducted by Rev. Otto Porter, presiding elder, assisted by Revs. J. L. Neill, J. C. Jackson and Louis Fayard.

Louisiana Avenue Church, New Orleans, recently celebrated its seventy-ninth anniversary with a week of special services. A number of prominent ministers have filled the pulpit of this old church, among them Dr. Linus Parker, who later became bishop. Rev. Jno. L. Williams is the present pastor.

Mrs. S. T. Tatum, an honored citizen of Gre-

nada, Miss., and member of our church at that place, recently passed away, the funeral being conducted by Rev. L. M. Lipscomb, the pastor, and Dr. J. H. Hooks, pastor of the First Baptist Church, and Dr. J. R. Countiss, president of Grenada College, who had known her for many years.

Dr. Margaret H. Polk, 72 years old, a pioneer medical missionary of the Methodist Episcopal Church, South, died in Augusta, Ga., October 22, at the home of relatives. Dr. Polk had been a mission worker in the Chinese field for more than 30 years. She was a descendant of Daniel Boone. Funeral services were held in Perryville, Ky., where she was born.

Say, we just can't afford to fail all these people who are sending in their contributions to the Advocate. Let everyone send in his quota. Remember; \$2 for each pastoral charge, \$2 for each Sunday school, and \$1 each from Missionary Society and Young People's organizations. Then we are receiving from the "Pushers" individual contributions ranging from something all the way up to as much as they wish to send.

Upton Sinclair, in presenting the dramatized form of his "Wet Parade," tells us that the play may be had at 20c per copy, from the Board of Temperance, Prohibition and Public Morals, 100 Maryland Avenue, N. E., Washington, D. C. In his foreword he says, "Authorization is hereby given for non-professional production of the play without compensation to the authors." Why not try out this play in your community?

In a letter from Mr. J. E. Ney, of Lake Charles, we learn that the church there is to have a Standard Training School. This is to be followed by a meeting in which the pastor, Rev. E. C. Gunn, is to be assisted by that valuable lay evangelist, Jas. V. Reid, of Fort Worth, Texas. The Lake Charles church is fully alive, awake and alert. It is answering admirably the stiff challenge of the times. The people, with the pastor, are to be congratulated.

"The Clinton (La.) Methodist Church has recently enjoyed a ten-day revival in which Rev. V. G. Clifford, of the Mississippi Conference, did the preaching as 'a workman that needeth not to be ashamed, rightly dividing the word of truth.'" The many friends of Brother Clifford on the Clinton charge, where he has previously held meetings, rejoice with him in his recovery of health and his anticipated return to the pastorate. Rev. J. B. Shearer is our pastor at Clinton.

"We are told that Texas has too many Methodist institutions of learning," Dr. Charles C. Selecman, president of Southern Methodist University, Dallas, said recently in an address before an assembly of students of the University. "It is probable that the next step should be the appointment of a commission by the Board of Education of our church to study the conditions in Texas and to recommend the next step forward. This board should also consider just how far the state is warranted in subsidizing institutions of higher learning."

"I have thought of the numbers of times the Advocate has come to me as a cheering friend. But I am especially grateful for one number that came when I was sailing 'tough seas' and the way ahead looked dark. There was in it a little article, occupying about five square inches of space, entitled 'Faith.' How it strengthened my faith! Doubtless each number comes as just such a helpful visitor to many. Then, wouldn't it be too bad to let such a friend die of neglect? I am so glad the plan is working." Mrs. John Donald, Durant, Miss.

"No-count preachers' children." Be careful on which word you place the accent. Anyhow, Miss Mary Gus Ferguson, daughter of Rev. and Mrs. W. J. Ferguson, Laurel, Miss., has just been awarded an artist scholarship offered by Mr. Herbert Witherspoon of the Cincinnati Conservatory of Music. This scholarship entitles Miss Mary Gus to private instruction under Mr. Witherspoon, who is one of the foremost teachers in the country. Miss Ferguson won out over about forty competitors for the scholarship, all contestants being compelled to sing opera, oratorio, and the French, German and English classics. We are sure to hear from Miss Mary Gus. In the meantime we congratulate her and her parents, who have already been heard from.

"Out of the Red"

I trust you will be able to pull out of the red and be able to keep going.

L. E. ALFORD, P. C.

"Suggested by the Bishop"

Inclosed you will find donations to help save the Advocate as has been suggested by the bishop. LEAKESVILLE MISSIONARY SOCIETY.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John O. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

There are thirty-three charges that have not sent Sunday School Day offerings. 241 Sunday schools have not responded.

\$400 is needed from this fund to meet the obligations of the Board from this source. An offering from these 241 schools would mean \$2,000 instead of \$400 needed. Will your church respond to this urgent plea?

Twenty-two charges in the Conference have not observed Missionary Sunday. 219 Sunday schools have not

observed Mission Sunday. If these charges and schools would respond the Mississippi Conference would be able to pay to the Board of Missions its share of the needed funds to carry on the world program of the Church.

It has been a joy to the workers for the Board to see the heroic and self-sacrificing efforts on the part of the loyal churches and schools to aid in extending the Kingdom of God. There is no more self-sacrificing body anywhere. Small rural schools have responded nobly; large schools have given creditably. What hurts our hearts is the number who have made no effort at all and have given nothing.

Please do not forget to let the Board know as soon as possible the name and the address of the President of the Local Church Board of Christian Education.

Already there are applications for aid in training schools for next year. Your Board will do all it can to meet the needs of the Conference and trusts that next year's training program will be better than this year's has been.

If you have not observed Childhood and Youth Week, please do so as soon as possible and let us have your report. Encouraging progress is being made in this field and we rejoice in this success.

Pray for the work of your Board.

Yours in Him,
JOHN C. CHAMBERS.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

We hope you have missed our weekly column on this page the last two weeks. Your field secretary has been out of the office and doing some small amount of field work, which fact partially explains the failure to get the material to Mr. Raulins.

We had the privilege of helping to organize the Young People's Division at Davis Springs, Campti charge, in two departments. We also met with a fine group of young folks at Oak Grove, on the same charge, preparing them for organizing.

Most of the next week was spent in Shreveport. We heard Dr. J. J. Schisler's lecture on "Christian Education in the Local Church." Dr. Schisler is head of the Department of the Local Church of our General Board of Christian Education, and his discussions were exceedingly fine.

Then we went to Minden—"the old home town," for a few days, and visited the five Intermediate Department program. This department is very active, and well organized, under the local leadership of Miss Thera Stovall and Mrs. E. L. Lyon.

Due to inadequate building facilities, the Young People's Department is not yet completely organized, but hope to complete their organization soon.

Have your pledges to Conference Promotion been made? You know, we asked each local church to make this pledge by November 1.

News from the Field

Week-end Christian Institute will be held at Ponchatoula for Baton Rouge district this week—November 4, 5 and 6. Classes will be taught in Worship, Missions, and Citizenship and Community Service.

The J. O. Y. Union met in Brushwood Sunday, October 16, with nine churches represented.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Three district secretaries have so far sent in their quarterly reports—Grace Jones, Ruston; Collins Lipscomb, Baton Rouge, and Marjorie Haggart, Lake Charles. We'd like reports from all districts!

The Ever Ready Union, of Ruston district, had a most successful meeting October 9. Miss Louise Trussell, of Antioch, is president.

An even of interest to Louisiana (Continued on Page 8)

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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WINTERSMITH'S CHILL TONIC
a most successful remedy for
MALARIA, CHILLS and FEVER
for over
60 Years
A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co. Inc., Louisville, Ky.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Fat Girls! Here's

A Tip For You

All over the world Kruschen Salts is appealing to girls and women who strive for an attractive, free from fat figure that cannot fail to win admiration.

Here's the recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses and does it SAFELY and HARMLESSLY.

In the morning take one half teaspoon of Kruschen Salts in a glass of hot water before breakfast—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar.

"It's the little daily dose that takes off the fat" and "brings that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

But be sure for your health's sake that you get Kruschen. A bottle that lasts 4 weeks costs you little. You can always get Kruschen at any drug store and money back if not satisfied with results after first bottle.

What Can You Do For The Pains Of Rheumatism?

Pain Ended In Few Minutes, This Way

It has now been discovered by thousands of rheumatic sufferers that the pains of that distressing disorder can be eased in as little as a few minutes... relief and comfort in almost as little time as it takes to tell!

Doctors advise two tablets of Bayer Aspirin taken with a full glass of water. Then a rest of a few minutes... and that is all. Pain is eased quickly—sometimes almost unbelievably.

Relief comes so fast because of the peculiar quick-dissolving property of Genuine Bayer Aspirin. The tablets you take dissolve almost INSTANTLY in your stomach. And thus you get practically instant relief. The fastest, safer relief—it is said.

TAKE
2 BAYER
ASPIRIN
TABLETS



DRINK
ONE FULL
GLASS
OF WATER

FOR ECONOMY
Bottles of 100



FOR POCKET
OR PURSE
Tin Boxes of 12



THE TABLET WITH THIS CROSS **BAYER** DOES NOT DEPRESS THE HEART

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

STATUS OF WOMAN IN THE CHURCH

Do you know that in our church
A woman can't be a preacher?
She can be just anything else,
From chore maid, up to teacher.

She can wash the windows—clean the
pews,

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
666 SALVE for HEAD COLDS
Most Speedy Remedies Known

Best Remedy for Cough Is Easily Mixed at Home

Saves \$2. So Easy! No Cooking!

You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

Backache Bother You?



It May Warn of Kidney or Bladder Irregularities

A persistent backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on **Doan's Pills**. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



A Diuretic
for the
Kidneys

Head Missionary Societies, take up
dues,
Solicit for Advocate, Orphanage, parsonage too,
All of these she surely can do.

Plays the piano and the organ well,
Sings in the choir, as all can tell;
Serves the luncheon for the preacher's dinner,
Holds prayer-meeting for the lost sinner.

She can fix the holy communion,
Can act for stewards too,
Her acting may be fleeting,
For she has been smoked out of the meeting.

To be a preacher—the only way
Is to be ordained—then you get pay
Is that the reason we can't preach?
Or is our best achievement just to teach?

A woman could be called of God,
To go and preach salvation;
But that can't be, for don't you see
She's had no ordination?

Could a woman be a mother
And be a preacher too?
Can't see why not, if that's her lot;
She could do as the fathers do.

Would an old maid preacher appeal to you?
If not, why not? for don't you see
She could do as the bachelors do—
Be a servant of God just as true.

Woman may be called by the Lord
To proclaim His divine word,
But for men to be preachers, is the plan
In our church made by man.

She can't have a church and draw the pay.
To be everything else is just the way.
Should we bow down to man-made laws,
Or answer God when e'er He calls?
Water Valley, Miss.

CONFERENCE NOTES

Louisiana

Zone No. 2, New Orleans district, held its third quarter's meeting with Berwick. Auxiliaries at Franklin, Houma, Raceland and Morgan City were represented. Mrs. Annie L. Swan, district secretary, was present and gave an instructive message, also led a questionnaire, on topics pertaining to the work. Another visitor, Mrs. Ervine, spoke on "Christian Social Relations." The devotionals were led by Miss Covington, the new worker at McDonnell Mission School at Houma. The Franklin auxiliary served delicious refreshments.

Mississippi

The third quarter's meeting of the Kemper county zone, Meridian district, was held at Scooba. The DeKalb auxiliary had charge of the program, and all of the auxiliaries of the zone were well represented. The feature of the morning was a playlet, "Mrs. Haynes Joins the Missionary Society." During the afternoon session instructive talks were given by Mrs. Grady May, zone leader, and Mrs. H. M. Ivy, district secretary. Miss Alice Williamson, of DeKalb, spoke on "The Young Woman's Place or Part in Extending the Kingdom." Music was furnished by the DeKalb quartet. At noon, lunch was served by the Scooba auxiliary at the Com-



WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

LUZIANNE } REDEEMABLE WITH
COUPONS } OCTAGON SOAP COUPONS

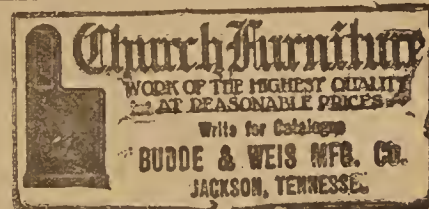
munity House. The next meeting will be with Electric Mills.

The auxiliary of First Church, Laurel, Newton district, has been very active during the summer. Besides their "Guest Day," in June, Circle No. 5, sponsored a silver tea, the program being a voice recital by Miss Annie Lee Crawford, accompanied at the piano by Miss Dorothy Heidelberg. The auxiliary is now studying "Lady Fourth Daughter of China."

North Mississippi

Forty-nine members recently attended the regular meeting of the Como

auxiliary, Sardis district, Mrs. M. P. Hardin and Miss Clarence Day, of Circle 1, had charge of the program. Splendid reports were given. The auxiliary has received a Council certificate for efficiency in Christian Social Relations, a School of Missions has just been completed and plans have been perfected for the week of prayer.



E. H. PRESCOTT & SON

FUNERAL HOME

4820 MAGAZINE ST.

NEW ORLEANS

Where Does She Get Her "Pep?"



SHE doesn't look seventy. Nor feel that old. The woman who stimulates her organs can have energy that women half her age will envy!

At middle-age your vital organs begin to slow down. You may not be sick, simply sluggish. But why endure a condition of half-health when there's a stimulant that will stir a stagnant system to new life and energy in a week's time?

This remarkable stimulant is perfectly harmless. It is, in fact, a family doctor's prescription. So, if you're tired of trying every patent medicine that comes along, tell the druggist you want a bottle of Dr. Caldwell's syrup pepsin. Take a bit of this delicious syrup every day or so, until you know by the

way you feel that your lazy liver is again active, and your bowels are poison-free.

Men, women, and children who are run-down, who tire easily, get bilious spells or have frequent headaches, are soon straightened out when they get this prescriptional preparation of pure pepsin, active senna, and fresh laxative herbs. (Syrup pepsin is all the help the bowels need, and you do not form the very bad habit of always taking cathartics.)

Keep a bottle of Dr. Caldwell's syrup pepsin in the house, and take a stimulating spoonful every now and then. It is all that a great many people ever take to keep strong and vigorous, and absolutely free from constipation.

FASTEST, SUREST, SAFEST RELIEF KNOWN For Stomach Disorder, Lazy Liver, Indigestion, Constipation, Biliousness

That wornout, feeble feeling, sour stomach, Bad Breath, Headache and other disturbing symptoms tell you to clean out your bowels with RED CROSS LIV-O-MED, the genuine Red Cross Liver Medicine that has relieved millions through four generations. There are many imitations but only one Red Cross. Money Back Guarantee. 25c at dealers or direct. Pure Drug Products, Inc., Jacksonville, Florida.—Adv.

Doctors Give Creosote For Dangerous Coughs

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis; knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops all coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of all colds and coughs no matter how long standing, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use.—Adv.

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY of CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. The

oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

HENRY P. MAGILL, Pres. and Mgr. 1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent Southern Church Department

METHODIST EPISCOPAL CHURCH, SOUTH 808 Broadway, Nashville, Tenn.

YOUNG PEOPLE'S DIVISION

(Continued from Page 6)

young people took place Thursday, October 20, when Miss Katherine Fish, of Shreveport, former Conference secretary, was married to Mr. Alton Hortman, of Minden. The marriage was solemnized at Mangum Memorial Church, Rev. A. W. Turner officiating. Miss Anna Pharr Turner, of Shreveport, and Mr. John Watkins, of Minden, were the only attendants. Mr. and Mrs. Hortman will make their home at Minden. We wish them much happiness.

The Young People at Clay, in Ruston district, have been using a "Bible Quiz" to stimulate interest in Bible study, in Epworth League meetings. Avis Register is president.

The "All for Christ" Union in Ruston district has been changed from an Intermediate to Young People's Union, including both age groups.

We wonder how our young people liked the "Teen-Age Special" edition of Broadcasts ???

Mrs. G. W. Pomeroy, Conference president, spent last week in Baton Rouge as a guest in the home of her mother, Mrs. Mary McQuaid.

Miss Hazel Lea Nowell, Conference vice-president, is attending Centenary College, as are Miss Pearl Hattic, Conference secretary, and Miss Edith Cox, Intermediate president.

MARY SEARLES, Field Secretary.

P. S.—We are sorry to learn of the illness of Miss Ethel Neill, Minden district secretary, who has been suffering with appendicitis, for some time. We pray for her recovery very soon.

EX-MISSISSIPPIAN WRITES

Dear Raulins: May the Advocate always wave and never waver.

We are closing up a pretty good year. Burke Culpepper spent a few days in Jackson recently, preaching a week at Lambuth Memorial and ten days at First Church.

Ralph Johnson led the singing at First Church, organized and trained the children at 3 each afternoon, and the young people at 6:30. He is the best leader of young people I ever saw, and he is without a peer as a song leader.

We have received 168 thus far, we will receive 10 or 12 more. The stewards say the finances will all be in full, and \$1,600 for Dr. J. C. Hawk, our missionary. We are revising our church roll, and I guess we will have 1,740 names to report to Conference.

T. W. LEWIS.

Pastor First Church, Jackson, Tenn.

OBITUARY

The tragic death of JACK, an adopted son of Rev. and Mrs. W. T. Griffin, as a result of a railroad accident, near Marshall, Texas, was a shock to all who knew and loved him. Employment had been offered him, and he was en route to begin work at once. Immediately after the accident occurred he was rushed to the hospital, but passed away before Brother Griffin reached his bedside. Jack was in many particulars a remarkable boy, possessed of some rare qualities of mind and heart. He was unusually friendly and cheerful, profoundly respectful to older people, pleasant and agreeable among his associates, and while he seemed almost carefree, there were moments when he thought seriously about the nobler problems of life.

Jack was a welcome visitor in the parsonage home during our pastorate at Summit. He came often, and it

was our pleasure to receive and treat him as our own. He was so pleasant and genteel that we always felt better as a result of his visits. His father and mother died in his infancy, and Brother and Sister Griffin took him when only a year old and nurtured him as their own son until he began to merge into young manhood. During the summer months of the present year he surrendered his life to the services of the church and became an interested attendant upon the ordinances of the church. He was laid to rest in the cemetery at Summit on Sunday evening, September 18, 1932. The funeral services were conducted by Rev. M. K. Miller, assisted by Rev. B. M. Hunt, and Rev. L. F. Alford.

H. L. NORTON.

for HEADACHE A Liquid Remedy is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

Liquid CAPUDINE

:: 98 out of 100 women report benefit ::

"When I first entered womanhood I seemed to be in bed most of the time. Mother gave me Lydia E. Pinkham's Vegetable Compound in the Tablet form, and it regulated me. I am now twenty-one and married. I am taking the Compound again to build up my strength."

Mrs. C. W. HOWARD

443 West Gage St. Los Angeles, Calif.



You can depend upon a medicine which is endorsed by half a million American women.

When Your Daughter Comes to Womanhood

MOST GIRLS in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this critical time. When she is a happy, healthy wife and mother she will thank you.

"My daughter Virginia was troubled with painful periods. A friend of ours told us what a good medicine Lydia E. Pinkham's Vegetable Compound was for girls and women so I got some for Virginia. It has relieved all her troubles. She has good color, good appetite, sleeps well and is able to attend school every day now."

Mrs. ROSE JOHNSON, 6122 Commonwealth Ave., Detroit, Michigan

Lydia E. Pinkham's Vegetable Compound

FOR SECOND HAND THEOLOGICAL BOOKS
LARGEST STOCK IN AMERICA. Over half a million THEOLOGICAL BOOKS.—Classified by Subject. CATALOGUES free. Correspondence and "Want Lists" invited. Please mention this paper.
SCHULTE'S BOOK STORE 82 FOURTH AVE NEW YORK CITY

DO YOU NEED MONEY? for your favorite organization?

GOTTSCALK'S METAL SPONGE has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's



Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.

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"The little fellow that does the big job"
GOTTSCALK'S METAL SPONGE

Christian Advocate

NEW ORLEANS

Vol. 79—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4050.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 10, 1932.

C. MILTON CHALMERS, Manager.

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

Reported by Rev. H. P. Lewis

The Historical Society met in regular session Wednesday, at 7:30 p.m., Nov. 2, 1932. Rev. W. W. Woollard presided. Features of this service were papers as follows: "Tupelo Methodism," by Mrs. A. E. Berkley; "Pioneer Laymen of Tupelo Methodism," by Mrs. T. M. Clark, and "The Life and Influence of Asbury Lewis," prepared and read by his son, E. S. Lewis.

E. S. Lewis was chosen chairman for the ensuing year, and H. P. Lewis was re-elected secretary.

FIRST DAY—NOVEMBER 3

The Conference was called to order by Bishop Denny at 9 a.m., singing, "There is a Fountain Filled with Blood," followed by the sacrament of the Lord's Supper, the Bishop being assisted by E. H. Cunningham, L. M. Lipscomb, N. G. Augustus and A. Y. Brown.

Following this service, J. R. Countiss called the roll and was chosen secretary for this his thirtieth consecutive year. W. C. Newman was chosen assistant secretary and the following statistical secretaries were appointed: W. L. Pearson, J. M. Guinn, G. R. Williams, E. L. Jernigan, M. R. Jones, E. M. Sharp, W. I. Henley, J. W. Gibson and Roy Grisham.

Messages of sympathy were voted to be sent to Mrs. W. W. Wilburn at Lexington in the death of her husband, and Brother C. W. Avery, sick in the Memphis Hospital.

Words of welcome were spoken to the Conference by J. P. Nanney, mayor of Tupelo, and G. F. Maynard, of Tupelo Methodist Church.

Hours for meeting were placed at 9 a.m. to 12 m. Dr. W. P. Buhrman, local pastor, presented



BISHOP COLLINS DENNY,

Who Will Preside Over the Approaching Session of the Mississippi Annual Conference

Bishop Denny with a gavel made from the wood of a tree that was pierced by a cannon ball during the Civil War near Tupelo, and which stood till recent years.

E. H. Cunningham, secretary of the Cabinet, announced the committees to serve during this Conference session, and also the changes made in

the quadrennial boards. Changes in the boards are as follows: Christian Literature—J. A. George in place of V. C. Curtis; H. H. Wallace in place of A. T. Clanton, deceased. Church Extension—J. G. McGowen in place of R. E. Wilburn, deceased. Missions—W. M. Campbell in place of J. T. Lewis, and P. L. DeLoach in place of R. L. Ward, deceased. Bible Work—J. W. Robertson in place of W. S. Shipman. Temperance and Social Service—W. J. Cunningham in place of O. A. Clark, deceased. Second Year Committee—Seaman Rhea in place of J. E. Cunningham.

Communications to various Boards were distributed by the Bishop.

Under Question 21, the names of the presiding elders were called, who were passed in character and made their reports.

Under Question 5, J. T. McKibbin was discontinued upon his own request.

The following brethren asked for the superannuate relation: J. T. Hopper, W. S. Shipman, L. A. McKeown, J. T. Lewis, B. F. Bullard. Brother Bullard, who was present at the Conference, made a statement of his life and experience in the ministry, following which the Conference sang, "Fear not, I am with thee."

The names of all the superannuates were called, their characters passed and names referred to the Committee on Conference Relation.

Question 3 was called, and the following young preachers, who had passed in their studies, made their reports and were advanced to the class of the second year: W. F. Howell, T. G. Lowery, T. F. Sartain, E. M. Sharp, R. E. Wasson and R. A. Grisham.

Two other young men, who are attending Duke University, are retained in the class of the first year. They are J. H. Blakemore and K. I. Tucker.

After announcements were made, "Rock of Ages" was sung, and the Bishop pronounced the benediction.

Board of Christian Education Meets

The Board of Christian Education held its anniversary at 3 p.m. J. E. Stephens, chairman, presided. The following speakers were heard: Miss Elsie Ellen Moore, director of student activities at M. S. C. W.; R. G. Lord, field secretary of the Board, and Dr. C. A. Bowen, of the General Board of Christian Education.

Evening Session

Dr. Goddard, of the General Board of Missions, gave an address to a full house at the evening hour.

SECOND DAY—NOVEMBER 4

Bishop Denny called the Conference to order and announced hymn 315. Following the singing of this hymn, the Bishop read and commented on I. Cor. 13, and led the Conference in prayer.

After reading the minutes of the first day, the roll of absentees was called and substitution of lay delegates was made.

Mr. Jones, of the Publishing House accounts, was presented and addressed the Conference.

T. B. Thrower read report No. 1 of the Commission on Orphanage, which called for a vote on a resolution concerning the debt on the Orphans Home in Jackson. The report was adopted.

Dr. Countiss read a letter from J. T. Lewis addressed to the Conference, who during the year became broken in health and was compelled to ask a superannuate relationship.

Rev. T. W. Lewis, of Jackson, Tenn., and a former member of this Conference, was given the privilege of the floor to address the Conference in the interest of the General Hospital Board, more especially with reference to our Methodist Hospital at Memphis.

Under the question, "Who remain on trial?" the name of A. N. Gore was called, his character passed, and upon his own request he was discontinued. E. H. Tucker made his report, but is retained in the class of the second year. R. A. Grisham, having passed in his studies, was ad-

(Continued on Page 2)

EAST END CHURCH, MERIDIAN, TO ENTERTAIN CONFERENCE

East End Methodist Episcopal Church, South, Meridian, Miss., is the outgrowth of the faithfulness and devotion of a small group of consecrated men and women, who, prior to the date of its organization, held prayer meetings and conducted a Sunday school in a store-house which, as the writer understands, was located on 16th Avenue on or near the site of the home of Mr.



REV. P. W. CARAWAY,

Pastor-Host, Mississippi Annual Conference

and Mrs. J. T. Wright, and owned by the late Brother J. F. Mars, who, with his good wife, was among those who first enrolled as members. A church organization was effected early in the month of January, 1891, in this same store-house, by Rev. H. C. Brown, its first pastor. In a short time after the church organization was effected the congregation obtained the use of East End school house, on 12th Avenue, between 15th and 16th Streets, and held services there until its own church building, on 14th Avenue and 15th Street, was ready for use. This building, a frame structure, was dedicated in 1893 during the pastorate of Rev. B. F. Lewis, who followed Brother Brown on this work. The congregation continued to grow until by 1915 the need for a larger church building with improved facilities became apparent and steps were taken to secure a site, and the lot on the northeast corner of 16th Avenue and 15th Street, where the present church building stands, was purchased from Mr. and Mrs. Hunter Rutland, but it was not until 1920, during the second year of the pastorate of Rev. J. L. Sells, that work on the new building was begun. The first brick was laid by the late Rev. C. M. Martin, of hallowed memory, an honored superannuate of the Mississippi Conference, who, with his good wife, had cast his lot with the people of East End. The corner-stone was laid by Bishop W. F. McMurry in October, 1920, and, amid piles of lumber and other materials, services were held in, or rather on, the main auditorium on Thanksgiving Day of that year.

The congregation formally moved into the new building about the first of February, 1921. The new building is of brick-veneer and, with the furnishings, represents an investment of \$66,000.

What the membership was when the church was organized is not known to the writer, but it was evidently very small. The enrollment at the close of this Conference year is 702, but of those who were members during the first year of the church's history, only three remain on its rolls. Many, however, have gone forth from its portals to enrich and bless society in other fields.

The other Methodist Churches of Meridian are, Central, Fifth Street, Hawkins Memorial, Poplar Springs, Wesley, Bonita and 34th Avenue. The combined membership of the Methodist Churches of Meridian is more than 4,000.

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE

(Continued from Page 1)

vanced to the class of the third year, elected to deacon's orders and received into full connection.

Under question, "Who are the deacons of one year?" B. D. Benson, A. L. Brewster, W. J. Cunningham, L. P. Jumper and L. C. Lawson were passed in character and in studies and advanced to the class of the fourth year. K. E. Clark was retained in the class of the third year. A. F. Youngberg, in the third year class, surrendered his credentials and has withdrawn from the ministry and membership of the Methodist Church.

The class of the fourth year was called, and J. B. Burns and J. V. Stewart, having finished the course of study, were elected to the office of elders. S. M. Butts and G. B. Love are retained in the class.

J. M. Guinn, for the statistical secretaries, requested some ruling concerning statistical reports that failed to enter assessments for preacher and presiding elder. This led to quite a discussion as to why reports were left blank. The Bishop said that in all his twenty years' experience he had never met just such cases before. It was finally agreed that the secretary should enter a note at the bottom of the table, stating that assessments were not made.

Dr. Hillman, president of Emory and Henry Colleges, was introduced to the Conference, and it was announced that he would be the principal speaker at the anniversary meeting of the Board of Lay Activities at 3 p. m.

J. G. Houston read the report of the Commission on Benevolences and A. T. McIlwain read the report of the Conference Board of Finance, both of which were adopted.

W. S. Selman read the report of the Board of Christian Literature. This carried the nomination of V. C. Curtis and W. R. Lott as contributing editors from this Conference. Pending adoption, J. H. Felts and Dr. Dan B. Raulins, editor of the Advocate, addressed the Conference.

Announcements were made, a stanza of "Jesus, Lover of My Soul" was sung, and the Bishop pronounced the benediction.

THIRD DAY—NOVEMBER 5

The Conference was called to order by Bishop Denny. Hymn 1 was sung, and E. S. Lewis led the Conference in prayer.

The minutes of the second day's session were read and approved.

The Conference directed the Secretary to send messages of sympathy to J. J. Brooks, J. T. McCafferty and W. H. Heath, who on account of illness are not able to attend the Conference.

N. J. Golding read the report of the Hospital Board, and T. B. Thrower the report of the Orphans' Home Board. L. M. Lipscomb and T. E. Pegram were chosen to fill vacancies on the Board of Trustees of the Orphanage.

W. R. Lott read reports Nos. 2, 3, 4, 5 and 6 of the Board of Education. Report No. 4 carried the nomination of Dr. J. R. Countiss as dean of Grenada College and the recommendation of the appointment of K. I. Tucker and J. H. Blakemore as students to Duke University. Report No. 5 carried the recommendation for the filling of vacancies on Board of Trustees of Grenada College, M. Johnson, W. R. Lott, J. H. Felts, A. T. McIlwain, B. G. Anderson and W. E. Jackson. Also for vacancies on Millsaps Board, J. R. Countiss, W. W. Woollard, T. M. Bradley, J. G. McGowan and W. T. Rogers. For vacancies on Seashore Pastors' School, R. G. Lord, W. W. Woollard and A. Y. Brown. For Commission of Wesley Foundation at M. S. C. W., J. E. Stephens and D. C. Badger. For Commission to study the Methodist College situation in our state, J. R. Countiss, J. G. McGowan, D. H. Hall, J. H. Felts, J. H. Holder, V. C. Curtis, Percy Bell, J. E. Stephens, Jno. W. Kyle and H. H. Boswell. For Executive Secretary of the Board of Christian Education, R. G. Lord, and Assistant Secretary, W. R. Hammontree.

Quite a discussion was provoked over the power of the Commission in charge of the Wesley Foundation at M. S. C. W., which was finally settled to the satisfaction of the Conference. The Commission was reduced in personnel from 24 to 9.

Dr. D. M. Key, President of Millsaps College, was introduced and addressed the Conference. Bishop Denny also made an earnest appeal in behalf of the patronage of Grenada College.

W. R. Lott offered a resolution for a call within the next 90 days of an emergency offering for the maintenance of Grenada College of \$50

and \$25 from the stations of the Conference, which was adopted.

Dr. Countiss spoke in interest of Grenada College, and upon the request of the Conference, Judge McGowan addressed the Conference concerning the financial condition of some of our institutions.

Question 1 was called, "Who are admitted on trial?" and J. N. Henson, J. W. Holliday, Mathias Armstrong and G. W. Curtis were unanimously received.

Conference Treasurer R. W. Sharp made his report, showing that only about \$23,000 had been paid on the benevolences on an assessment of over \$119,000.

Dr. J. G. Snelling, of the Memorial Home in New Orleans, was introduced and addressed the Conference.

A. C. McCorkle read the report of the Board of Finance, recommending A. T. McIlwain as Conference Director of the Superannuate Endowment Fund.

Fred McDonald, manager of the Methodist Orphanage in Jackson, was introduced and addressed the Conference.

An afternoon session was called for, and Bishop Denny instructed L. M. Lipscomb to preside. A special memorial service will be held Sunday at 2:30 p. m.

Upon motion of J. H. Felts, it was passed that in calling the names of the preachers no detailed report be made by any of the preachers.

A report from J. G. Johnson, sick and on the superannuate list, was read, and an offering to care for his insurance policy was taken and placed in the hands of M. T. Phillips.

All the wives of preachers present were called to the front, and, along with Mrs. Collins Denny, were introduced to the Conference.

The Conference sang one stanza of "Come, Thou Fount of Every Blessing," and Bishop Denny pronounced the benediction.

Afternoon Session

The Conference was called to order by L. M. Lipscomb, sang "My Faith Looks Up to Thee," and was led in prayer by J. E. Stephens.

Bishop Denny took the chair, the minutes of the morning session were read and approved, and the Bishop called question 21, "Are all the preachers blameless in their life and official administration?" The name of every preacher was called, whose case had not already been passed on, by districts, and each presiding elder answered for the preachers in his district, and the report was: "Nothing against any of them."

L. M. Lipscomb resumed the chair and various reports were read and adopted. In the report on Evangelism, J. T. Gullett, a local preacher, was recommended as District Evangelist, and A. P. Stephens, another local preacher, was recommended as Conference Evangelist.

Mrs. B. M. Howorth, of West Point, was introduced and addressed the Conference in the interest of the Woman's Missionary Society.

When question 44 was called, there being no place offering to entertain the Conference, a committee composed of V. C. Curtis, J. M. Bradley and E. H. Cunningham, was appointed to make proper provision for the place of the next meeting of the Conference. On motion offered by V. C. Curtis, it was voted to levy an assessment equal to 1 per cent of the pastor's salary for the current year on every charge for helping to defray the expenses of the entertainment of the Conference.

A short meeting of the Conference Brotherhood was held and report of the treasurer was made, and the following officers for the coming year were elected: T. H. Dorsey, president; E. S. Lewis, vice-president; W. R. Lott, secretary and treasurer; R. G. Lord, assistant secretary and treasurer.

Dr. Countiss addressed the Conference in the interest of our Group Insurance.

The statistical secretaries made their report, following which the Conference adjourned with the benediction pronounced by J. W. Bell.

FOURTH DAY—NOVEMBER 6

Love Feast

With E. S. Lewis presiding, the Conference met in its annual Love Feast at 9 a. m. An hour and a half was spent in real fellowship of Christian love and experience. It proved one of the best Love Feasts your reporter has attended in many years.

A few minutes before 11 o'clock Bishop Denny came to the pulpit to begin the service. He preached a great sermon from Gen. 1:1, using as his theme, "Who Is God?" Following the sermon,

Roy A. Grisham was ordained deacon, and J. B. Burns and J. V. Stewart were ordained elders.

Memorial and Final Session

The memorial session was called to order by E. S. Lewis. "How Firm a Foundation" was sung and W. N. Duncan led the Conference in prayer.

The minutes of Saturday afternoon's session were read and approved.

Question 14 was called, "What preachers have died during the year?" Answer, J. W. Dorman, A. T. Clanton, J. A. Clark. J. D. Wroten read the memoir of J. W. Dorman. R. G. Lord read the memoir of A. T. Clanton. A. J. Henry read the memoir of O. A. Clark.

Many tributes of love, appreciation and esteem were paid our departed brethren by the brethren of the Conference, after which the report of the Committee on Memoirs was adopted.

Bishop Denny came in and assumed the chair.

W. W. Woollard offered resolutions of thanks to the people, pastors and churches for their hospitality and entertainment of the Conference, which were unanimously adopted.

The Bishop announced changes in pastoral charges, and the secretary read the minutes of the memorial service.

"Jesus, the Name High Over All" was sung and E. S. Lewis led the Conference in prayer.

The Bishop announced that for the benefit of those who could not get into the church to hear the reading of the appointments T. H. Dorsey would read them to the overflow crowd at the Baptist Church at the same hour they are read in the Methodist Church.

After a few words of earnest exhortation, the Bishop read the appointments, the doxology was sung, and the Conference was brought to a close, sine die, by the benediction pronounced by Bishop Collins Denny.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

The consolidation of the Sardis District and the Grenada District into one, to be known as the Sardis-Grenada District, and the re-arrangement of district lines in several of the other districts to make them uniform were the outstanding features of the North Mississippi Conference appointments, which are as follows:

Aberdeen District

T. H. Dorsey, Presiding Elder

Aberdeen—W. R. Lott.
Algoma—L. H. Floyd, supply.
Becker Circuit—L. B. Wimberly.
Amory Station—C. T. Floyd.
Bellefontaine—W. F. Howell.
Buena Vista—H. N. McKibben.
Calhoun City—A. Y. Brown.
Coffeeville—J. D. Simpson.
Derma—T. L. Oakes.
Eupora—W. C. Newman.
Fulton—W. L. Atkins.
Greenwood Springs—J. A. Biffle.
Houlka—G. A. Baker.
Houston—G. H. Boyles.
Mathiston and Maben—J. S. Maxey.
Nettleton—J. E. Lawhon.
Okolona—T. E. Gregory.
Paris Circuit—To be supplied.
Pittsboro and Bruce—W. M. Jones.
Pontotoc—M. E. Scott.
Prairie and Strongs—W. C. Galceran, Jr.
Randolph—B. E. Crowson, supply.
Salem and Friendship—J. N. Henson.
Shannon—W. O. Hunt.
Smithville—J. V. Stewart.
Toccopola—B. D. Benson.
Tremont—G. B. Love.
Tupelo—W. P. Buhrman.
Vardaman—K. E. Clark.
Verona—G. C. Gregory.
Water Valley:

First Church—J. D. Wroten.
Main Street—G. C. Schwartz.
Woodland—A. L. Brewster.
Chaplain U. S. Navy—J. H. Brooks.
Rural Extension Secretary—W. R. Hammontree.

Columbus District

V. C. Curtis, Presiding Elder

Ackerman—T. B. Thrower.
Artesia and Shaeffers—W. L. Pearson.
Brooksville—R. T. Hollingsworth.
Caledonia—T. W. Smallwood.
Chester—T. F. Sartain.
Columbus:
First Church—A. T. McIlwain.
Central—C. L. Rogers.
Crawford and Mayhew—J. J. Garner.

Durant—W. B. Baker.
 Ethel—J. B. Burns.
 High Point—R. E. Wasson.
 Kosciusko Station—J. T. McCafferty.
 Kosciusko Circuit—Wade Heath.
 Longview and Cedar Bluff—W. M. Hester.
 Louisville—L. M. Lipscomb.
 Macon Station—J. A. George.
 Macon Circuit—H. D. Suydam.
 Mashulaville—S. W. Hemphill.
 Noxapater—W. W. Milligan.
 Pickens and Goodman—R. P. Neblett.
 Shuqualak—W. M. Langley.
 Starkville—H. F. Brooks.
 Sturgis—A. M. West.
 Sallis—L. C. Lawhon.
 Weir and McCool—J. W. Gibson.
 West Point—T. M. Bradley.
 Conference Director Superannuate Endowment—A. T. Mellwain.

Corinth District

J. M. Bradley, Presiding Elder

Abbeville—S. M. Butts.
 Ashland—C. W. Baley.
 Baldwin and Wheeler—W. C. McCay.
 Belmont—W. S. Selman.
 Blue Mountain—W. R. Liming.
 Booneville—J. V. Bennett.
 Booneville Circuit—W. J. Wood.
 Burnsville—M. E. Armstrong.
 Chalybeate—W. C. Mattox.
 Corinth:
 First Church—A. C. McCorkle.
 Southside—Dewey Wallis, supply.
 Corinth Circuit—N. E. Maxey.
 Dumas—J. N. Humphrey.
 Guntown and Saltillo—W. R. Crouch.
 Hickory Flat—G. H. Ledbetter.
 Holly Springs—N. J. Golding.
 Iuka Station—S. E. Ashmore.
 Iuka Circuit—J. W. Holliday.
 Kossuth—R. C. Nanney.
 Lamar Circuit—G. W. Curtis.
 Nantachie—L. P. Jumper.
 Marietta—C. M. Kinard, supply.
 Mooreville—R. B. Pearson.
 Myrtle—A. W. Bailey.
 New Albany—J. H. Holder.
 New Albany Circuit—Guy Ray.
 Oxford—W. H. Mounger.
 Potts Camp—L. M. James.
 Rienzi—E. M. Sharp.
 Ripley—W. W. Woollard.
 Sherman—H. E. Carter.
 Tishomingo—A. S. Raper.
 Waterford—N. L. Threet.
 Student Duke University—J. H. Blakemore.
 District Evangelist—J. T. Gullett.

Greenville District

E. Nash Broyles, Presiding Elder

Arcola and Murphy—E. P. Craddock.
 Boyle and Pace—H. R. McKee.
 Clarksdale—L. P. Wasson.
 Cleveland—Melville Johnson.
 Coahoma and Jonestown—R. H. B. Gladney.
 Dublin and Mattson—J. W. Robertson.
 Dubbs and Evansville—W. P. Bailey.
 Duncan and Alligator—W. C. Galceran, Sr.
 Friars Point and Lyon—M. H. McCormack, Jr.
 Glen Allen Circuit—J. M. Guinn.
 Greenville—J. W. Ward.
 Gunnison Circuit—C. L. Oakes.
 Hollandale—C. W. Avery.
 Indianola—C. A. Parks.
 Leland—E. R. Smoot.
 Lula and Dundee—E. B. Sharp.
 Merigold and Sherard—W. W. Jones.
 Rosedale—H. P. Lewis.
 Shaw and Litton—J. J. Baird.
 Shelby—C. A. Northington.
 Tunica—S. H. Caffey.
 Chaplain U. S. Army—J. M. Moose.

Greenwood District

W. N. Duncan, Presiding Elder

Acona—D. R. McDougal.
 Belzoni—S. L. Pope.
 Black Hawk—R. D. Ellis.
 Carrollton—J. W. York.
 Drew—E. G. Mohler.
 Duck Hill—S. B. Potts.
 Ebenezer—G. R. Williams.
 Greenwood, First Church—E. H. Cunningham.
 Inverness—W. J. Henley.
 Itta Bena—R. G. Moore.
 Kilmichael—J. R. Murff.
 Lexington—J. E. Stephens.
 Minter City—A. R. Beasley.
 Moorhead and Isola—H. H. Wallace.

Poplar Creek—T. G. Lowery.
 Schlater and Price Memorial—Jeff Cunningham.
 Sunflower—W. R. Goudelock.
 Swiftown—J. O. Dowdle.
 Tchula and Cruger—C. M. Chapman.
 Tutwiler—W. M. Campbell.
 Vaiden and West—W. W. Bruner.
 Webb and Sumner—W. T. Phillips.
 Winona Station—E. S. Lewis.
 Winona Circuit—A. J. Henry.
 Ruleville—Seamon Rhea.
 Conference Missionary Secretary—R. G. Moore.

Sardis-Grenada District

W. L. Storment, Presiding Elder

Arkabutla—S. P. Ashmore.
 Batesville—W. N. Dodds.
 Byhalia—E. M. Shaw.
 Charleston—J. T. Lockhart.
 Cockrum—B. F. Hammond.
 Coldwater—W. C. Beasley.
 Como—W. W. Hartsfield.
 Courtland—G. W. Robertson.
 Crenshaw and Sledge—W. D. Bennett.
 Grenada—J. H. Felts.
 Hernando—F. H. McGee.
 Horn Lake—W. F. Rogers.
 Holcomb—J. L. Nabors.
 Lake Cormorant—W. L. Robinson.
 Lambert and Crowder—E. C. Driskell.
 Longtown—E. G. Potts, supply.
 Marks and Belen—J. C. Wasson.
 Mt. Pleasant—E. F. Tucker.
 Oakland—E. L. Jernigan.
 Olive Branch—J. B. Conner.
 Pleasant Hill—J. A. Patterson.
 Red Banks—W. I. White.
 Sardis Station—S. A. Brown.
 Sardis Circuit—Roy A. Grisham.
 Senatobia—P. F. Luter.
 Shuford—R. C. Mayo.
 Tyro—A. L. Davenport.
 Dean Grenada College—J. R. Countiss.
 Conference Executive Secretary, Board of Christian Education—R. G. Lord.

Transferred

To Mississippi Conference—E. E. McKeithen.
 From Mississippi Conference—W. H. McCormack, Jr.

CONFERENCE PERSONALS

Drs. D. M. Key and J. M. Sullivan represented Millsaps College at the Conference.

Dr. J. G. Snelling, Superintendent of the Memorial Mercy Home in New Orleans, addressed the Conference in the interest of the Home.

A familiar figure that has attended every Conference in the memory of all present was Bro. F. A. Howell, the faithful, true, worthy delegate from Durant, in the Grenada District.

Dr. A. J. Bowen, of Nashville, who used to live in the bounds of this Conference, and in former years here at Tupelo, was a welcome visitor in our midst.

Rev. T. W. Lewis, brother of E. S. Lewis and pastor at Jackson, Tenn., with his wife, visited with us to the delight of all. For many years Brother Lewis was a member of this Conference.

The Conference was delighted with the visit and message of Dr. D. B. Raulins, editor of the New Orleans Christian Advocate, who preached to the Conference on Friday evening.

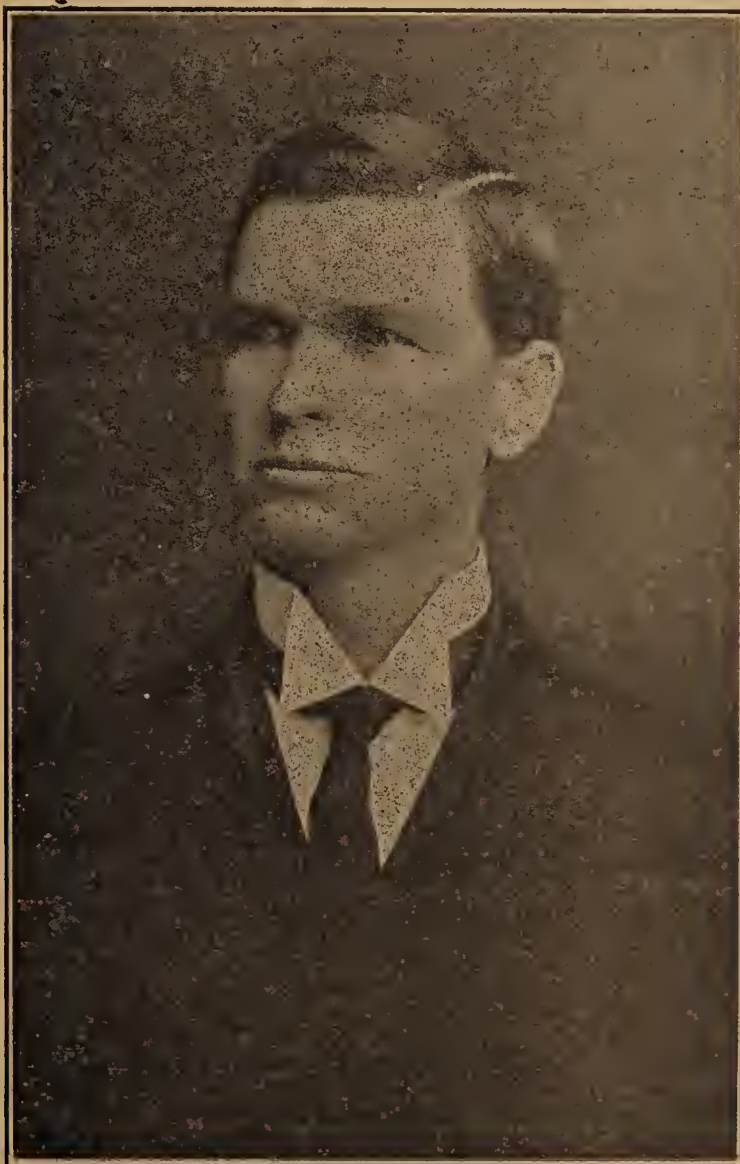
The ladies of the church gave a reception at the Country Club Friday afternoon in honor of Mrs. Collins Denny, all the lady delegates, hostesses and visitors of the Conference were present.

One of the most useful persons about the Conference was C. M. Taylor, who made himself obliging and accommodating to every one present. He acted as Conference Post Master and gave most excellent service.

Dr. W. P. Buhrman, pastor-host of the Conference, was one of the busiest men about Tupelo. The manner in which he entertained the delegates will long be remembered by those who were in attendance.

M. H. McCormick, Jr., a transfer from the Mississippi Conference, mingled freely with the brethren, making their acquaintance. He comes to the North Mississippi from the Mississippi Conference, and Rev. E. E. McKeithen transfers to that body.

Rev. T. J. O'Neil, presiding elder of the Meridian District, and Rev. P. M. Caraway, pastor of East End, Meridian, who will entertain the approaching session of the Mississippi Confer-



DR. T. J. O'NEIL,
 Presiding Elder-Host to the Mississippi Annual Conference

ence attended the Conference to consult with the Bishop.

While we missed the genial face and pleasing address of the late Rev. B. F. Lewis, former manager of the Orphans' Home, the Conference was delighted with the presence and representation made of the Home in the person of Fred McDonald, the new manager.

The Conference was saddened by the absence of some who have not missed a Conference for years. Especially did we miss "Mister" Shipman, Revs. J. J. Brooks, J. T. Lewis, L. A. McKeown and J. T. McCafferty. Rev. J. J. Brooks has been a member of this Conference for 63 years, ever since its organization.

The manager of the Advocate was most graciously entertained in the home of Mrs. John Witt and Mrs. Harvey Wilson, on Jefferson Avenue, during his stay at the Conference in Tupelo, Miss. Others who shared the hospitality of these good Christian ladies were Rev. and Mrs. Roy A. Grisham, and Mr. Riley, a lay delegate from Arkabutla, Miss.

Misses Sadie Page, Ruth Smith and Mrs. J. P. Wilborn rendered valuable service to the entire Conference as the bureau of information, and Mrs. H. E. Adams, as organist and stenographer, was of invaluable assistance. A troop of Boy Scouts helped us to find our homes upon our arrival at Conference.

Preaching during Conference on Sunday was done by Bishop Denny and J. W. Ward, morning and evening, at the Methodist Church; C. T. Floyd and T. M. Bradley at the Christian Church; H. F. Brooks and J. V. Bennett at the Baptist Church; W. C. Newman and W. R. Lott at the Presbyterian Church; H. H. Wallace, at Rankin School House; S. B. Potts, at East Tupelo; E. M. Shaw, at Colored M. E. Church; and W. M. McIntosh and A. J. Henry at the county jail. N. J. Golding preached Saturday evening.

"SAVE THE ADVOCATE" SNAPSHOTS

"A Little Late, But Here It Is"

"Dear Editor: A little late, but here it is. Mrs. L. K. Townsend, president of the Woman's Missionary Society, got this up for us. You are giving us a great paper. May it live to bless our church for many moons." E. G. Mohler, Webb, Miss. If you want something "got up" just dare the Missionary Society to do it.

* * *

"It Certainly Worked"

I am sending you my one hundred per cent quota for the Christian Advocate fund. It certainly worked on this charge. L. P. ANDERS, P. C. Summitt, Miss., Auburn Charge.

* * *

"The Plan Fine"

We think your "Save the Advocate Plan" fine and are co-operating. We are on the Vimville charge, Rev. J. W. Ramsey, pastor.

MISS PEARL SHANNON.

Toomsba, Miss.

ATTENTION, LOUISIANA PREACHERS

This is to call to the attention of the preachers of the Louisiana Annual Conference the agreement made by the Bishop and Presiding Elders to the effect that the preachers in charge of the Station and Circuits of the Conference would be requested to file with the Statistical Secretary at least ten days prior to the meeting of the Annual Conference, Statistical Tables No. 1, and No. 2. This can easily be done by providing yourself with a set of the report forms, secured from the Publishing House, in ample time, and the gathering of the information necessary from each station, and from each church in the circuits, and properly filling in the items as required in these two tables, and mailing direct to the Statistical Secretary.

There are a few points to observe in making out these reports:

In table 1, the table of church membership, church property and insurance, we call special attention to the report on church membership. Two facts are to be kept in mind. First, the figures in the column "Members Reported Last Year," must be identical with the figures found in the last "Annual" of the Conference, in the column "Present Total Membership." You may have discovered that an error was made in these figures for last year, and wish to report them as they should have been. But the column calls for the "Members Reported Last Year," not what should have been reported. So you must put

down the number you find in the "Annual" for last year. Second, in filling in the column "Present Total Membership," you must find the number actually on your church register for each station, or each church in the circuit, and put that figure in this column. No matter what errors may have been made the adjustments and corrections can be made in the two columns provided for this purpose, namely, "Additions by Certificate and Otherwise," and "Removals by Death, or Otherwise." Be careful that the additions placed in the two columns "Additions on Profession of Faith," and "Additions by Certificate and Otherwise," when added to the figures in the first column, "Members Reported Last Year," and the figures placed in the column "Removals by Death, or Otherwise," are deducted from the sum of the first three columns, leaves the number you have in the column for "Present Total Membership," which as stated above must be the exact number you have on your church register, or registers. We hope every preacher will carefully make out these tables as we are very anxious to have membership items correct in every detail.

Of course we know that you might take in several new members, or lose some, during the interval between the time you send this report in and the meeting of the Conference session. We will hold these columns open so that any corrections can be made on your arrival at Ruston, or better, if you mail the corrections in as soon as you have the final figures.

The Statistical Secretaries, and Conference Treasurer, will occupy Rooms 407, 408 and 409 in the James Building and will have access to Phones No. 121 and No. 200.

Please prepare and mail direct to me the Reports for Tables No. 1, and No. 2, not later than November 15.

ROBT. W. VAUGHAN,
Statistical Secretary,
Louisiana Annual Conference.

MISSISSIPPI CONFERENCE NOTICES

Commission on Benevolences

The Conference Commission on Benevolences will meet at 5 o'clock, Thursday evening, November 17, in the room assigned at East End Church. All members are urged to be present for this meeting.

W. D. HAWKINS, Secretary.

Board of Finance

There will be a meeting of the Mississippi Conference Board of Finance, Wednesday evening at 7:30 o'clock, November 16, at East End Methodist Church, Meridian, Miss. It is necessary that each member of the board be present, as matters of importance will come before the body in this first meeting.

C. A. SCHULTZ, Vice-Chairman.

Committee on Admissions

The Mississippi Conference Committee on Admissions will meet in the East End Methodist Church, Meridian, Miss., November 16, at 2 o'clock p. m. Those to be admitted on trial, readmitted, and admitted into full connection, will take notice and be governed accordingly.

H. L. NORTON.

Class of the Third Year

The committee of the Class of the Third Year will meet Wednesday evening, November 16, at 7:30 o'clock, at the East End Methodist Church, Meridian, Miss. All members of the class are urged to be present with their credits in order that the committee may finish its work at this meeting.

C. C. CLARK, Secretary.

PASTORS OF THE MISSISSIPPI CONFERENCE, NOTICE

Dear Brethren: The indications are that the session of the Conference will be short; so as to enable the Auditors to get through with their work and get the statistics into the hands of the Statistical Secretaries in time for their completion, it is necessary that reports be handed in the first day of the Conference session.

Fraternally,
T. B. COTTRELL,
For the Auditing Committee.

The Business Manager of the Advocate will be in attendance on the Mississippi Conference and will make his headquarters in the Book Room. He will be prepared to receive renewal subscriptions and any others the pastors and delegates may bring with them. Quotas on the "Save the Advocate Campaign" will be received by him also. Do not fail to look him up—let's keep him busy.

LOUISIANA CONFERENCE

Committee on Admissions

The Committee on Admissions is called to meet in the church at Ruston, La., Wednesday, Nov. 23, at 7:30 p. m. All parties to appear please take notice.

BRISCOE CARTER, Chairman.

Class of Second Year

As we shall have little time at Conference, the class of the second year are requested to forward all of their grades together with their sermon, with whatever other information they desire to place before the committee, to the chairman of the committee at Bunkie, La.

They are also requested to meet the committee before the opening of Conference, on Thursday 24, in front of the church.

JOHN F. FOSTER, Chairman.

"SAVING THE ADVOCATE"

Receipts through Monday, November 7, 1932.

LOUISIANA CONFERENCE

Alexandria District		
Previously reported	\$ 29.00	
Montgomery W. M. S., Rev. T. D. Lipscomb.	1.00	
Total for district		\$30.00
Baton Rouge District		
Previously reported	98.00	
Slaughter, Mrs. D. U. Law	6.00	
Springfield W. M. S., Mrs. H. T. Bailey	1.00	
Total for district		105.00
Lake Charles District		
Previously reported	61.45	
Prospect, Jarvis Westbrook	4.00	
Total for district		65.45
Minden District		
Previously reported		88.00
Monroe District		
Previously reported		77.15
New Orleans District		
Previously reported		237.87
Ruston District		
Previously reported	92.24	
Marion Sunday school, M. A. Walsworth	2.00	
Total for district		94.24
Shreveport District		
Previously reported	114.00	
Ida, Mrs. J. T. Means	4.00	
Ida and Hosston Leagues, Rev. T. J. Holliday	1.50	
Total for district		119.50
Total Louisiana Conference		\$817.21

MISSISSIPPI CONFERENCE

Brookhaven District		
Previously reported	70.17	
Bogue Chitto and Norfield, Rev. L. F. Alford	5.00	
Foxworth, Rev. S. N. Young	3.00	
Total for district		78.17
Hattiesburg District		
Previously reported	43.15	
Heidelberg, Mrs. T. H. King	6.00	
Broad Street, Mrs. W. H. Weatherby	6.00	
Total for district		55.15
Jackson District		
Previously reported	87.75	
Mendenhall, W. P. Caraway	5.00	
Total for district		92.75
Meridian District		
Previously reported	88.10	
Central, Rev. L. L. Cowen	5.00	
Total for district		93.10
Newton District		
Previously reported		73.75
Seashore District		
Previously reported	51.50	
Saucier, Rev. Roy Wolfe	7.00	
Poplarville, Rev. J. E. Williams	4.10	
Wesley Chapel S. S., Miss H. Fornea	2.00	
Total for district		64.60
Vicksburg District		
Previously reported	53.45	
Washington W. M. S., Rev. F. J. Jones	1.00	
Woodville W. M. S., Mrs. W. F. Tucker	1.00	
Total for district		55.45
Total Mississippi Conference		\$512.97

NORTH MISSISSIPPI CONFERENCE

Aberdeen District		
Previously reported		\$27.00
Columbus District		
Previously reported	32.00	
Macon, Rev. J. A. George	6.00	
Total for district		38.00
Corinth District		
Previously reported		22.75
Greenville District		
Previously reported	24.93	
Cleveland, Mrs. Melville Johnson	4.00	
Duncan and Alligator, Rev. W. C. Galceran, Sr.	6.00	
Total for district		34.93
Greenwood District		
Previously reported	42.00	
Indianola, M. L. Burton	6.00	
Dublin, Rev. A. S. Raper	4.00	
Total for district		52.00
Grenada District		
Previously reported	41.00	
Main Street Ep. League, Rev. G. C. Schwartz	1.00	
Total for district		42.00
Sardis District		
Previously reported	18.00	
Byhalia Y. P., Rev. E. M. Shaw	1.00	
Sardis Circuit, Rev. Roy A. Grisham	2.00	
Total for district		21.00
Total North Mississippi Conference		\$237.68

MISCELLANEOUS CONTRIBUTIONS

Previously reported	\$132.60	
Rev. H. P. Lewis, Rosedale, Miss.	5.00	
Total		137.60
Total all sources		\$1705.46

New Orleans Christian Advocate

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D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

KEEP SMILING. But I didn't want to. I wanted to enjoy my grouch. It takes only twelve muscles, I believe, to smile; but it takes as many as Heinz has pickles to frown. So I wanted to exercise them all. Of course my face was tired. And why should I smile? I was not feeling like it. In fact I couldn't "keep smiling," for I hadn't begun.

I had gone into the little old restaurant to get my dinner. Outside on a sign it announced a good meal for twenty-five cents. That suited my pocketbook, but I was afraid it would not measure up to the requirements of my appetite. O ye of little faith.

I sat down. The prospect did not encourage me. Seemed that they had served butter on the menu card, maybe some other items. But I waited. Here it came. It was about half enough and so arranged as to antagonize rather than satisfy appetite. I did my best by it. But I was sore over it. All the world looks bad when a fellow is hungry. I shoved back my plate, got up and walked down to the cashier with my best frown.

Now just look there. As I passed my quarter over the showcase, there, looking up at me from under the glass were the word in big letters, "KEEP SMILING." I pushed out my chest, looked down at it again—and smiled.

You cannot expect much in the market of life for a quarter. "Each ounce of dross costs its ounce of gold." You do not usually get much more than you pay for. But take your troubles and problems as you come to them. Smile, and keep smiling.

OUR WEEKLY PARTY

Mr. C. H. Seab, Roxie, Miss., sent the Sunday school quota.

The Training School at Ruston, La., was a success, conferring 68 credits, 40 of them from Ruston. Ruston is beginning to spread herself to entertain the Conference.

This office was made glad last week by a visit from Rev. J. A. Alford, pastor of St. Mark's, accompanied by his aged father Rev. N. E. Alford, a local preacher of Mississippi.

Rev. Geo. H. Jones, Montrose, Miss., has done his part to "Save the Advocate." The same is to be said for Grace Church, Jackson, for which Mrs. W. B. Baines reported.

Miss Mary Searles, field secretary of Young People's Division, Louisiana Conference, has been spending some days in North Louisiana, Minden and Shreveport being on her itinerary.

The Editor and Manager expect to be "among those present" at the Conferences. That will mean harder work for other members of the staff at the office. We appreciate this help.

"The Sin of Sloth" is the topic of a sermon recently preached by Dr. L. L. Cowen, Central Church, Meridian. This church, along with the

others, is preparing for the entertainment of the Conference.

The Braudon charge, Jackson district, through Mrs. T. J. Rodgers, sent in its quota. Dr. J. T. Leggett, the presiding elder, said, "The Jackson district won't fail you." He looked and sounded as one speaking with authority.

The attendance at the party this week will probably be small, as the North Mississippi pastors and delegates will be at Conference. Then will come the Mississippi, and then the Louisiana, and a new conference year will be under way.

Center, Texas. "The paper is better than ever before and I wish to read it so long as I live. I have been reading it ever since I was a child. I am now 75. Pray that we all may do our best to save the dear old Advocate." Mrs. D. T. Norris.

"We are glad to help, and we hope the plan succeeds as a whole. We must save the Advocate." Rev. T. B. Winstead, DeKalb, Miss., who "signed on" with his quota. We like that feeling of compulsion that seems to be getting hold of our people.

What do you think? Rev. J. A. McCormack, Hammond, La., sent the quota and said, "We have just about completed our plans for the new church and expect to begin building in the near future." Give McCormack and his brave and sacrificial congregation a hand.

I suspect we should think a little more about our Conferences, and do still more. We are likely to take them for granted and overlook the main thing. Of course pastors will get new charges and people will get new pastors. But how fares the Kingdom? Are all things subordinate to that?

ATTENTION, PASTORS

The Business Manager of the New Orleans Christian Advocate will be present at each of the sessions of the patronizing Conferences to receive your subscriptions and any others that you may bring with you. He will also be prepared to receive quotas on the "Save the Advocate Plan" from pastors who have not as yet forwarded same to the office. And, too, he will be glad to serve you in any way he can.

Mrs. Richard Spann, wife of our pastor at Big Springs, Texas, and daughter of Bishop Mouzon, died on the last day of October. Sympathy goes to Bishop Mouzon and Dr. Spann and their families. Bishop Mouzon came by aeroplane that he might be at the bedside of his child. Burial was from Highland Park Church, Dallas.

Those of you who read the Nashville Advocate better not overlook the articles by Dr. W. L. Doss, Jr., presiding elder of the New Orleans district. Appearing under the title of "Let Needed Adjustments Be Carefully Made," in the October 21 and 28 numbers, they are a thoughtful discussion of the matter involved.

"They say" that it was a great party. Mrs. C. W. Crisler, wife of our pastor at Brookhaven, Miss., and Mrs. B. L. Sutherland, wife of Brookhaven district's presiding elder, entertained at a lovely luncheon at the home of the Crislens. Honored guests were Dr. and Mrs. J. L. Decell, Dr. and Mrs. J. T. Leggett, Dr. and Mrs. Jos. A. Smith and Mrs. J. M. Morse, all former occupants of those two parsonages. The guests were all of Jackson.

The Illinois Central Railroad is not going to fail in its customary handling of its goodwill to institutions in Jackson, Miss. As usual a special car will go from Osyka to Jackson for Thanksgiving contributions to Baptist and Methodist Orphanages, Children's Home Society, Old Ladies' Home and Old Men's Home. Instructions are being given as to the preparation and handling of these gifts. Let the people of Mississippi get in strong on this opportunity. Let them load that car down.

Listen at this. Rev. E. D. Fayard, Hammond, La., Route 1, eighty-two years of age, in the ministry more than 32 years. But let him tell it. Mamma told me not to talk when an older man had something to say. "I celebrated my eighty-second birthday, October 18. I have taken your paper ever since I was twenty-five years old, and I have never missed a copy. I look forward to its coming each week. I am going to solicit subscriptions for your paper." And he sent in his subscription for two years. We con-

gratulate Brother Fayard and wish him a happy journey in the days ahead.

GAMBLING

By John W. Shackford

Gambling in principle may be described as some scheme of chance by which men seek to come into possession of goods or of the products of other men's labor without giving any fair equivalent in return. Gambling differs from robbery and thievery in that the latter do not involve the consent of the persons who are deprived of their possessions; whereas in gambling, each man for the sake of the chance of becoming the winner, voluntarily takes the chance of becoming the loser. On the other hand, gambling differs from trading and fair dealing in that legitimate trading is in principle beneficial to both parties concerned. Both profit by the exchange, as when the farmer trades his grain with the weaver for cloth. Each exchanges that of which he has a surplus for that of which he has a lack or need. But in gambling, what one gains must be the other's loss. This principle of action, whether by thievery or robbery or gambling or otherwise, of taking possession of the results of other men's labors without returning value received in other labor products, is readily seen to strike at the very roots of economic and social justice.

Only the thoughtless imagine that without labor they may possess themselves of the results of other men's labor without despoiling their fellowmen. Only the selfish, when they understand, and the unchristian will be willing to do this.

It is true that in all business there are certain elements of chance. For instance, the farmer sometimes makes not as much as he sows, and sometimes fifty or one hundred fold. The merchant has to take the risk of rising and falling prices while goods are in his hands. Those who desire to justify some form of enriching themselves by chance make much of this. But it should not be difficult to see that this risk in legitimate business is merely incidental and not the primary basis of exchange or production.

It is undoubtedly desirable, so far as possible, that such risk be socially shared. This is the principle underlying property insurance and life insurance. But the founding of business upon the principle of chance is a very different thing from that of founding a business or practice upon productive service in which an element of chance may be incidental and unavoidable.

This principle of chance is the essential element in all speculation which seeks to amass material possessions through taking advantage of uncertainties and probabilities, instead of through some form of service or productive labor. Gambling, including speculation, is, in the last analysis, an effort to get something for nothing. It is the effort of the non-producer to possess himself of the products of the toil of the producer. By so doing, a man becomes in principle a liability of the body social, a burden to be carried on the backs of others who also must carry their own load.

It is this motive of gaining possession through chance, trickery, or some special advantage, that may be described as the parasitic motive as opposed to the service motive. It is illustrated by the position of the drone in the hive who lives by eating the honey that others have garnered with toil, and, it may be, at the risk of their lives. It is easy to see that the principle underlying this is both unethical and unchristian.

It is not, of course, always easy to tell who are the real producers in society; and it is a still more difficult task to determine the relative value of each man's relative contribution to the sum total of goods produced. But it ought not to be difficult to distinguish, at least in principle, between the man whose motive in life is to render some very real service to society for which he expects due compensation, whether in money or in goods that are needful to his life, happiness and growth, and the man who seeks to gain possession of the products of other men's toil without giving value received or rendering any real service to human society. By whatever name the latter may be called, and however respectable may seem to be his position, he is a social parasite, and a liability instead of a servant and an asset in human society.—Christian Advocate, Nashville.

The "save the Advocate Campaign" is too near its goal to suffer a let down at this time. Let every pastor who has not already done so present this all important matter to the various organizations of his charge immediately upon his return from Conference.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

A month's work by Brother O. C. Hull will give you some idea of the self-sacrifice of this servant of God and the great need for the type of work that he is so fittingly equipped to carry on for the Annual Conference.

A six-day institute at Newton. A study of the new legislation in order that the officers for the coming year might get adjusted to the program of Christian Education and make full plans for a great work.

An institute at Homewood to aid them in closing out the year's work and lay plans for the coming year. Encouraging those responsible for the program of education.

A visit to Johns and Puckett to render aid in adjusting the program of Christian education to the needs of these two churches and to render aid in closing the year and in promoting and forming the needed groups. This is one of the circuits in our Conference with great possibilities.

The Picayune charge was visited and Brother Saunders reported a great meeting with Brother Hull, and that his people were pleased and delighted in his work. In this institute the entire school was graded and reorganized and put on a sound basis for real service and better service in religious education. Problems of this type demand the services of a worker with great tact and wisdom.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Easy Pleasant Way To Lose Fat

How would you like to safely and harmlessly lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose your double chin and your too prominent hips and abdomen and at the same time make your skin so clean and clear that it will compel admiration?

Get on the scales to-day and see how much you weigh—then get a bottle of Kruschen Salts that costs next to nothing and which will last you 4 weeks. Take one-half teaspoonful in a glass of hot water in the morning—cut down on pastry and fatty meats—go light on potatoes, butter, cream and sugar—and when you have finished the contents of this first bottle weigh yourself again.

After that you'll want to walk around and say to your friends,—"One bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

But refuse imitations—safeguard your health—you lose fat SAFELY with Kruschen.

Leading druggists America over sell Kruschen Salts.

One of the very best Cokesbury schools ever held in the Mississippi Conference was conducted at Bond. All the church officials attended and took the course. Twelve credits were issued, which is a great number for this small church. It is wonderful successes like this that puts heart into the workers and means success in the future.

Columbia Mission was visited and at each church the work was presented. These churches are being brought to life after being cast away and neglected for a long time. The service rendered in this case was certainly worthy and worthwhile.

The camps close to Carthage were visited the last two days of the month and the situation was stimulated to greater service and activity for Christ.

Two local church boards of Christian education were organized. One Missionary Society was organized. Two Young People's Divisions organized and started to work according to the new suggested plan.

All of this in one month. To realize the long jumps and the type of roads over which he traveled and the condition of the charges and churches, it is as heroic as the journeys of any missionary. God will greatly reward him.

Pray for your workers.

JOHN C. CHAMBERS.

DR. W. L. DOSS, JR.,

An Appreciation by Rayne Memorial Church, in Farewell Reception

Dr. W. L. Doss, Jr., has become very intimately identified with all of our church work in New Orleans. In his early ministry he served as pastor of the Epworth church, and later, as pastor of the Carrollton Avenue church. For the past four years he has served as presiding elder of the New Orleans district. The churches prospered under his ministry as pastor, and the district has prospered under his ministry as presiding elder. He has promoted the City Board of Church Extension, which has been successful in directing our city Methodism to strategic points for location of new churches. He has stood enthusiastically behind the City Board of Missions in carrying the gospel to the unchurched. He has given his hearty support from year to year to the New Orleans Standard Training Schools. He has been an efficient leader in the Kingdom Extension campaigns. He has remembered the Orphanage and has encouraged the churches to make liberal contributions annually. As a citizen and as a churchman he has always stood for the highest and the best. He has merited the confidence of preachers and laymen, and has at all times proven himself to be a real leader. Best of all, he has so directed the work of the district as to encourage and inspire. There is no dissension or lack of harmony anywhere along the line. The fine spirit of the man has been imparted to the churches.

The Rayne Memorial Church deeply appreciates Dr. Doss and his most estimable family. Mrs. Doss has presided over the district parsonage with dignity and grace. She has been active in every good work of the district where opportunity was offered for her

services. The only son and only child, Dr. Keller Doss, is rendering a splendid service at St. Mark's.

We regret that under our church law Dr. Doss cannot longer serve as presiding elder of the New Orleans district. We pray God's richest blessings upon him and his family in the new charge will be assigned to him by Bishop Dobbs on November 24.

We present a copy of this paper to Dr. Doss. A copy will be spread on the minutes of our fourth quarterly conference and a copy will be given to the New Orleans Christian Advocate.

Committee, J. W. Reilly, Dr. St. Claire Duke, T. B. Carre, S. H. Meyer. October 29, 1932.

DR. J. T. LEGGETT

Whereas our presiding elder, Dr. J. T. Leggett, is completing his fourth year as presiding elder of the Jackson District of the Mississippi Conference; and whereas, according to the rule of the Methodist Church, he will be assigned at our Annual Conference to a new field for service; and whereas Brother Leggett has been carefully considerate of our church, our needs, and our interest at all times; now, therefore, be it resolved by the members of this Fourth Quarterly Conference of the Millsaps Memorial Methodist Church, that we express to Bro. Leggett our sincere love for him and appreciation for the wonderful spirit of fellowship, his untiring efforts, the efficient service in all phases of the Master's work, his wise counsel, and the inspiring messages during his four years of labor among us.

Be it further expressed by the members of this church conference that we assure him of our interest, prayers

and best wishes in any field of labor assigned him.

Be it further resolved, that a copy of these resolutions be sent to Mrs. Leggett, who by her consecrated life has been an inspiration to all; that a copy be recorded in the minutes of this conference, and that a copy be sent to the New Orleans Christian Advocate.

Signed by: Mrs. Robert E. Rodgers, Chairman of committee; C. L. Akers, Chairman Board of Stewards; E. D. Greaves, Chairman Board of Trustees.

Man Wins Battle With Kidney Acids

Sleeps Like a Baby—Feels Fine—Uses Guaranteed Cystex Test.

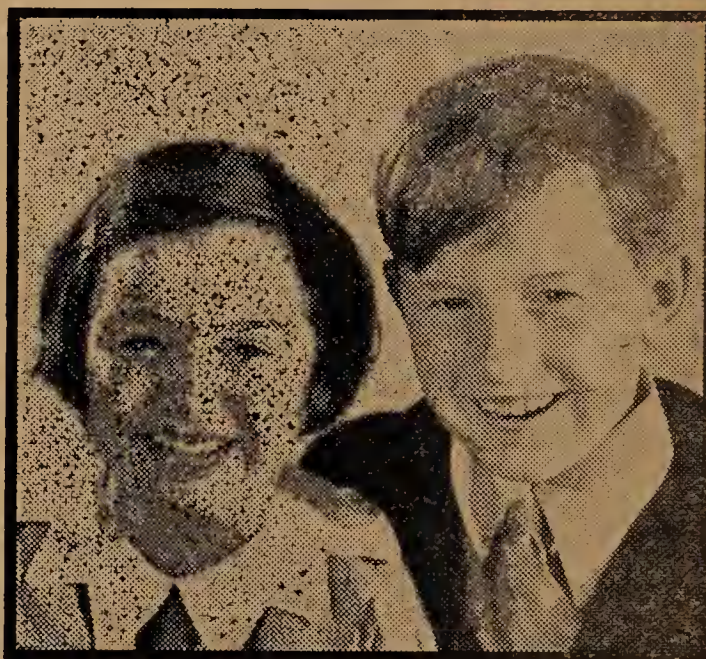


Thousands of men and women are getting back on their feet, sleeping fine and feeling younger by discovering how simple it is to combat Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting, Acidity, due to poorly functioning Kidneys and Bladder, with a Doctor's prescription called Cystex (Siss-tex). Works fast circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up or money back on return of empty package. Cystex is only 75c at druggists.

End Serious Coughs With Creomulsion

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No narcotics. Your druggist will refund your money if any cough or cold no matter how long standing is not relieved by Creomulsion. (adv.)

They've Never Tasted a Tonic!



THESE are not patent medicine children. Their appetite needs no coaxing. Their tongues are never coated, cheeks never pale. And their bowels move just like clockwork, because they have never been given a habit-forming laxative.

You can have children like this—and be as healthy yourself—if you follow the advice of a famous family physician. Stimulate the vital organs. The strongest of them need help at times. If they don't get it, they grow sluggish. Dr. Caldwell's syrup pepsin is a mild, safe stimulant.

When a youngster doesn't do well at school, it may be the liver that's lazy. Often the bowels hold enough poisonous waste to dull the senses! A spoonful of delicious syrup pepsin

once or twice a week will avoid all this. It contains fresh laxative herbs, active senna, and pure pepsin, and does a world of good to any system—young or old. You can always get this fine prescriptive preparation at any drug store. Just ask them for Dr. Caldwell's syrup pepsin.

Get some syrup pepsin today, and protect your family from those bilious days, frequent sick spells and colds. Keep a bottle in the medicine chest instead of cathartics that so often bring on chronic constipation. Dr. Caldwell's syrup pepsin can always be employed to give clogged bowels a thorough cleansing, with none of that painful griping, or burning feeling afterward. It isn't expensive.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

MISSISSIPPI CONFERENCE NEWS

The last quarterly zone meeting was held at Eden, Jackson district, October 20, with Mrs. D. O. Miller, zone chairman, presiding. Devotional, Rev. M. H. McCormack, of Eden, "Go ye into all the world." Reports from auxiliaries of last quarter's work, from following: Eden, Midway, New Hope, Vaughan, and Yazoo City. "Sharing the Gifts of Life" was discussed by Mrs. Mary Shattuck, of Yazoo City. Mrs. Fort Stubblefield, of Benton, gave an interesting historical sketch of the McDonel Mission School of Houma, La. Mrs. J. O. Box and Mrs. W. M. Puffer, of Benton, with questions and answers, gave an interesting account of Ewha College, Seoul, Korea. Prayer for week of prayer and harvest day. "Adolescent America Facing Itself," ably discussed by Mrs. W. L. Huff, of Midway. Rev. George H. Thompson, of Yazoo City, complimented the Woman's Mission Society on their work. A most attractive and delightful lunch was served by the Eden auxiliary. Devotional for the afternoon by Rev. D. I. Young, of the Baptist church. "Our Spiritual Life," by Mrs. Mollie Brister, of Vaughan and New Hope auxiliary. Roll call of delegates and auxiliaries as follows: Benton 12, Benton 3, Eden 9, Midway 3,

New Hope 2, Vaughan 10, Yazoo City 13. The zone chairman reminded the auxiliaries of their memory check and bank, also all who had not sent in Scarritt fund and Wesley House boxes to do so at once. All were urged to pay up pledges. Mrs. H. E. Frizell, of Vaughan, made a plea to all auxiliaries to organize young people's work. Miss Lizzie Murphy made a short talk in the interest of the Orphanage and saving Octagon coupons. The sum of \$16,000 has been received by the Home from coupons up to date. Needs of the home were discussed. Election of officers for coming year resulted as follows: Mrs. W. G. Smith, zone chairman; Mrs. John R. Anderson, Jr., secretary. Yazoo City invited the next zone meeting to meet there. A rising vote of thanks for her splendid work was given Mrs. D. O. Miller, retiring zone chairman.

WHAT IS THE MISSIONARY SOCIETY FOR?

What is the Missionary Society for? The General Conference said: "These societies shall promote missionary intelligence and activity and secure missionary funds."

They have done that well.

Speaking at the Woman's Missionary Council, the president, Mrs. J. W. Perry, pointed out "a danger which confronts us."

"The well-organized Missionary Society," said Mrs. Perry, "is of easy access to all forms of local church needs, and it is but natural that many claims making strong and urgent appeals should be absorbing the interest and financial strength of the society. One is appalled at the amount of money the societies are contributing to these causes—church debts, pastors' salaries, parsonages, benevolent collections, and many community enterprises, all worthy and noble causes—are taking the strength from the fundamental obligations for which the society is organized." (Council Report, 1932, pages 48, 49.)

Too true! Societies give away more money locally than they contribute to missions—though they are missionary societies.

"These societies shall promote missionary intelligence!" How? The main avenue of promoting missionary intelligence is through The World Outlook. Yet its circulation has been cut nearly in half in two years.

Societies are promoting about half as much missionary intelligence as was being promoted two years ago. And all the time giving large sums to non-missionary causes!

What about your society? See that missionary intelligence is promoted first.—World Outlook.

The above clipping from The World Outlook applies also to our "Save the Advocate" campaign.

THE KING'S HIGHWAY

"I worked for men," my Lord will say, When we meet at the end of the King's highway;

"I walked with the beggar along the road, I helped the bondsman stung by the goad,

I bore my half of the Porter's load." "And what did you do?" my Lord will say,

"As you traveled along the King's highway?"

"I made life sweet," my Lord will say, When we meet at the end of the King's highway;

"I smoothed the path where the thorns annoy,



WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

LUZIANNE } REDEEMABLE WITH
COUPONS } OCTAGON SOAP COUPONS

I gave the mother back her boy,
I mended the children's broken toy."
"And what did you do?" my Lord will say,
"As you traveled along the King's highway?"

"I showed them God," my Lord will say,
"As I traveled along the King's highway;

"I eased the burden-troubled mind,
I helped the blighted to be resigned,
I showed God to the souls born blind."

"And what did you do?" my Lord will say,
When we meet at the end of the King's highway. —Selected.

SINGING TOWERS, SINGING BIRDS, SINGING SOULS

The children, who so hilariously filled our parsonage home for many years in the Mississippi Conference, have all suddenly (so it seems to us) grown up and gone out in the world. Our two oldest sons are members of the Florida Conference. Joe, pastor of the Methodist church in Pahoku, away down in the Everglades of Florida; Corning is the pastor of the Methodist church at Hastings, "The Potato Patch" of Florida. They are very happy in their work. Bob is a medical student in Washington University, St. Louis, Mo., and Martha, who was born in Lake, Miss., is now teaching school in New Smyrna, and our baby, Mary Love, who was born in the parsonage in Newton, Miss., is now in Southern College, our Methodist school in Lakeland, Fla. So Mr. Tolle and I, after 30 years, find ourselves living all alone in a nice old parsonage in Lake

Wales—and hope all of our Mississippi friends can take a spin to Florida this fall as we have plenty of empty bedrooms. The wonderful "Singing Tower" presented to Florida by Mr. Edward Bok is located here and the bird sanctuary surrounding it is a beautiful place and well worth seeing. Edgar Tolle and family live in Lakeland. He is now the pastor's assistant and director of music in the First Methodist Church there and also vocal instructor in Southern College. The Capitol Street Church in Jackson remembers him as their assistant when we lived there for five happy years. Two of his sons have graduated from Southern College and the others are in school in Lakeland. The day our two sons preached for us here was a celebration of our thirtieth wedding anniversary and I felt like saying with the prophet of old, "Now Lord, let thy servant depart in peace."

Sincerely,
MRS. H. F. TOLLE.

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
666 SALVE for HEAD COLDS
Most Speedy Remedies Known

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.



They changed my food a dozen times
Nothing would agree
Then they fed me Eagle Brand
Have I gained? Just see!

Many a worried mother has found that Eagle Brand does wonders for a baby. You see, Eagle Brand is remarkably easy to digest—it is nearest to mother's own milk in this respect. Countless babies who could not digest other foods owe their very lives to Eagle Brand. In the last 75 years, millions of babies have been raised on this wonderful milk. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JH-10, 350 Madison Ave., New York, N. Y., for free booklet "Baby's Welfare."

E. H. PRESCOTT & SON FUNERAL HOME

4820 MAGAZINE ST.

NEW ORLEANS

"I was Tired and Cross"

"I was so tired and cross with the children, I didn't want anyone to come around me. Every month I suffered terribly so that I couldn't do my work. After taking two bottles of your medicine I feel as I had been born again. I am strong and jolly and like to have company."

MRS. B. R. NYE
1319 S. Kentucky, Sedalia, Mo.

Try this medicine yourself. Find out why half a million women say, "It helps me." Liquid or tablet form. At all drug stores.



Lydia E. Pinkham's Vegetable Compound

REV. W. R. HARVELL
APPRECIATED

This is the last year for Rev. W. R. Harvell as presiding elder on the Minden district, and, having enjoyed the work with him, we of the Campti charge desire to express our appreciation for his work and service rendered us.

The people of this charge have enjoyed his presence; his preaching is uplifting and strengthening. And whatever field he may occupy, our prayer is, may God be with him and family, blessing his labors always.
PASTOR AND STEWARDS OF
CAMPTI CHARGE

THE ITINERATE METHODIST
PREACHER'S WIFE

By Mrs. J. Cude Rousseaux

As the days begin to lengthen and the approach of fall is in the air a restless feeling comes over us. Conference is drawing near.

In just a few short weeks some of us will have to pull up our roots and move to another parsonage home. No matter how hard and stony the soil has been it hurt just the same to uproot ourselves and tear away

FASTEST, SUREST, SAFEST RELIEF KNOWN For Stomach Disorder, Lazy Liver, Indigestion, Constipation, Biliousness

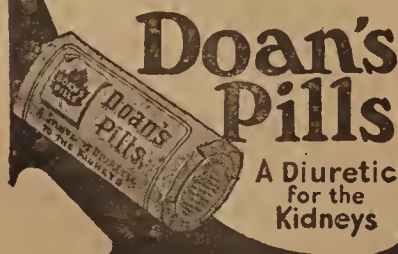
That wornout, feeble feeling, sour stomach, Bad Breath, Headache and other disturbing symptoms tell you to clean out your bowels with RED CROSS LIV-O-MED, the genuine Red Cross Liver Medicine that has relieved millions through four generations. There are many imitations but only one Red Cross. Money Back Guarantee. 25c at dealers or direct. Pure Drug Products, Inc., Jacksonville, Florida.—Adv.

for **PAIN**
A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
Liquid CAPUDINE

Have to Get Up at Night?

Deal Promptly with Bladder Irregularities

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.



from friends we have learned to love. We have to be strong, indeed, to be able to stand the numerous transplantings and to continue to grow in grace and goodness.

The dilapidated old parsonage has grown dear to some of us because it crawled and toddled their first steps across the old faded carpet and the children's laughter has echoed through the rooms. Somehow we have grown used to the stained wallpaper and love has made the dingy bright. We have labored to make the parsonage a home for our husband and children. A haven of joy and contentment.

While walking in the garden in the late afternoon we wonder what preacher's wife will next pluck the roses we have learned to love. Will she prefer the beautiful pink radiance to the little red rose in the corner?

When the first fires of autumn are kindled on the hearth and we gather around for the first time talk we notice a pensive look on the faces of our children. They, too, are thinking of moving time. It is hard for them to be parted from playmates who have grown dear. Some of their most intimate friends they will probably never see again. Their school work drags as they readjust themselves.

Then we begin to play the same old game. Who will be the first to sit in the broken rockers in the new parsonage and how many handleless cups we will find in the cupboard, and who will find the picture covering the hole in the wallpaper.

We pray for strength and grace to go on with our home-building as we are once more uprooted and moved to another parsonage home. May the dear Lord give us strength to bear another transplanting.

YOUNG PEOPLE AND THE
ADVOCATE

Dear Dr. Raulins—I just want to add a word of appreciation to you and your force for continuing the Advocate. We could not do without the Advocate, but have had so many obligations I could not get to it. I have been out of employment for three years. Just work now and then. But in the last year I have been working on Saturdays and now am doing a little extra work. So I am able to pay for the Advocate for mama. Of course I get as much enjoyment out of it as she does. Without it I could not keep up with the Young People's work and would miss the articles by Brother Steel and your editorials, which are splendid. Our training school starts today. We are very happy to have Mrs. Holmes with us for our school. Again thanking you for continuing our Advocate.

I am your Epworth League friend.
LOUISE LAIRD.
Alexandria, La.

JOHN R. MOTT AND PROHIBITION

"I am not in favor of the repeal of the Eighteenth Amendment, because, with all its limitations and certain disappointing circumstances in connection with its working, I believe its good results far transcend those which have been unvaluable. At the same time, I would welcome a nationwide thoroughgoing reconsideration of Prohibition as a policy on two conditions:

1. That such reconsideration be in the form of a popular vote in the various states, and in no way related to any political campaign, and
2. That it be in the form of a clear-cut expression of choice between
 - (a) The present plan of nationwide Prohibition, and
 - (b) A definite or concrete alternate plan.

I emphatically oppose a referendum in the form of a choice between (a) the present plan, and (b) its rejection without concrete substitute."

CALLAHAN CORRESPONDENCE

Cash Value of Prohibition

When the saloons closed, at least two billion dollars was released from the clutches of the bartenders.

Now, when there is actual poverty and acute hunger, the wets propose sending that two billion back over the bar with the brass rail.

It just doesn't make good sense.

Take two billion dollars away from the retailers of the country right now and what would be left for food and rent and clothing; to say nothing of comforts and luxuries!

Think it over, Mr. Business Man—Where will your income be?

Don't be fooled, Mrs. Wife and Mother, into thinking the return of booze would mean the return of prosperity.

The liquor traffic has always and everywhere made the few immensely rich and the many degradingly poor.

Prohibition has a cash value of two billion dollars to the purchasing power of the country and you can't cure business depression by turning the stream of money still flowing, into a parasite business like the liquor traffic.

The cost of prohibition enforcement is less than five cents per person per year and more than that is collected in fines and penalties, and taxes on lawful liquor.

Roger Babson, Prof. Irving Fisher of Yale and other authorities.

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Remember, it is Genuine Bayer Aspirin which provides this unique, quick-acting property. So be sure you get the Real Article—GENUINE BAYER Aspirin when you buy. Naturally you want the fastest, possible relief—and that's the way to get it.

To identify the genuine, see that any box or bottle of aspirin you buy is clearly marked "Genuine Bayer Aspirin." And that any tablet you take is stamped clearly with the name "Bayer" in the form of a cross. Remember—Genuine Bayer Aspirin cannot harm the heart.

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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 17, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

MISSISSIPPI CONFERENCE.—To-day we are with the Mississippi Methodists as they open their one hundred and twentieth session, with Bishop Denny holding the gavel. Of course there is much important business to be dispatched. Fewer days are to be devoted to it and bigger problems are to be faced; but lying beyond the bigger problems, bravely faced, lies the brighter day. "My Father worketh hitherto, and I work." And so long as that is true no church nor preacher need be discouraged. The spiritual fellowship possibilities of an annual conference should be capitalized. These days together make it easier when we get back to the task.

* * *

"PSYCHOLOGY WILL WIN THE ELECTION" was an article title on the back of a magazine I did not have the quarter to buy. I glanced down at it as I walked out of Union Station at Memphis to catch a train for New Orleans, trip on which was a courtesy of the road. I did not get to read the article, but the title cost me nothing. "Psychology Will Win the Election." And it did.

Well, in reality, it wins everything, doesn't it? The truth back of that statement is that spiritual forces are the dominant forces. Give a man all the material means in the world, if his spirit be out of accord with the task to be done it remains undone. Rob him of all material resources, but leave him his spiritual reserves and he will pitch himself out of the hole. That is what the Book of Job is about. He lost everything but his integrity, but with that he faced the universe—and won.

Did you ever hear that word "psychology" so generally used in all your life? From bootblack to Einstein it is common property. The vast majority using it know little about its technical meaning, but most of them are beginning to get hold of the handle end of it.

Let all the definitions and shades of meaning go for the present. We are not living in a university. Let us all realize that the great issues of life are won or lost in the realm of the spiritual. And certainly, of all agencies using spiritual forces, the Church of Jesus Christ has least cause to be afraid or ashamed or discouraged. Let all our Conference problems form themselves into one great Goliath of a menace to the armies of the Lord. David (Methodists), load your sling with one smooth stone of "in the name of the Lord whose armies you have defied" and face him. The bigger they are the harder they fall. Get your sling. Come on.

* * *

AND THIS APPLIES to every preacher on every charge. Don't let a one of us say that there are giants over there bigger than the grapes and taller than our faith.

Don't let a one of us "mark time" on the job because the Bishop did not send us to the place we belonged. The preacher who discounts the place because he is larger than it is usually shrivels to its size. Some man stood up and remarked that there is not a community in the country that is not big enough to command the resources of the best equipped man and wife.

* * *

MINDING THE GAP was one of my jobs on the farm. Let all city people stand aside now, because they don't know what we are talking about. They don't speak the language.

You remember when the fields were fenced with rails, and how the fence ran over the hills and across the branches, and there was the water-gap at the creek? Well, you couldn't have a gate everywhere you wanted to go into the field with the wagon to haul out the crops, oats, potatoes and corn. So the smaller boys were used as

NORTH MISSISSIPPI CONFERENCE WOULD SAVE THE ADVOCATE

The Board of Christian Literature of the North Mississippi Conference brought in a report asking that the appropriation for the Advocate be continued, that the "Save the Advocate Campaign" be extended to February 1 in order that all charges may be able to complete their quotas, and that a circulation campaign be conducted in a period between March 15 and May 15. These resolutions were ably seconded by Dr. Jas. H. Felts, now pastor at Grenada, and, without a dissenting voice, the report was adopted.

substitutes for gates. Just turn back, or "let down," two panels and drive in. I was left behind to "mind the gap" as the break in the fence was called.

You see, there were roving cattle and hogs on the outside. No stock law then. There was no telling when they might come by and find the gap and walk in to explore the insides of the field and then your troubles were on. If a cow or hog got past the boy at the gap it meant several things. For one thing it meant that the work of harvesting had to stop while the workers helped to drive out the cow. And time was lost. Or the cow might tear down some of the crop. And then, too, the father might remind the boy, with a "spanking," that he had better stay on the job and keep the cattle out.

Now that minding of the gap, for long periods of time, would be very lonely and tiresome. No excitement much of the time. That time hanging so heavily on the boy's hands might be lightened by a pocket-knife, a stalk of cane, a bunch of peanuts, or a dog or two, or a younger brother. But the younger brother might easily prove a

liability rather than an asset, especially in case of a real emergency, such as yellow-jackets or wasps.

But it was a place of honor and responsibility even though lonely. In a big measure the success of the day's enterprise depended upon the faithfulness of that boy at the gap. Howbeit he was glad when the last load came out, and the "big boys" put up the fence, and the gap-minder crawled up on the wagon for the trip home.

Preachers, let us not forget that a part of our business is "minding the gap." There are a number of prowling things that may slip in at this time if we don't watch. The spirit of cynicism may get into the hearts of our people. They are meeting some very difficult problems. They are having to readjust some of their religious ideas, and make some changes in their philosophy of life. New issues are rising and many of the things that seemed so settled and steady are not proving so dependable as was thought. It is a time of transition. Out people have difficulty in seeing the difference between the experience of religion and their understanding of it. They are forced to find new standards of measurement.

Then the spirit of indifference may creep by you if you don't watch. "Ah, what is the use?" they may ask. "What good is the church and religion anyway?" "We don't have the great shouting times that we used to have. The good old days are gone." That is the ghost of the backward look.

Look out! The spirit of fear and of despair may slip by you. "How can we go forward when we cannot see the way? The tomorrows are so uncertain. We have lost so much that we had, and life seems so hard. How can we go on with the church and its work?"

And you had better look out for those pagan gods of naturalism and materialism that so flaunt themselves against all that is spiritual and fine.

You understand. Watch the gap.

"And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land."

* * *

THE MAIL-RIDER OF THE SKIES. For many of us who grew up in the country (not "rural districts." That is the name given by city people to the country) the "mail-rider" has a prominent page in our memory-books. He passed our house but stopped in our memories. It was forty miles, or about that, from Brookhaven to Meadville, the way the route lay. In between were two or three country post-offices, each in one end of the little store where you could swap your eggs for soap,

(Continued on Page 5)

A PRAYER

O God, wistfully we turn to Thee. In the doing of thy work we have lost sight of Thee, and like Peter, while following Thee we have lost the way. This we have done because we are so prone to rely upon the momentum of past experiences to carry us forward to goals our short-sightedness has failed to see, and our quick weariness has failed to approach. Our tasks, begun with enthusiasm, lie about us garbled and unfinished. Our zeal, so fresh, buoyant and abundant at the dawn of our day's work, is cooled before noon-day. In the presence of small problems we have found ourselves impotent, embarrassed, humiliated. Whilst thou hast been seeking to go forward we have dallied and delayed to our own defeat and dismay. We have been unable to discern the signs of our times and have found ourselves amid today's battles with yesterday's weapons worn out and weak, following slogans and shibboleths that are but echoes of the past.

We face ourselves in Thy presence and acknowledge our defeat, but in this night of our confusion we see a light, and though blindly beating about in this troubled zone of our paralyzed resolutions, afar we hear the bugle call to new conquest. Boldly we would crusaders be to reclaim from the hand of the enemy the precious treasures of our faith.

Bring us beyond routine to reality. Furnish us with a new faith and equip us with a new courage, that we may measure ourselves successfully against the unfinished work now bereft of the thrill of novelty, and the newer and heavier duties not yet clothed with familiarity.

Shamed to silence by our puny aspirations we yearn for the spirit of the pioneers and martyrs who smiled at difficulties and did the impossible. We desire to write new and more compelling chapters in the annals of Kingdom achievement.

So we come to Conference. Strip from our minds the shackles of complacency and routine, and give us a new birth and spirit amid the tasks and trials of our time that are new and threatening. Clothe us with a new spirit of humility and hopefulness.

As ministers and laymen of a church that wrought nobly in the past and carved its place in the yesterdays, lead us to successful conquest of self by work in which self must be forgotten, as we, though haltingly, follow Him, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Amen.

REV. A. T. CLANTON

Alpheus Theodore Clanton, son of Theodore Robert and Alice Garrell Clanton, was born Aug. 5, 1884, in the eastern part of Grenada county. He came of the sturdy pioneer stock of our state. His education was obtained in the public schools of his native county, at Slate Springs, in Calhoun county, at Bennett Academy, at Clarkston and at Millsaps College, where he was student two years.

In the fall of 1910 he was happily married to Miss Carrie Mitchell, of Slate Springs, Miss. Three children, two boys, Paul and Guy, and one girl, Robbie Sam, came into this parsonage home. The fires of true devotion ever glowed with cheerful warmth and the lights of friendly hospitality ever shined with cordial brightness in this Christian home. This happy circle is broken and he is missed by his aged mother, who lived in the old family home, three brothers, Dr. R. A., Grenada; R. E., near Grenada; J. W., Buckhill, and two sisters, Mrs. J. W. Simpson, Slate Springs, and Mrs. Mordecai, Embury. His father preceded him to the beyond by only a few weeks.

At the age of sixteen years Brother Clanton professed faith in Christ and united with the Methodist Episcopal Church, South, at Chapel Hill, now on the Duckhill charge. Early in youth he felt the call to preach the gospel and, after leaving school, he pursued this purpose by being licensed on the recommendation of his home quarterly conference, by the Monticello district conference in the Little Rock Conference, where he had transferred his membership. He was admitted on trial into the Little Rock Conference in the fall of 1908, and was ordained deacon at Prescott by Bishop J. H. McCoy, 1910, and elder at Lake Side Church, Pine Bluff, by Bishop J. C. Kilgore, 1913. He served the following charges in the Little Rock Conference: Lacey, 1909-10; Hampton, 1911; New Edinburg, 1912; Arkansas City, 1913-14; Parks-dale and Wilmont, 1915-16; Wilmer, 1917; Sherrill and Tucker, 1918-19; Dikes, 1920; Grady, 1921-22; Hawley Memorial, Pine Bluff, 1923, and Stephens, 1924. From the last named place he was trans-

ferred in June to the North Mississippi Conference and placed at Pickens and Goodman, where he served the balance of that year and the year following. He served Batesville station in 1926-28, Tchula station 1929-30, and was in his second year at Ruleville when called away.

Brother Clanton had a most pleasing manner and personality. He was ever jovial but never to the point of cheapening disgust. He was plain and unpretentious, always rejoicing in being known as just a plain Methodist preacher and servant of his Master. Though always anxious and pleased to share the burdens of others he bore his own burdens without complaining. He was sincere and honest to the point of scrupulous care and frugality.

Such personal characteristics made him a most popular and effective pastor. As a pastor, he did his work through a genuine love for all of the people whom he served and lived among. He was the frequent and welcome guest in the plainest and most humble home and he was equally welcome in the home of plenty. It was his custom to seek with joy the poor and needy of his parish, and they always knew him to be their friend and brother. He went among the most wicked with a message of hope and salvation and sought them for his Lord and church. Through his pastoral ministry many were led unto the Lord and into the church. It may truly be said of him as was said of Barnabas, "He was a good man, and full of the Holy Ghost and of faith; and many were added unto the Lord."

As a leader of his congregation he went about the work of the church meaningfully. Every interest of the church received his careful and whole-hearted support. He was a good judge of people and his ministry was effective in enlisting the dormant leadership of the local church, helping them to become active workers. Among young people he was always a kind, sympathetic and helpful counselor and guide. The church of which he was pastor always moved forward with its work.

The warmth of his pastoral heart, his zeal for souls and his interest in the church entered into his preaching. His messages were clear and devotional and wrought out of the eternal Word and the living experience of the preacher. He lived among his people and his preaching met the challenge of their needs.

During the last days of August, Brother Clanton suffered an attack of appendicitis and went to Grenada for an operation. A peculiar condition arose that made death inevitable. He lingered several days and every word spoken to loved ones and friends was in calm assurance and faith. Early Tuesday morning, September 6, just as a beautiful day was dawning, there broke upon his spirit the light of an Eternal Day. Tuesday afternoon he was buried from the Methodist church at Grenada. The services were in charge of Dr. J. R. Countiss, president of Grenada College, who was assisted by Rev. L. M. Lipscomb, Rev. E. H. Cunningham, Rev. W. N. Duncan and Rev. Mr. Bell, pastor of the Baptist church at Ruleville. Over thirty of his brethren in the ministry were present. His body was borne by the hands of the officials of the churches of which he was pastor to the beautiful cemetery at Grenada. Yet a young man, just in the late summer days of his useful life, was laid to rest while the lengthening shadows from a late summer sun fell across his bier.

"Good night, sleep well, beloved, when the last Slow dusk has fallen, and your steps no more Make music on the empty upper floor,

And day is fully past. We who so lightly let you go alone, Evening by evening, from our trustful sight Into the mystery of sleep's unknown—

We need not fear, tonight, Death is so gentle—dark will break to dawn. . . Love will be safe until the morning light. Sleep well, good night."

R. G. LORD.

ENTERTAINING THE CONFERENCE

By Rev. J. L. Greenway

As the years come and go the problem of entertaining the annual conference becomes more acute. This is manifested by the fact that when the bishop asks the question, "Where shall the next conference be held," there is an impressive silence as no invitation is forthcoming from any church. After waiting with more or less embarrassment the question of place is left open for the presiding elders, who are to seek and secure a location for the next conference.

This is something new in our Methodism. With-

in memory of the writer the conference did not have to go begging for a place. When the question was asked, "Where shall the next conference be held" it was not uncommon for a number of pastors and laymen to spring to their feet asking for the privilege of entertaining the conference. Often the debate over selecting a place became warm and interesting as men presented various reasons why the conference should come to their church. The problem of the conference was to select one of the number of places offered.

The question very naturally arises as to why this change. A number of reasons are being given. One reason set forth is that the conference members have become so many that a church cannot take care of them. It is true that our conferences have grown in members. In part this is due to the fact of a larger lay representation. But it should not be forgotten that under the blessing of God our churches have had a large growth in membership. This being so it is an open question whether it is a greater task to entertain a conference than it was twenty-five years ago. Is the difficulty in inability or change of sentiment of our people?

A second reason, and the one which looms largest in the minds of our people, is the expense problem. They say that the local church is impoverished by entertaining an annual conference. The cost is too great to feed so many. Closely allied to this is the labor question. The good women are called upon to do the cooking and serving, which has become almost an unbearable burden. These problems are not imaginary but real, and call for not only careful consideration but solution.

The lodging of the members of an annual conference should not be impossible with our larger churches. We fear that our Methodist people will lose much if this time-honored custom is given up. It was once considered an esteemed favor to have Methodist preachers in the home. It was thought that their prayers and godly conversation was a benediction to the family. Many a home was blessed of God by the coming of the preacher. Something is at fault with out Methodism if the coming of a body of pastors into the homes of our people does not result in spiritual benefit.

The task of feeding the members of conference is not to be treated superficially. It is a most real problem. The expense is great. This might be in part cared for by the members of conference bearing part of the expense. Let the church provide lodgings and breakfast, and the members of conference provide their own dinner and supper. This plan would do two things to relieve the situation. First it would lessen the expense. A case of "fifty-fifty." It would also lift in part the heavy burden borne by the women, and give them time and opportunity to attend the services of the conference.

505 Broad St., Jackson, Miss.

TO THE PREACHERS OF THE LOUISIANA CONFERENCE

Songdo, Korea, August, 1932.

Dear Brethren of the Louisiana Conference—In accordance with the recently announced plan of missionary correspondence, I am writing you directly something concerning our work in Korea. I have the pleasure of knowing some of you personally and wish it were my good fortune to know all of you.

As many of you know, I was at Monroe, La., with Dr. M. S. Monk the latter part of 1927 and for a part of 1928, having finished the seminary work at Emory University in August, 1927. We sailed from Seattle in August, 1928, and since that time have been engaged in work among the Koreans.

Korea lies between China, Japan, and Manchuria, so it is a very lively neighborhood that we live in. Korea may sound rather remote but it is certainly on the main line of life in the Far East, and the time is past when the West can be unaware of the Far East. In area and shape the country somewhat corresponds to the State of Florida, since both are peninsulas. Here the comparison ends, for Korea is a very rugged, mountainous country, where it is seldom possible to get out of sight of the mountains. As a result, the twenty million people have a hard time getting a living from the rocky soil. Rice is the staple crop and the people are over 80 per cent agricultural.

Happily, there is almost no sectarian competition, for some years ago most of the mission bodies met and agreed upon a division of territory. That section allotted to the mission of our church lies in central Korea, and together with that allotted to the mission of the Methodist Epis-

copal Church, extends from the Yellow Sea on the west to the Sea of Japan on the east and runs roughly a hundred miles north and south from Seoul, the capital. As you will remember, in December, 1930, the Commissions set up by our General Conference proclaimed the establishment of the autonomous Korean Methodist Church, which meant that although the missions of our two churches are not formally united that we are henceforth bound very closely through our mutual relation to the new Korean Church. It has proved a very happy fellowship.

From the beginning forty-eight years ago when the first Protestant missionaries found posted royal edicts to kill any one embracing the Christian faith to the present with its autonomous Korean Methodist Church there has been a great advance. In this church there are 196 Korean preachers in active service and a total of 18,063 full members and a constituency that comes to somewhat more than 55,000. The Sunday school work, though only begun, enrolls over 22,000, and there is a beginning of Epworth League work. We have come to the field so recently that we have had no material part in this development, but it is with real enthusiasm that we look forward to a real part in the advance that by God's grace shall come in the years before us.

In these days when some seem to be in doubt about the necessity of mission work, let me say that it is my judgment that while the needs of the field at present are not just the ones that our predecessors met with such heroism, that this new day has its needs, which, if possible, are more imperative. There is ever the primary duty and privilege of making these people of the Orient into "new creatures by the renewing of their minds" through Jesus Christ, but there is now a new necessity that even the men in the street can comprehend. Unless with unrelenting effort we proclaim and demonstrate to these people the way of life given to us by our Saviour, the vast tinder box of the Orient, that is coming to have so large a place in the political and economic order, may spring into a flame that will leave little of our world civilization, which, despite all its faults, represents the devotion and aspirations of countless generations of our forebears.

The Korean Methodist Church, while autonomous, still has need of our help. The local churches that are now established should increasingly become self-supporting, but for the present it is wise to take the means so released and enterprise work in towns and villages where there is no Christian Church. The amount that our Church is now sending to the Korean Methodist Church is measurably smaller than the amount sent five years ago, and any material diminution of the present amount would cause losses quite out of proportion to the diminution. At present all of your missionaries find themselves hampered and their usefulness diminished by a lack of operating funds.

Language Study

Our first year was spent in Seoul in the Language School, and for our second year we were sent to Choon Chun, which is our most remote station, being about 80 miles from a railroad. This second year was also largely spent in language study. The Korean language has not the remotest relation to any of our western languages and is very difficult. You cannot imagine our feeling of helplessness when we arrived in a land where we could not say a word.

In Songdo

At the beginning of our third year we were sent to Songdo, which was a royal city up to 100 years before Columbus discovered America. When the ruling house fell before the rising power of the Yi clan, which moved the capital to Seoul, the great iron-studded, wooden gates were removed from the stone gateways, and to this day the city's most commonly used name means "Open City." But it has not yet become an open city for our Lord and Master save that there are many opportunities that we are trying to take advantage of. Songdo is a conservative old city and the rich of the city are the money lenders of the nation. And here many old customs are preserved, which in other parts of the country have fallen before the habits of a new day. Some of these old customs are quite attractive, but the conservative mind that has held on to them makes it quite difficult to make the progress that we would like. Nevertheless a constructive and substantial beginning has been made. At present we have four city congregations with a total of about 1100 baptized members. My connections from the first has been with the South Ward congregation, which has about 200 full members. In addition to being associate pastor at South Ward, I have the same relationship to two country circuits. It is really surprising the things one is called to do

here on the field. In this brief four years I have painted and done some plumbing, built a septic tank, remodeled a water system supplying one of our compounds and a school, installed a water system to make possible a baby clinic in one of our centers, fixed organs, and made extensive repairs on an old Ford car, conducted a choir, even singing solos occasionally, whereas before leaving America I had never done any of these things except work on a Ford. Of course, these things have been incidental to my primary purpose. The greater part of my time has been consumed in studying the language, and my first purpose has been trying to be an effective witness to the redeeming power of Jesus Christ. The language is coming along pretty well, and with preparation for each sermon, I enjoy preaching in the Korean tongue a great deal.

I hardly need to say that I should be delighted to hear from any of you who may care to write.

Allow me to ask your earnest prayers for myself and your other representatives here in this land.

Sincerely yours,

JOHN M. NORRIS.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

In this day of hurried, feverish activity in every sphere of life it can easily be seen that the personal touch of personalities is more valuable than ever. The pastor and the consecrated laymen and women have their opportunity right at that place. The kind word spoken to a person now may save him. Hundreds are hungering for some vital companionship with an understanding person. The young men and woman just entering into life of service are so anxious to talk about their problems, purposes and conceptions of life. Ambition, love, ideals and deep longing are all about us. How any sincere soul can go untouched by these dramatic situations is more than I can understand. I am afraid that we become too busy in our churches to really give expression to heart that is in us. Resolve now you will take time today to have a good heart-to-heart talk with some one who needs you.

• • •

Isn't it refreshing to see a little child three or four years of age? In all our big plans and schemes for redeeming the social order we often forget what can be learned from a little child. You talk to one for a while and you will get a new view of things. Step over into his little world. There are his little shoes, cap, belt; his puppy, the store and his mother best of all to him. Some of the joy of life can be restored to you if you will take a walk with a little boy or girl. They will teach you interest in the things about; bring to your mind the joy of being trustful; show you how little it takes to make them happy.

• • •

The days of heroes and heroines are not over. The reports of the pastors at our conferences reveal that men and women are going to their work at almost starvation wages. Literally scores of men and women on our circuits are working for almost nothing. We have heard of our fathers making their sacrifices to carry the gospel and build up the churches, but now we see the same in our day. These men do not decry the burden or shirk the responsibility. In order to be happy in their freedom from burdensome obligations they are again walking from church to church to preach the gospel to their people. Men and women who have that spirit will bring out of their lives abundant fruit for themselves and the people with whom they come in contact.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D.D.

When Henry Drummond's book, "Natural Law in the Spiritual World," first appeared I was pastor of the First Methodist Church in Memphis. Dr. David C. Kelley was in the city and I invited him to preach for us. We were talking about new books and I mentioned Drummond's book, and asked Kelley if he had read it. He replied, "Indeed I have, and O, Steel, how I long for a pulpit. I would like to preach six months from that book." He was then, I think, missionary secretary and out of the pastorate. Well, here is a book that reminds me of Kelley's remark. I have just read

"Jesus After Nineteen Centuries, by Ernest Fremont Tittle, Yale Lectures on Preaching, Abingdon Press," and I long for a pulpit to preach six months from this book. Dr. Tittle is a prominent minister in the Methodist Episcopal Church, pastor of a great church, I believe, at Evanston, Ill. These are vital messages. Dr. Tittle makes a clear diagnosis of our troubles and prescribes the infallible remedy for our cure. I am glad the cause of Christ has such a clear-visioned and fearless champion at a great seat of learning. His style is simple, lucid and eloquent, and his earnest spirit animates every page. I sprinkled the margins liberally with "amen" and would like to quote some of the dynamic passages, but there is a barbed-wire copyright fence which forbids trespass but I hope that many of our preachers and intelligent laymen will get this book and read it. One thing I like about it is the tone of optimism that prevails in every lecture. One of the wickedest old scoundrels that ever sat on a throne, as I read history, was Frederick the Great; but I never read his life that I am not thrilled with his nerve! All Europe couldn't down him. They defeated him time and again, but he wouldn't give up and finally won. His faith in himself and in his cause was invincible and created a morale that brought final victory out of disaster. We are face to face today with tremendous opposition; but with Jesus for our leader we will win. The strength of any cause is the faith of its followers in their leader. Forward!

Mansfield, La.

PROGRAM FOR MISSISSIPPI ANNUAL CONFERENCE

East End, Meridian, November 16-20

November 16, 7:30 p. m.—Mississippi Historical Society.

November 17, 9:00 a. m.—Business session of conference.

November 17, 7:30 p. m.—General board of Christian education.

November 18, 7:30 p. m.—Board of lay activities.

November 19, 7:30 p. m.—Semicentennial sermon, Rev. R. F. Witt.

November 20, 2:30 p. m.—Memorial service.

November 20, 7:30 p. m.—Board of Missions.

CARAWAY SCORES EARLY

Dear Dr. Raulins—Yesterday, October 30, Rev. P. M. Caraway, and his congregation at East End, Meridian, completed payment of their entire budget for this conference year, and today, the treasurer of the board of stewards sent check to W. D. Davis to pay "in full" their apportionment for Benevolences.

This is the first church in this, the Meridian district, to report "Level Columns," and so far as I have been apprised, it is the first in the Mississippi Conference to report in full.

What man has done, man may do. So mote it be.

T. J. O'NEIL, P. E.

THEY LIKE DR. CARLEY

The law of the Southern Methodist Church is, that a presiding elder's term of office in the district shall not exceed four years, and whereas our beloved presiding elder, Dr. H. T. Carley, is closing his quadrennium of service and will be assigned a new field of service at the approaching Annual Conference; and whereas our beloved elder has endeared himself to us and the church by his wise counsel and faithful service; therefore be it resolved by the members of the fourth quarterly conference, that we hereby express our appreciation to Dr. Carley for his interest, kindness, and faithful service.

Be it further resolved that we wish for him and his family, joy and success in his new field of service.

Be it further resolved that we wish for him and spread upon our minutes, a copy sent the New Orleans Christian Advocate, and a copy be given to Dr. Carley.

CEDAR GROVE CHURCH,

RAY WATTS,

L. L. GILBERT,

M. D. MITCHELL,

T. C. MOORE,

RAY M. ANDERSON,

E. L. CARGILL, P. C.

Shreveport, La.

RESOLUTION OF APPRECIATION

Whereas this fourth quarterly conference brings to a close the four-year term of our presiding elder, Rev. Robert M. Brown, and we realize that the ensuing Annual Conference, under the law of the Church, will of necessity appoint him to a new field of labor; and

Whereas Brother Brown and his family have given unstintingly of their consecrated service and spirit during these four years, and have faithfully labored for the cause of Christ and His Church, both in Ruston and in the Ruston district; and

Whereas we feel that our lives have been enriched in their Christian friendship with these servants of God, and that all the interests of the church have been carefully served under his leadership;

Therefore, be it resolved, by the quarterly conference of Trinity Methodist Episcopal Church, South, that we express our appreciation of Rev. Robert M. Brown, and Mrs. Brown, and the family; that we take this means of expressing to them the high esteem in which they are held, our gratitude for these years of fellowship and service together, and our best wishes for their continued success in whatever field of labor they may be assigned; and

Be it further resolved, That a copy of this resolution be given Brother Brown, copies sent to Bishop Dobbs and the Christian Advocate, and a copy spread upon our minutes.

(Signed) J. M. SIMS,
Dr. P. M. DAVIS,
DR. J. E. CRAWFORD,
E. L. WALKER,
J. T. FOLK.

Ruston, La., November 7, 1932.

A true copy:

Jas. H. Mays, Secty., Fourth Quarterly Conf.

RESOLUTIONS OF APPRECIATION OF REV. T. B. WINSTEAD, ADOPTED BY FOURTH QUARTERLY CON- FERENCE OF DEKALB CHARGE.

Whereas, our beloved pastor, the Rev. T. B. Winstead, has served this, the DeKalb charge, very efficiently for four consecutive years, proving himself a wise leader, strong preacher, and good pastor, and the spiritual life of the church under his pastorate has been greatly improved; and

Whereas, his family has co-operated fully with him in his noble work, thereby contributing largely to his success, and rendering outstanding benefits to the church and community, and have, by their unselfish and untiring labors, and Christian living, greatly endeared themselves to the people—not only of the Methodist Church, but of all denominations;

Therefore, be it resolved, That we the members of DeKalb quarterly conference hereby register our love and esteem of Brother Winstead and his lovely family, and our endorsement of the most excellent work they have done, and respectfully petition the appointing powers of our Church to return them to us for at least another year.

(Signed)—HAL OVERSTREET,
S. J. CREEKMORE.

PRESIDING ELDER BRO. W. A. HAYS, APPRECIATED

The board of stewards of the Court Street Methodist Church, Hattiesburg, Miss., in their meeting Friday night, November 4, 1932, adopted the following preamble and resolutions:

Whereas, this is the fourth year of our presiding elder, W. A. Hays, on the Hattiesburg district, Mississippi Conference; and

Whereas, Brother Hays is our close neighbor, residing as he does in our immediate community; and

Whereas, this close and intimate relation will soon be broken by the removal of Brother Hays by the time limit; therefore be it resolved,

(1) That we shall miss the wise and Godly council and brotherly advice, always had for the asking, that we very much appreciate his splendid sermons, careful administration and the painstaking consideration of all the work of the church as well as his friendly association and neighborly presence in our community.

(2) That we heartily commend Brother Hays to the full confidence of those to whom the bishop may see fit to appoint him for his future work, assuring them that he is worthy every confidence that they may bestow.

(3) That we assure Brother Hays that we shall continue to hold a warm place in our hearts and

that we wish for him the largest possible success in his new field of labor.

Board of Stewards Court St. M. E. Church, South,
By MRS. F. G. AUSTIN, Secretary.

RESOLUTIONS ADOPTED BY ELLISVILLE CHARGE

Whereas Rev. W. A. Hays is closing his fourth year as presiding elder on the Hattiesburg district, and according to the law of our church he will be assigned to another field of service at the approaching session of the Annual Conference;

Therefore, be it resolved, by the fourth quarterly conference of the Ellisville charge in session at Ellisville on this the second day of November, 1932.

First, That we as officials and members of the Ellisville charge do here and now express to him our deepest thanks and full appreciation for his faithful and efficient administration these four years; for his patient forbearance with us during these times of stress and uncertainty; for his gentlemanly courtesy, and manifested interest in the work of the church on this district.

Second, We pray God's blessings upon him and his family in his new field of service, and commend him to the people whom he may be appointed to serve another year.

Third, A copy of these resolutions be spread upon the records of this quarterly conference, a copy furnished Brother Hays, and a copy for publication in the New Orleans Christian Advocate, the Ellisville Progress-Item and Hattiesburg American.

F. B. ORMOND, Pastor;
J. T. TAYLOR,
G. J. JORDON,
W. J. MOODY,
W. R. GRAYSON,
Official Members.

Whereas, Rev. F. B. Ormond, our beloved pastor of the Methodist Church at Ellisville, Miss., has served us faithfully for four years, and during that time has ministered unto us in many ways and caused our lives to be better and on account of his lovable disposition and kind heart and that of his wife we have grown to love them and to feel like they should really not leave us at all.

But since he has been with us four years and according to the rules of our Church they will probably be assigned to other fields of activity and will not be returned to us;

Therefore, be it resolved, by the fourth quarterly conference of the charge that if they do not return to us nevertheless our love and gentle remembrances of them both will follow them wherever they may go, and we most heartily wish them many more years of usefulness in their work, and pray God's blessings upon them as long as they shall live.

Should the Conference see fit to return them to this work we will gladly receive them with open arms and be most delighted to have them with us again, at this time or any future time.

Be it further resolved, That these resolutions be spread on the minutes of this Conference, a copy furnished Brother Ormond, a copy handed to the Christian Advocate, the Progress-Item, and Hattiesburg American for publication.

(Signed) J. T. TAYLOR,
W. J. MOODY,
G. J. JORDON,
W. R. GRAYSON.

LOUISIANA CONFERENCE

Committee on Admission on Trial

The Committee on Admission on Trial will meet at 2:30 p. m., Thursday, November 24, Methodist Church, Ruston, La.

W. W. PERRY, Chairman.

Committee on Admissions

The Committee on Admissions is called to meet in the church at Ruston, La., Wednesday, Nov. 23, at 7:30 p. m. All parties to appear please take notice.

BRISCOE CARTER, Chairman.

Class of the First Year

Committee of the First Year will meet Thursday morning, 8 o'clock, in the church at Ruston. Have sermon ready to present.

B. C. TAYLOR, Chairman.

Class of Second Year

As we shall have little time at Conference, the

class of the second year are requested to forward all of their grades together with their sermon, with whatever other information they desire to place before the committee, to the chairman of the committee at Bunkie, La.

They are also requested to meet the committee before the opening of Conference, on Thursday 24, in front of the church.

JOHN F. FOSTER, Chairman.

Class of Fourth Year

We ask that each member furnish a typewritten copy of their sermon on the "Witness of the Spirit" and present it to Rev. S. A. Seegers, secretary, on arrival at Conference. Furnish him also with the information as official statement as to whether the course has been taken and present certificates for same as paragraph 884 requires. Otherwise the committee must examine you.

H. W. RICKEY,
Chairman of Fourth Year, La. Conf

"SAVING THE ADVOCATE"

Receipts through Monday, November 14, 1932

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	\$30.00
Baton Rouge District	
Previously reported	\$105.00
Ethel, Mrs. J. D. Kemp	5.25
Amite, Rev. R. S. Walton (additional)	4.00
Total for district	114.25
Lake Charles District	
Previously reported	65.45
Kaplan W. M. S., Mrs. C. H. Brookshire	1.00
Total for district	66.45
Minden District	
Previously reported	88.00
Jena, Rev. A. S. J. Neill	6.00
Total for district	94.00
Monroe District	
Previously reported	77.15
New Orleans District	
Previously reported	237.87
Circle No. 1, Algiers W. M. S., Mrs. E. Cayard	1.00
Total for district	238.87
Ruston District	
Previously reported	94.24
Dubach, Rev. W. F. Roberts (additional)	9.00
Farmerville W. M. S., Mrs. A. W. Townsend	1.00
Total for district	104.24
Shreveport District	
Previously reported	119.50
Total Louisiana Conference	\$844.46

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	78.17
Georgetown, Rev. L. T. Nelson	3.40
Monticello, Rev. L. M. Sharp	13.00
Summit and Topisaw, Rev. M. K. Miller	11.00
Total for district	105.57
Hattiesburg District	
Previously reported	55.15
Jackson District	
Previously reported	92.75
Vaughan, Rev. H. S. Westbrook (additional)	6.50
Flora, Rev. A. J. Boyles	4.00
Edwards, Miss Mary Henry	2.00
Total for district	105.25
Meridian District	
Previously reported	93.10
Fifth Street W. M. S., Meridian	1.00
Rev. A. M. Broadfoot, Meridian	2.00
Waynesboro Circuit, Rev. L. L. Matheny	2.00
Total for district	98.10
Newton District	
Previously reported	73.75
Burnside, Rev. D. P. Yeager	5.00
Total for district	78.75
Seashore District	
Previously reported	64.60
Wiggins, Rev. M. W. Porter	6.00
Coalville, Rev. J. C. Jackson	4.00
Picayune, Rev. W. H. Saunders	4.10
Total for district	78.70
Vicksburg District	
Previously reported	55.45
Total Mississippi Conference	\$576.97

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	27.00
Eupora Sunday school, G. E. Childs	5.00
Total for district	32.00
Columbus District	
Previously reported	38.00
Corinth District	
Previously reported	22.75
Greenville District	
Previously reported	34.93
Greenwood District	
Previously reported	52.00
Grenada District	
Previously reported	42.00
Sardis District	
Previously reported	21.00
Total North Mississippi Conference	\$242.68

MISCELLANEOUS CONTRIBUTIONS

Previously reported	137.60
Mrs. Susie Drake Adams, Locust Ridge, La.	1.50
Mrs. C. D. Black, Pulaski, Miss.	2.00
Total	\$141.10
Total all sources	\$1805.21

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C: MILTON CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. L. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

matches, calico and thread. He drove a two-wheeled vehicle called a "gig," "jumper," or "cart." Hanging from the back of it were the mail bags. They were never very full. That was before the big mail-order house, the big catalog, and parcel-post. But they contained a few letters and a few papers. It took the mail-rider a full day to make the trip one way. The next day he came back.

But the mail-rider was a community institution. He was the shuttle going back and forth weaving the country together, bringing in the "news" from the outside world. Of course, the papers came just once a week and were not read till Sunday except by the more highly educated.

The other day I looked up as an aeroplane passed over and someone said, "That is the mail-rider. He picks up the mail here in New Orleans in the morning and is put down in New York in the evening, making the trip in one day." Well, that is a little to "peart" for us who grew up amid those less exciting days and scenes. But this mail-rider of the skies is doing the same thing that the other mail-rider did. He is a swifter shuttle, but he too is weaving the country together and on a much larger pattern. Our country and the world are so much smaller now. The day of provincialism is over. We are citizens of the world. Guess we'll have to think about almost everything, including our religion, that way now. Let us see what we can do about our big neighborhood.

OUR WEEKLY PARTY

"Often one column in your paper is worth the price of a year's subscription." Algie S. Oliver, Prentiss, Miss.

Rev. T. J. Holladay, Ida and Hosston, La., took time out and wrote us a good letter. We like to hear from him.

"I want a part in saving the Advocate," writes M. A. Alsworth, Marion, La., an agent of the Lamar Life Insurance Co.

You Louisiana preachers. Don't forget Brother Vaughan's request that you get your report of Tables I and II to him at once.

"With every good wish for your success," Mrs. Della Upton Law, Bass, La. Reporting for the Slaughter church the quota was enclosed.

"Eight hundred eighty-seven deaf-blind persons in United States found through five-year research." "They are the most handicapped, most lonely, and most neglected class." Report on Survey.

When you pray, don't forget Rev. H. A. Wood, Union, Miss. His wife has been ill for six months. And you might "take pen in hand" and write him a word to let him feel you are pulling for him.

"On with the battle," writes Mrs. J. T. Means, Ida, La., as she sends in quota. Deborah led the

hosts to victory one day. We greatly appreciate the responses of our women throughout the three Conferences.

Here is more of it. With a renewal letter this word is found, "With all good wishes to the editor and those working with him to put the Advocate over during the crisis." Mrs. L. W. Alford, McComb, Miss.

Saint Paul exhorted, "Help those women." In the Advocate campaign it is "Those women help." Mrs. W. H. Weathersby, chairman of the Advocate committee of Hattiesburg, Miss., sends both quota and subscriptions.

Rev. John S. Rice, upon request of Bishop Hay, changes from Deming, New Mexico, to a place that you can neither spell nor pronounce, Tucumcari, N. M. "We need our Advocate. Yours for better Advocates," he says.

Louisiana Missionary News, official organ of the societies of the Louisiana Conference, carries some good things in its November number. A fitting tribute is paid Miss Ella K. Hooper, head resident of the MacDonell School at Houma.

Jas. V. Reid, lay-evangelist of Fort Worth, Tex., has just closed a good meeting in the church at Many, La. The pastor, Rev. J. C. Rousseaux, speaks very highly of Brother Reid's work, especially as it relates to young people.

The spirit of the game. Mrs. H. T. Bailey, secretary of the Woman's Missionary Society, Springfield, La., sends the quota and signs off, "Wishing you much success in a winning race." Keep your eye on that column, "Saving the Advocate."

We stand up in our place to remark that the women of the church are showing up strong in our more recent mail. Occasionally a preacher's wife mentions how her husband left something for her to do as he went away to Conference. Well, it gets done.

Can anything take the place of intelligent and sympathetic appreciation? "You have been making us a splendid editor, and you are appreciated by everyone." That is the way Rev. Percy Vaughan, Roxie, Miss., writes. And that is from the editor's home county.

Mrs. B. F. Lewis, Jackson, Miss., writes a letter of genuine appreciation. She tells how she recently opened an old and treasured copy of the Advocate which carried the obituary of Bishop Parker and the fiftieth anniversary sermon of the late Rev. John G. Jones, of the Mississippi Conference.

Millsaps College had Homecoming on Armistice Day. Graduates, former students and parents were guests at a barbecue. The latest statistics we have indicate quite a slump in the chicken and pig population. But how better could they serve humanity than by dying for a great school like Millsaps?

We carried an article on "Twenty Ways to Kill a Church." Rev. R. T. Ware, pastor at Winnfield, La., has discovered the twenty-first way, suggesting that "Leave as soon as Sunday school is over" is proving quite as effective as those mentioned. Brother Ware is doing well at Winnfield. We expected it.

Dr. L. L. Cowen, Central Church, Meridian, Miss., keeps up his usual record of good service; 176, 55 on profession of faith and 121 by certificate, is the report for this year. In addition to that among other things, they have sent in the Advocate quota, made a good contribution to the Orphanage and 13 infants have been baptized.

Rev. Louis Hoffpauir, pastor at West Monroe, La., speaking: "We have just closed a great meeting under the leadership of Rev. Harry S. Allen, general evangelist, and Kermit Hollingsworth, his singer. Almost a hundred were added to the church, most of them on profession of faith. The church is greatly strengthened."

Durwood Blackwell of Rose Hill, Miss., has recently been elected president of the Senior Class in the School of Theology at Southern Methodist University. Blackwell is a member of the Pi Kappa Alpha social fraternity and has been prominent in campus affairs since his entrance into the University. He will receive his B. D. degree in June.

Dr. Theodore Copeland, general evangelist, has closed a great meeting at Keener Memorial Church, Baton Rouge. Under his leadership a good beginning in a union meeting at Sparta, Ga., has been made. Dr. Copeland has made a great record this year. Many communities and churches have been touched and blest by his ministry and messages.

Rev. J. A. George, pastor at Macon, Miss., sends the quota. Brother George is the new president of the Board of Christian Literature of the North Mississippi Conference, succeeding Dr. V. C. Curtis, who, because of the duties of the eldership, retired from the chairmanship. Brother George, with the members of his board, were very courteous to the editor and manager at the session of Conference.

The four-year limit is slowly passing from Methodism as we note in the appointments in North Mississippi Conference that a number of men went back for the fifth and sixth years: W. C. Galceran, Jr., to Strongs and Prairie; T. E. Gregory, to Okolona; J. E. Stephens, to Lexington; W. C. Newman, to Eupora; J. M. Guinn, to Glen Allen; J. T. Lockhart, to Charleston for the seventh year.

Brother J. M. Watson, of Simmesport, La., 87 years of age, a life-long member of the church, was buried recently at Simmesport, the service being conducted by Dr. J. F. Foster, who is an old friend of the family, assisted by Rev. R. T. Pickett, pastor at Melville. Brother Watson was a Confederate veteran, having served through the entire war. He walked uprightly and lived in favor with God and man.

Rev. R. A. Sibley, Gulfport, Miss., wrote saying he could not renew for the Advocate. Expressing regret that circumstances make it impossible for him to do so at this time, and saying that he has been a reader for more than sixty years, he says, "I sincerely hope and believe that the 'Save the Advocate' plan will be successful." Some of you Mississippians, no doubt, will want to send in a few dollars in order that such subscriptions as these may be continued.

Rev. W. S. Shipman, Lambert, Miss., says, "I hate to see the Advocate gasping for breath and yet so much alive." Well, we are breathing a little more easily now. When the doctor was in last and slapped the stethoscope on our bellows he said, "That rattle is clearing up. You are improving right along, and I am sure if your friends continue to show the interest they have in the past few weeks you will soon be fully recovered."

Do you know him? Dr. W. H. Nelson, editor of the Pacific Methodist Advocate, has been spending a few days in New Orleans, his old home town. He paid a call to the Advocate office the other day, but we failed to connect. We hope he will come back before he "goes West." We hear it hinted that he is writing the story of his life. His life is most interesting, it will be interestingly written, and the product will be a valuable addition to our church literature.

The new presiding elder on the Sardis-Grenada district, Rev. W. L. Stormont, was admitted on trial in North Mississippi Conference, 1903. During these twenty-nine years of faithful service he has served a number of circuits and stations in his Conference. The past four years he was pastor at Louisville, Miss. During the past fifteen years he has served Coffeeville, Holly Springs, Durant, Ackerman, Pontotoc, Sunflower, and Louisville. The Sardis-Grenada district can rest assured that they have a faithful, dependable man to direct the affairs of the church in that territory.

Rev. C. K. Smith, pastor at Crowley, La., called while we were out. Sometime ago we received a letter from him that carried this statement: "I do not understand why every church in the patronizing Conferences does not at once send in its check for the 'Save the Advocate' plan. This appears to me as the very best proposition for the paying of all debts and thus saving for the Conferences this valuable paper." The checks are still coming in. Seems that about all the folks will soon be looking at it about as Brother Smith does. Brother Smith reports a great year at Crowley.

The board of stewards of the Aberdeen church, Rev. W. R. Lott pastor, has decided to use the combination financial system this year; the Methodist Message Envelope system combined with collecting stewards. Sunday afternoon, November 20, between five and seven p. m., the church will hold "open house" when the pastor and his wife will be at the church to greet each member, and the stewards will be at table in the church to receive pledges and give out envelopes. A good social friendly hour is planned for the entire church membership. Each class and other organizations of the church are being made responsible to see that all the members make a pledge to the budget in two items: local expense and Conference collections. The leagues and preaching service will be dispensed with on that Sunday night. The canvass is to be brought to a close in one week.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

Conference has come and gone. We are facing a new year. According to the law and custom of our Church we turn over a new leaf and take a new start. This affords a wonderful privilege and a desirable opportunity to every worker. We can mount upon the achievements of the past to higher and finer things. The new year should be the best year of our life. If we are building permanently and if we are growing in the happy experience of our religion this year will be the best that we have ever had. Let us work and pray to make it such.

We are thankful for the splendid achievements of the program of Christian Education in our Conference last year. We had direct supervisory contact with almost every charge in the Conference and with a large per cent of the local churches. Over twenty more churches participated in the Home and Foreign Missionary Enterprise the last year than the year before. Over 50 more Sunday schools observed Sunday School Day this last year than the year before. Sixty Daily Vacation Schools have been held, enrolling over 3,000 workers and children. This is 15 more schools than reported the previous year. In the training of workers we have done about as much as in previous years. Over 650 units of credit have been issued in standard work and over 550 in Cokesbury work. According to the reports of the pastors, 11 more Sunday schools are in operation this year than last, with an increase in Sunday school membership in the Conference of 1,792. There were 21 more Epworth Leagues or Young People's organizations reported this year than last. Our Conference will show a net

increase in church membership of 1,347. Truly we should thank God and take courage.

The splendid results of the work have been achieved through the fine co-operation and all presiding elders, pastors and workers in local churches and the Conference staff of field and voluntary workers. We wish to express our thanks to all for every helpful thing done. It has been a joy to work with the fine people of this Conference and we assume the duties of another Conference year with the happy anticipation of the fine fellowship and helpful spirit of all who are working for the coming of His kingdom.

We are making up our schedule for another year. Do you wish us to visit your charge, hold a conference with your workers, meet with your local church board of Christian Education, hold a training class or school or render any other help possible? If so, write us real soon.

With prayers for the work and the workers.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Again may we stress your making a pledge to Conference Promotion as soon as possible. Then the important thing is to begin paying on that pledge to Wallace White, Box 360, Alexandria. We have not been worrying you much about this, knowing the young people's help is needed in raising Conference Claims, and all these other important finances in order that your pastor may go to Conference with a "clean sheet—everything in full." But we do hope you will get busy on this pledge right after Conference.

Do you need help in getting your young people organized in accordance with the new program? Won't you tell us your problems, and perhaps we can work out their solution together. Your field secretary is ever willing to be of any assistance possible.

Before this issue comes out, our national election will have come and gone. We feel that our young Christian voters have taken the side of right and moral justice. A fine project for your Citizenship and Community Service Committee would be a study of our Constitution and of what it means to be a citizen.

Dr. J. Q. Schisler, in his lectures on "Christian Education in the Local Church," made one statement which we want to pass on to you. It was this: "Christian Education is Sustained Evangelism." Let us remember this in all our work, and make every effort to reach the unreached, as well as to encourage our own young people to co-operate in every service of the church.

How is your training program progressing? Why not have your Union to sponsor a week-end Christian Culture Institute? You would be able to offer a thoroughly fine program of training, as well as fun and fellowship together with other young people. Or let your local Young People's Division hold a Christian Culture class—a Mission Study class, or a Bible study class. For information, write your field secretary.

News from the Field

You perhaps noted in this paper some weeks ago a suggestion regarding giving our Orphanage a "pounding" during Conference. The J.O.Y.

Union of Minden district has taken this as one of its service projects, and plans to send a supply of canned goods, every member of every department supplying one can of something to eat. This seems to us to suggest a very worthwhile project for other unions.

A week-end Christian culture institute was held at Ponchatoula, November 4, 5 and 6, for Baton Rouge district young people. Ten churches were represented, with some sixty present. Forty-two credits were issued.

Three classes were offered—(1) Worship, by Miss Mary Searles; (2) Missions and World Friendship, Rev. Dan F. Anders; (3) Department Leadership, Rev. J. Henry Bowdon. The platform message Friday night was eloquently delivered by Dr. R. H. Harper, of First Church, Baton Rouge. The playlet, "The Hidden Cross," was given most effectively by Hammond young people Saturday night.

The young people who were delegates and the members of the Ponchatoula American Legion were honor guests at the Sunday morning worship services, at which time a most powerful sermon on "World Peace— from the standpoint of a Christian platform—was preached by Rev. Bowdon, to a full house.

This institute proved to be a success from every angle. The spirit of co-operation on the part of young people and adult leaders was beautiful, and the interest shown was indeed gratifying. It is to be hoped that this or some equally good type of training program be carried out in every district in the Conference.

Report on Resolutions Committee

Whereas the Young People of Baton Rouge district have held a week-end institute at Ponchatoula, which has

(Continued on Page 8)

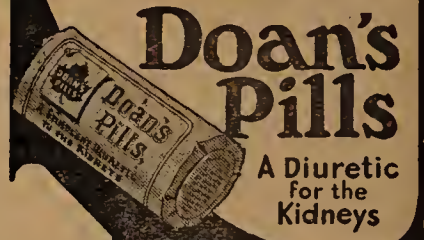
PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hilecox Chem. Wks. Patchogue, N. Y.

Watch Your Kidneys!

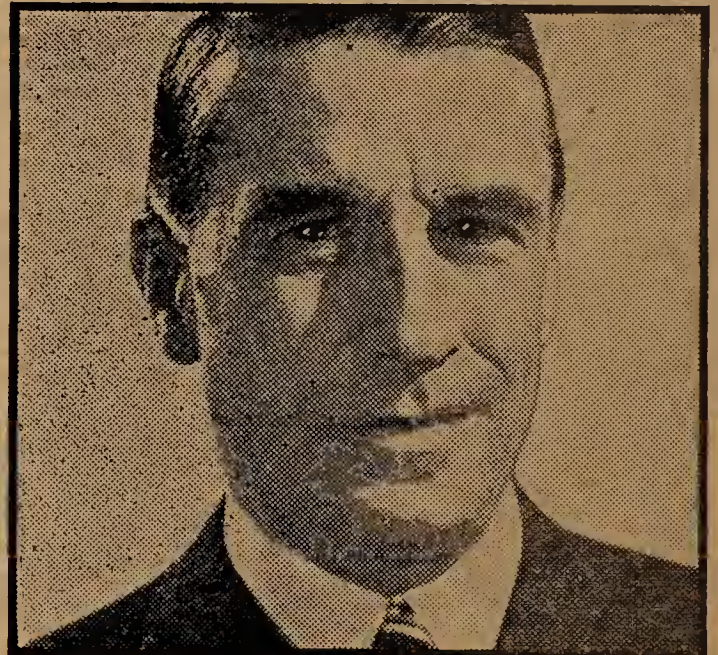


Don't Neglect Kidney and Bladder Irregularities

If, bothered with bladder irregularities, getting up at night and nagging backache, heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. For 50 years grateful users have relied upon Doan's Pills. Praised the country over. Sold by all druggists.



How Old?



He doesn't look a day over fifty. And feels like forty.

At the age of 62.

That's the happy state of health and pep a man enjoys when he gives his vital organs a little stimulant!

When your system is stagnant and you feel sluggish, headachy, half-alive—don't waste money on "tonics" or "regulators" or similar patent medicines. Stimulate the liver and bowels. Use a famous physician's prescription every drug store keeps. Just ask them for Dr. Caldwell's syrup pepsin.

This appetizing syrup is made from fresh laxative herbs, active senna, and pure pepsin. One dose will clear up almost any case of headache, biliousness, constipation. But if you want to keep in fine

shape, feel fit the year 'round, take a spoonful of Dr. Caldwell's syrup pepsin every few days. You'll eat better, sleep better and feel better in every way. You will never need to take another laxative.

Give the children a little of this delicious syrup two or three times a week. A gentle, natural stimulant that makes them eat and keeps the bowels from clogging. And saves them from so many sick spells and colds.

Have a sound stomach, active liver and strong bowel muscles that expel every bit of waste and poison every day! Just keep a bottle of Dr. Caldwell's syrup pepsin on hand; take a stimulating spoonful every now and then. See if you don't feel new vigor in every way. Syrup pepsin isn't expensive.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. The

oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

HENRY P. MAGILL, Pres. and Mgr.
1509 Insurance Exchange, Chicago, Ill.

REV. J. H. SHUMAKER, General Agent
Southern Church Department

METHODIST EPISCOPAL CHURCH, SOUTH
808 Broadway, Nashville, Tenn.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

Louisiana

Zone 2 of the Monroe district held the quarterly meeting at Tallulah on November 1, with an attendance of 74, including representatives from the Delhi, Rayville, Oak Grove, Pioneer, Epps, Lake Providence, Waterproof and Tallulah auxiliaries and other visitors. Mrs. C. R. Abney, of Pioneer, zone leader, presided and talked on the week of prayer. Mrs. A. T. Palmer, of Tallulah, read Psalm 37 and a parable for parents as the devotional. Mrs. Monroe, of Oak Grove, rendered a vocal solo, "Sweet Dreams of My Own Land"; and a playlet, "The Ewha College," was given by seven girls from Oak Grove. The business session was followed by luncheon in the community room of the church.

After the devotional by Mrs. O. L. Tucker, of Rayville, Mrs. R. F. Harrell, of Columbia, state chairman of spiritual life, gave a beautiful and inspiring address on "Spiritual Life Groups," and Miss Mary Pierce, of Tallulah, sang, "How Beautiful on the Mountains." Rev. H. B. Hines, of Lake Providence, spoke on Wesley House at Houma, and Mrs. J. R. Medlin, of Tallulah, gave an impressive reading, "A Parable for Teachers." This was followed by a talk by Mrs. D. B. Metcalf, district secretary of West Monroe, in which she stressed the importance of meeting the assessments and sending reports.

When Your Cough Hangs On, Mix This at Home

Saves \$2. So Easy! No Cooking!

The best cough remedy that money could buy can easily be mixed at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and saves two-thirds of the money a family usually spends on cough medicine. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

How One Woman Lost 10 Lbs. in a Week

Mrs. Betty Luedeke of Dayton writes: "I am using Kruschen to reduce weight—I lost 10 pounds in one week and cannot say too much to recommend it."

To take off fat easily, SAFELY and HARMLESSLY—take one half teaspoonful of Kruschen in a glass of hot water in the morning before breakfast—it is the safe way to lose unsightly fat and one bottle that lasts 4 weeks costs but a trifle. Get it at any drug-store in America. If this first bottle fails to convince you this is the safest way to lose fat—money back.

But be sure and get Kruschen Salts—imitations are numerous and you must safeguard your health.

Mrs. O. L. Tucker was elected zone leader to succeed Mrs. Abney, who has served well and faithfully for two years. Oak Grove was named as the meeting place for February. The assembly voted unanimously to go on record as opposed to the repeal of the Hood Act.

Mississippi

To Auxiliary Presidents, Mississippi Conference

Dear Presidents—What are you doing for those splendid young women in your church? Are you cultivating them for the Missionary work? Have you tried to organize them in a young women's circle if you have sufficient number, or, if there are only a few, have you urged them to join your adult auxiliary?

There has never been a time when the missionary enterprise needs new enthusiasm and new support as it needs it now. "If we do not win and enlist youth in the Missionary enterprise, it will die naturally of the hardening of the arteries." We do not want our auxiliaries to die of hardening of the arteries, but I am afraid if we neglect this well-trained, energetic group of young Christian women in our church, we are going to find that our auxiliary will die—naturally. These young women will soon take your place, and they need your Christian influence and training in this work.

You have a double privilege—a two-fold opportunity; that of enlarging the missionary influence, and at the same time rendering a great service to the young women of your church. May you have the courage to accept this privilege.

I was delighted to have several new circles reported to me during the third quarter, and am hoping to have many more before the close of the year.

Wishing for you this great achievement, and assuring you that I shall be glad to help you in any way possible, I am,

Most sincerely,
MRS. HOMER L. FRIZELL,
Supt. Young Women's Circles.

The fourth quarterly meeting of the Lizzie Johnson zone, Newton district, was held at Montrose, Mrs. T. F. Graham, zone leader, presiding. Five churches were represented: Newton, Louin, Rose Hill, Garlandsville, and Montrose. Rev. W. M. Sullivan, presiding elder, brought a stirring message on "Be Ye Doers of the Word and Not Hearers Only," which was the theme of the day. A message from Mrs. G. P. McKeown, Conference superintendent of supplies, stated that Newton district was among those sending in the largest number of boxes for Wesley House. A questionnaire was conducted by the chairman disclosing the fact that only seven of the sixteen churches in the zone had organized auxiliaries. Mrs. J. W. Abney, district secretary, emphasized the importance of all pledges being paid. Lunch was served at noon by the Montrose auxiliary. The Rose Hill auxiliary gave the afternoon program, the features being a talk by Mrs. Anna Porter, "Is Emphasis Being Given to the Missionary Education of the Children and Young People?" and a playlet, "A Busy Monday," by Mrs. Fowler and Miss Shoemaker. The zone went on record as favoring prohibition and the retention of the Eighteenth Amendment, each society being asked to stress this in its work at home. The next meeting will be at Rose Hill. Mrs. Graham was re-elected leader for next year.



WHY?

Luzianne—Octagon Soap—
Magnolia Milk coupon combination can't be beat.

LUZIANNE } REDEEMABLE WITH
COUPONS } OCTAGON SOAP COUPONS

BETTER READ THIS

(The following report was submitted to the fourth quarterly conference of DeKalb charge of the Methodist Church. It is without qualification, the best report that has been submitted to any conference over which I have presided. It was prepared and read by a twelve-year-old girl, and shows what our young people can do for the Church if given a chance.)

T. J. O'NEIL, P. E.)

"To the Presiding Elder, and Members of the Fourth Quarterly Conference. Greetings:

Our study for the first quarter of this year was, "Children and Industry." One interesting item of this quarter was a scrap book prepared for the Wesley House in Biloxi, and a study of the work being done in that institution.

During the second quarter, we studied the work being done for the Negroes through our Bethlehem House at Birmingham. We sent a box of napkins, and a scrap book that we made to this House. Our offering to this work amounted to \$1.30.

During the third quarter, we studied about our little Indian friends, and made an offering to them of \$1.68. This makes a total offering of \$4.46 during the three quarters.

We are now studying the work being done in Brazil. We have especially enjoyed an exhibit sent out by pupils of "Bennett School," and "People's Institute," both of which are our church schools in Rio de Janeiro. Because of the present stress, we will not send gifts to these schools, but will try to increase our offerings. By doing this, we children hope to take

SOOTHE YOUR EYES with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

care of all expense in Brazil except the Missionaries salaries.

We are doing all we can to help further our Mission work, both in the home land, and in the foreign field, and we hope to see our name on the honor roll again this year.

Respectfully submitted,
LUCILLE HULL,
Sec., Children's Division.

"MORALE"

Dear Bro. Raulins—I greatly enjoy your editorials. The one on keeping the morale was especially good. I hope you can keep on in this good work.

We had a great Rally Day here yesterday. Our Sunday school is better organized than at any time I have been here. For our special speaker at both the Sunday school and church hour, we had Prof. P. J. Rutledge, of the chair of religious education at Millsaps College. He gave us two fine inspirational messages. We are fortunate to have him at Millsaps.

O. S. LEWIS, P. C.
Canton, Miss.

666

LIQUID - TABLETS - SALVE

Checks Malaria in 3 days, Colds 1st day
Headaches or Neuralgia in 30 minutes
666 SALVE for HEAD COLDS
Most Speedy Remedies Known

E. H. PRESCOTT & SON

FUNERAL HOME

4820 MAGAZINE ST.

NEW ORLEANS

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

YOUNG PEOPLE'S DIVISION

(Continued from Page 6)

been highly instructional, entertaining, and inspirational;

Where they have been graciously entertained in the homes of church members of both Ponchatoula and Hammond, and also at and near the church by the ladies of the Ponchatoula church; and

Whereas the instructors and others responsible for the success of the institute have been unceasing in their efforts to make said institute a success;

Be it resolved that the above-mentioned persons be extended our heartfelt thanks for their services; and

Be it further resolved that these resolutions be published in the New Orleans Christian Advocate.

Respectfully submitted,

LYDEL SIMS, Chairman;
JAMES ANDERS,
ROY RABALAIS.

We have received report of two unions who have been chartered recently; namely, the Elizabeth Langford Union of Baton Rouge district, and the Walter Towner Union of Minden district—both chartered on the 20th of October. Also, two new department charters: namely, the Young People's Division of Salem Church, Simsboro charge, Ruston district; and the Intermediate Department of the

One Sure Way to End Coughs and Colds

Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist. (Adv.)

FASTEST, SUREST, SAFEST RELIEF KNOWN For Stomach Disorder, Lazy Liver, Indigestion, Constipation, Biliousness

That wornout, feeble feeling, sour stomach, Bad Breath, Headache and other disturbing symptoms tell you to clean out your bowels with RED CROSS LIV-O-MED, the genuine Red Cross Liver Medicine that has relieved millions through four generations. There are many imitations but only one Red Cross. Money Back Guarantee. 25c at dealers or direct. Pure Drug Products, Inc., Jacksonville, Florida.—Adv.

MALARIA WINTERSMITH'S CHILL TONIC

a most successful remedy for
MALARIA, CHILLS and FEVER
for over

60 Years

A Reliable General Strengthening Tonic
AT ALL DRUGGISTS
Wintersmith Chemical Co. Inc., Louisville, Ky.

Young People's Division at Mer Rouge. Both were chartered in October. If your charter has not been applied for, let this remind you to apply for it at once. Contrary to first information, the charter does not have to be renewed annually. According to our records, only thirty-five departments of the total 200 have been chartered, and only five of our nineteen unions are chartered. Are we satisfied with this?

Your field secretary,
MARY SEARLES.
323 Brice St., Baton Rouge, La.

PEARL RIVER CIRCUIT, LA.

Dear Brother Raulins—May we request a little space in the Advocate for next week as publicity man for Pearl River circuit? I feel at this time I should say something regarding our work.

We have five churches, three of them with well organized Sunday schools, one young people's department and five fairly good congregations; this year we have had four revivals with Brother B. D. Watson, of Slidell, preaching at Pearl River. Our pastor, Rev. Harry W. Brown, has held three, at Bush, Sun and St. Tammany. Brother Brown was thirty-six days in these services, with sixteen additions to the church. The plans have already been made for a meeting at Tallisheek, La., before Conference.

Brother Brown is serving a good people, with about ninety per cent farmers, who, for the past three years, have suffered severely financially. Notwithstanding the fact that Brother Brown has been hard pressed financially he has made our work very pleasant for all of us, never too tired to answer any call coming to him. Our Pearl River work is about thirty miles long and fourteen miles wide in certain parts. We have never been able to pay our Conference claims, for the simple reason our people are unable to pay. But this year we will pay about sixty per cent of our pastor's salary.

The local Red Cross of St. Tammany parish selected our pastor this year to head up the relief work in two wards, and from the reports that I have received I understand he has done more for the relief of the sick and poor than any other pastor that we have had on this charge. The latest thing happening is the co-operation of the Methodist Church with the parent-teachers' association a free lunch room for our grammar school at Pearl River.

Brother Brown has served this charge faithfully, always attentive to the sick and to his duty as pastor. He has missed only two appointments this year. We consider him a very able and efficient organizer and worker. He is unlike bad coffee—you do not have to sweeten him, so often to get along with him—and the more you know him the better you like him.

Publicity Committee Pearl River
Charge; J. E. Nable, Houston S.
Talley, Charge Lay Leader.

OBITUARY

MRS. FANNY WIMBERLY was born August 7, 1849, passed to her reward September 12, 1932, after an illness of three months from a broken thigh. Living four score and three years with unassuming Christian virtues gives assurance of her being no stranger with the innumerable host carrying white palms in their hands before that great white throne. She had trials and tribulations as other folk; but never allowed them to break her faith and spirit with God. Her pastors never found her in a plaintive mood; but cheerful indeed and word-living in the fear of God, trusting all to Him. Her salvation in Christ was the fullness and complete satisfaction of the soul. She loved her church and read its

periodicals. She was a reader and subscriber to the New Orleans Christian Advocate all her life. She joined the Methodist Church while a girl in the teens. She could exclaim with the Apostle of old, "I have fought a good fight, I have finished my course; I have kept the faith." In her last illness she was often heard repeating the 23d Psalm and other favorite scriptures. She greets two children and leaves two to follow her example.

T. J. HOLLADAY.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round
(In Part)

Aberdeen, Nov. 19, 20.

Amory, Nov. 20, 21.

Prairie and Strongs, at Prairie, Nov. 26, 27.

The district stewards and pastors will meet at Houston at 10 o'clock a. m., on Thursday, Dec. 8.

T. H. DORSEY, P. E.

for HEADACHE

A Liquid Remedy
is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

Liquid

CAPUDINE

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

HOW TO STOP A COLD QUICK AS YOU CAUGHT IT

A New Method Doctors Everywhere Are Advising

FOLLOW DIRECTIONS PICTURED BELOW



Take 1 or 2 Bayer Aspirin Tablets.



Drink Full Glass of Water.



If throat is sore, crush and dissolve 3 Bayer Aspirin Tablets in a half glass of warm water and gargle according to directions.

Almost Instant Relief In This Way

If you have a cold—don't take chances with "cold killers" and nostrums. A cold is too dangerous to take chances on.

The simple method pictured above is the way doctors throughout the world now treat colds.

It is recognized as the **QUICK-EST**, safest, surest way. For it will check an ordinary cold almost as fast as you caught it.

That is because the real **BAYER Aspirin** embodies certain medical qualities that strike at the base of a cold almost **INSTANTLY**.

You can combat nearly any cold you get simply by taking **BAYER Aspirin** and drinking plenty of water every 2 to 4 hours the first day and 3 or 4 times daily thereafter. If throat is sore, gargle with 3 **BAYER Aspirin Tablets** crushed

and dissolved in a half glass of warm water, repeating every 2 or 3 hours as necessary. Sore throat eases this way in a few minutes, incredible as this may seem.

Ask your doctor about this. And when you buy, see that you get the real **BAYER Aspirin Tablets**. They dissolve almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets dissolve with sufficient speed and completeness, leaving no irritating particles or grittiness. Get a box of 12 or bottle of 100 at any drug store.



NO TABLETS ARE GENUINE BAYER ASPIRIN WITHOUT THIS CROSS

Christian Advocate

NEW ORLEANS

Vol. 79—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4052.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, NOVEMBER 24, 1932.

C. MILTON CHALMERS, Manager.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

Reported by Rev. W. B. Jones

FIRST DAY—NOVEMBER 17

The One Hundred Twentieth Session of the Mississippi Annual Conference convened in East End Methodist Church, Meridian, with Bishop Collins Denny the presiding officer, T. J. O'Neil the presiding elder-host, and P. M. Caraway the pastor-host. This makes the tenth time that the Conference has been privileged to meet in Meridian.

Bishop Denny opened the Conference on Thursday morning, November 17, at 9 a. m., and the Conference sang the first stanza of "What a Friend We Have in Jesus." The bishop administered the Sacrament of the Lord's Supper, using the full and beautiful ritual service of our church, being assisted by L. E. Alford, W. A. Hays, J. L. Seels, and C. C. Clark. The Conference then sang heartily "Children of the Heavenly King."

The secretary of the last Conference called the roll of the clerical members, and one hundred forty-seven answered to their names.

The names of H. W. Featherstun, B. F. Lewis, W. G. Forsyth, P. H. Howse, G. W. Huff, C. H. Herring, and W. W. Nelson were called, and it was announced that they had died during the year. Their names were referred to the Committee on Memoirs.

The names of the lay delegates were called and forty-eight answered to their names. Upon assurance of their disciplinary qualifications, these were declared seated in the Conference.

W. B. Jones was elected secretary; S. F. Harkey and Geo. H. Jones were elected assistant secretaries; C. E. Downer, T. R. Holt, J. W. Moore, Roy Wolfe, and H. W. F. Vaughan were elected statistical secretaries.

The standing committees were nominated by the presiding elders and elected by the Conference.

Various communications from General boards were referred unread to their respective Conference boards.

Vacancies in quadrennial boards were filled by vote of the Conference at the nomination of the presiding elders.

Report No. 1 of the Board of Christian Education was read and adopted, filling vacancies in the Board of Christian Education.

A letter of greetings to the Conference from the local Kiwanis Club was read by the secretary.

The names of the presiding elders were called one by one, they were passed in examination of character, and they made their reports.

The names of P. D. Hardin, M. L. White and W. P. George were called, they were passed in examination of character, and their names were referred to the Committee on Conference Relations for the superannuate relation. B. L. Sutherland and J. E. Williams paid beautiful tribute to the life and work of P. D. Hardin, and the Conference contributed a love offering to him. M. L. White made his report, effectively telling of his forty-three years in the itinerant ministry, and Bishop Denny and J. L. Decell responded with words of commendation to the life and work of this man of God.

W. W. Murray, being prevented from attending Conference, was represented by his presiding elder and was passed in examination of character.

It was announced that H. J. Oakley had withdrawn from the ministry of our church to take up orders in the Cumberland Presbyterian Church.

Mrs. Collins Denny and forty-two wives of ministers (all that were present at the time) were called to the altar, and the Conference was introduced to them.

The names of the following superannuates were called, one by one, passed in examination of character, and their names were referred to the Committee on Conference Relations for the superannuate relation: W. W. Cammack, J. T. Nichol-

son, E. D. Phillips, C. T. Noble, C. H. Ellis, H. B. Perritt, J. C. Ellis, N. B. Harmon, J. W. Price, R. A. Sibley, B. F. Jones, J. L. Greenway, A. A. Simms, H. G. Roberts, M. L. Burton, and J. B. Stringer. The names of the following were called, they were passed in examination of character, addressed the Conference, and were referred to the Committee for the superannuate relation: R. F. Witt, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, and J. G. Galloway. The secretary read a communication from C. F. Emery; he was passed in examination of character, and his name was referred for the superannuate relation.

The names of Rolfe Hunt and V. G. Clifford were called, they made their reports, they were passed in examination of character, and they remain on the effective list, having regained their health.

It was announced that there were no supernumerary members of the Conference.

The bishop announced the following transfers to other Conferences: H. Conrad Blackwell, an



BISHOP HOYT M. DOBBS,
Who Will Preside Over the Louisiana Conference

elder, to the Virginia Conference; Del Longgear, an elder, to the New Mexico Conference; J. L. Ferguson, an elder, to the Tennessee Conference; M. H. McCormack, Jr., an elder, to the North Mississippi Conference, and T. A. Ferguson, an elder, to the Florida Conference.

The bishop announced the following transfers to our Conference: W. O. Sadler, an elder, from the Louisville Conference; E. E. McKeithen, an elder, from the North Mississippi Conference, and D. T. Ridgway, a deacon in the class of the third year, from the Tennessee Conference, and Ira L. Williams, an elder, from the Florida Conference.

It was stated that no one else is in the class of the first year, and that there is none who remain on trial.

Eugie Asbury Kelly, John Willard Leggett, Jr., and Eugene Webster Ulmer were elected to deacon's orders, after having been passed in examination of character, after making their reports, and having met the disciplinary requirements in the course of study. They were advanced to the class of the third year.

Derwood Leland Blackwell, a student in Southern Methodist University, was passed in examination of character, and continued in the class of the second year.

Timothy Rayburn Holt, Leroy Lafayette Mathe-

LOUISIANA CONFERENCE

This week we are with the Louisiana Conference in its eighty-seventh session. Bishop Hoyt M. Dobbs, who entered the ministry in 1904 and was made bishop in 1922, presides.

Of course, matters financial will have their influence over the session, but there will be the spirit that faces all facts fairly and unafraid. Already Methodists are beginning to look beyond temporary economic lapses to the more enduring wealth of the gospel they preach.

Ruston, a lovely little city among the hills of north Louisiana, is the seat of the 1932 session. Ruston was founded about the year 1884, and our Church began work here at once, building in 1885 a small frame church building, under the pastorate of J. H. Stone. If our register tells the tale, the following have been pastors: J. H. Stone, T. B. White, James A. Parker, T. K. Fauntleroy, Joseph D. Harper, J. A. Miller, A. J. Nodestine, H. R. Singleton, R. H. Wynn, A. G. Shankle, W. H. Coleman, W. W. Holmes, J. M. Henry, J. G. Snelling, R. H. Wynn, J. M. Henry, N. E. Joyner, Alonzo Early, W. Winans Drake, H. M. Johnson and H. L. Johns, in the order named.

ney, Lester Thomas Nelson, Lucius Milam Reeves, and Roy Wolfe, having stood an approved examination on the course of study, were passed in examination of character, made their reports and advanced to the class of the fourth year.

Oliver Hamilton Scott was passed in examination of character, made his report, and not having completed his work on the course of study, remains in the class of the third year.

Lemuel Davis Haughton was passed in examination of character, made his report and was elected to elder's orders, having passed an approved examination on the course of study.

George Albert Broadus, an elder in the class of the fourth year, having stood an approved examination in the course of study, was passed in examination of character and made his report.

Wesley Ezell, not having stood an approved examination in the course of study, was passed in examination of character, made his report, and continued in the class of the fourth year.

The adoption of the report of the editors of the Conference Journal made it a standing rule that the treasurer of the Conference pay the expense of the Journal out of the funds of the Conference.

The secretary was instructed to send appropriate greetings to the Alabama Conference, which is now in session and celebrating its centennial in Troy, Ala. He was also instructed to send a message of love and greetings to P. D. Hardin.

Edwin Doty Snellgrove and Matthew Guild Matheney, local deacons from the Meridian district, each being duly recommended from the District Conference and each having signed a statement certifying belief in the doctrines and discipline of our church, were elected to elder's orders.

The names of the preachers in the Brookhaven and Hattiesburg districts were called, they were passed in examination of character and made their reports.

It was announced that W. O. Sadler would be the preacher at 3 p. m. and that the Board of Christian Education would hold its anniversary sermon at 7 p. m. The principal address to be delivered by J. A. Smith.

Bishop Denny led the Conference in prayer, the Conference sang the first stanza of "How Firm a Foundation," and adjournment was made with the benediction being pronounced by G. W. Read, D.D., of the Alabama Conference.

SECOND DAY—NOVEMBER 18

Bishop Denny called the Conference to order at the hour appointed, and conducted the devotional exercises, reading the thirteenth chapter

(Continued on Page 2)

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE

(Continued from Page 1)

of First Corinthians and making very helpful comment thereon; the Conference joined heartily in singing "O Happy Day That Fixed My Choice," and the Bishop led the Conference in prayer. The minutes of yesterday's session were read and approved.

A number of the clerical and lay members who were not at the roll call on yesterday answered to their names. M. K. Miller was substituted in place of P. D. Hardin on the Commission on Budget; L. J. Power for M. H. McCormack, Jr., on the Committee on the Class of the Third Year, and T. O. Prewitt for T. A. Ferguson on the Hospital Board.

Mr. C. D. Jones, representing the Publishing House, was introduced and he addressed the Conference.

The report of the Seashore Methodist Assembly was read by J. L. Decell, and it was referred to the Board of Christian Education. Dr. Decell made some remarks concerning the financial condition and policies of the Campground.

The report of the General Secretary of the Board of Christian Education was referred, without reading, to the Conference Board.

A communication from the South Mississippi Conference of the Colored Methodist Episcopal Church was referred to the Conference Board of Christian Education.

A memorial from the Jackson District Conference relating to an assessment for the entertainment of the Conference was referred to the Commission on Budget.

A letter from the wife of Rev. H. B. Perritt, a superannuate, was read to the Conference by the secretary, and the Conference was sorry to learn of the very poor state of health of this veteran.

Dr. J. G. Snelling, Superintendent of the Memorial Home of Mercy in New Orleans, was introduced to the Conference and made an interesting report of the work of the Home, following reading of Report No. 1 of the Board of Missions. The adoption of this report carried instructions to set aside the month of May for special collection for its work and levied the usual assessment for the support of the Home.

The adoption of the first report of the Board of Finance carried the Conference approval of the following resolution: "That each pastor take a free-will offering for the Board's Claimants on the first or second Sunday of December, or as near thereto as practicable, and remit to J. C. Wood, treasurer, Jackson, Miss., for distribution on the basis of the number of years of service rendered by the superannuate or other claimants."

Report No. 1 of the Hospital Board was read by C. C. Clark and adopted by the Conference. Pending its adoption G. W. Read, D.D., Golden Cross Director of the North Alabama Conference, representing the General Hospital Board, addressed the Conference; Report No. 2 from this Board, also read by C. C. Clark, was adopted.

Bishop Denny called Question Six, "Who are admitted into full connection?" The Bishop addressed the Class, composed of Eugie Asbury Kelly, John Willard Leggett, Jr., and Eugene Webster Ulmer, in a very strong and effective way, and they were admitted into full connection.

After the reading of the report of the Board of Christian Literature by Rolfe Hunt, the Conference was addressed by Dr. D. B. Raulins, editor of the New Orleans Christian Advocate, and J. T. Leggett, a member of the Publishing Committee.

Dr. G. L. Morelock, General Secretary of the Board of Lay Activities; J. C. Cavett, State Secretary of the International Sunday School Association, and Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League in Mississippi, were introduced to the Conference by the Bishop.

The Committee on Public Worship announced that Dr. Raulins would preach at 3 o'clock, and that the Board of Lay Activities would observe its anniversary at 7 o'clock, and that Dr. Morelock would deliver an address.

After singing one stanza of "Come Thou Fount of Every Blessing," the Conference adjourned, the benediction being pronounced by Bishop Denny.

The Conference is being served with sumptuous and delicious dinners in the basement of East End Church, the tables being spread by the various Methodist churches of the city.

THIRD DAY—MORNING SESSION

Upon opening the Conference at 9 o'clock, Bishop Denny requested B. F. Jones to have charge of the devotions. Dr. Jones read a lesson from John 14, the Conference sang "O For a Thousand Tongues to Sing," and Dr. Jones led the Conference in prayer.

The secretary read the minutes of the previous session, and they were adopted by the Conference. The secretary read a telegram of greetings and appreciation from the Alabama Conference, which was celebrating its centennial.

By resolution the Conference ordered that the pastors complete Tables I and II of the pastors' reports at the close of the Sunday which comes eleven days previous to each Annual Conference and to mail them to the secretary on the next day (Monday) for auditing. This was made a standing rule of the Conference.

The adoption of the report of the Committee on Sabbath Observance pledged disapproval of the tendency towards an "open Sunday" and the "Ball and Amusement Bill" now being lobbied over our state in anticipation for action at the next Legislature.

W. S. F. Tatum was elected as trustee for a term of two years of the Lake Junaluska Assembly.

The Bible Board urged the observance of Sunday, December 4, 1932, as Universal Bible Sunday in co-operation with the American Bible Society.

The adoption of the report of the Committee on Conference Relations added P. D. Hardin, M. L. White and W. P. George to the list of those who have previously held the superannuate relationship and allowed Rolfe Hunt and V. G. Clifford, former superannuates, to remain on the effective list.

The Board of Lay Activities urged continued emphasis upon Christian Stewardship, Standard Training Schools, the observance of Laymen's Day, the practice of tithing, and an early "every-member canvass" in behalf of full payment on the Benevolences. Dr. J. M. Sullivan, of Millsaps College, was re-elected as Conference Lay Leader.

The adoption of the report of the Commission on Budget assessed to the entire Conference for General Work \$54,230, and for Conference Work \$83,065, and elected F. Y. Whitfield, First National Bank, Meridian, Miss., as Conference Treasurer to fill the vacancy created by the resignation of W. D. Davis because of the moving of his residence from the bounds of our Conference.

The reports of the Committee on Evangelism and the Chas. B. Galloway Memorial Commission were adopted by the Conference.

The Commission on Benevolences urged that especial emphasis be placed upon the Benevolences at four different times during the year, as follows: District Stewards' Meeting, Kingdom Extension Institute and Cultivation Period, District Conference, and the Fourth Quarterly Conference.

The Committee on District Conference Records reported that such records were neat and correct.

Derwood Leland Blackwell, having been a local preacher for four consecutive years and on trial for one year, being now under appointment as a student, and having passed an approved examination in the course of study, was elected to deacon's orders. The secretary was instructed to send him a certificate of his election.

The Conference voted to accept the agreement made between the two Boards of Trustees of Whitworth College and Millsaps College relative to the change in responsibility in the operation of Whitworth College.

The Conference pledged itself to co-operation in the drive to increase the endowment of Whitworth College by \$75,000.

J. C. Chambers, J. L. Decell and J. W. Sells were confirmed as the Board of Managers of the Seashore Assembly Pastors' School.

W. H. Lewis, B. L. Sutherland and J. O. Emerich were elected as trustees of Whitworth College; and J. T. Calhoun, H. M. Ivy, W. O. Tatum, J. T. Leggett and Otto Porter were elected trustees of Millsaps College.

The following were elected as trustees of the Port Gibson College property: Dr. L. A. Smith, J. T. Drake, H. H. Crisler, Mrs. L. B. Allen and M. M. Satterfield. It authorized these trustees to sell and dispose of this property as they may think best or to convey it to the trustees of the Port Gibson Church.

The Conference went on record as being unalterably opposed to the repeal or modification of the 18th Amendment or any evasive measure which would in effect nullify that Amendment. It is urged that our people everywhere request their Congressmen to take a strong stand in favor of the 18th Amendment and its enforcement.

The Committee on the Spiritual State of the

Church urged watch-night services be held on December 31st and more careful observance of the Lenten season looking toward spiritual needs and a new consecration.

The trustees of the Seashore Methodist Assembly were authorized to sell the campground property at Biloxi which is situated north of the L. & N. Railroad for not less than \$25,000, the proceeds to be used to pay off the mortgage and floating indebtedness of said Assembly, any balance to be placed in the Assembly's general fund.

During the course of the morning at various intervals the pastors of the Jackson, Meridian and Newton Districts, and some of the pastors of the Seashore District, were passed in examination of character and made their reports.

The Committee on Public Worship announced the names of the preachers who were to preach at the various churches of the city on Sunday, also that R. F. Witt, a superannuate, would preach his semi-centennial sermon to-night at 7:30, that W. W. Graves, another superannuate, would have charge of the Sunday morning love feast, and that Bishop Denny would ordain deacons and elders after his sermon Sunday morning.

After singing one stanza of "Rock of Ages," the Conference adjourned to meet at 2 p. m., the benediction being pronounced by the Bishop.

THIRD DAY—AFTERNOON SESSION

Bishop Denny called the session to order and announced that L. J. Power would lead the devotional service. The Conference sang "Savior, More Than Life to Me." L. J. Power read a lesson from 1 Peter 5 and led the Conference in prayer.

The minutes of the morning session were read and approved.

The remaining preachers of the Seashore District and all those of the Vicksburg District were passed in examination of character and made their reports, thus completing the reports of the pastors.

Appreciation was expressed to W. D. Davls for his long and faithful term of service as Conference Treasurer, and he was directed to turn over all funds and records to F. Y. Whitfield, the newly-elected Treasurer.

Bishop Denny retired from the Conference session and, upon his request, J. T. Leggett presided the remainder of the session.

The report of the Board of Finance was adopted by the Conference and B. L. Sutherland was recommended for re-appointment as Conference Commissioner of the Superannuate Endowment Fund.

The report of the Board of Church Extension was adopted by the Conference.

The auditors reported that they had audited the pastors' reports and turned the checks over to the Conference Treasurer.

First Church of Brookhaven and Main Street Church of Biloxi extended gracious invitations for the Conference to meet with them next year. After considerable discussion the Conference voted to accept the invitation of Brookhaven, after which the vote was made unanimous.

H. V. Watkins, J. H. Miner and J. L. Decell were elected members of the Board of Trustees of the Orphans' Home. Our churches and Sunday schools were urged to take monthly offerings for the Orphans' Home and to send them in promptly to the Home. Our people were urged to continue the sending in of Octagon Soap Coupons to the Home.

The Conference concurred in the resolution of the North Mississippi Conference in refinancing the indebtedness of the Orphans' Home.

Fred J. McDonnell, the new superintendent of the Orphans' Home, appeared before the Conference with a very beautiful little orphan girl and made an effective appeal for the Orphanage, all the while holding the little girl in his arms as she affectionately clung to him.

The report of the Conference Treasurer was read and received, as were also the reports of the Golden Cross receipts and the Cooper Ministerial Fund.

The Gower Printery, for several years the printers of the Conference Journal, presented to the members of the Conference very useful "Family Account" books, which were received with grateful appreciation.

The minutes of this session were read by Swenson Fleetwood Harkey and approved by the Conference.

It was announced that the Bishop had requested that Geo. H. Thompson preside over the session at 2 p. m. Sunday afternoon.

The Conference sang "Praise God, From Whom All Blessings Flow," and adjourned with the benediction being pronounced by L. J. Power.

FOURTH DAY

The Conference was called to order at 2 o'clock p. m., by Geo. H. Thompson and after it sang "How Firm a Foundation" J. L. Neill led the Conference in prayer, and Geo. H. Thompson read for a Scripture lesson 2 Timothy 4:1-8.

The Committee on Memoirs announced that seven preachers had died during the year: H. W. Featherstun, B. F. Lewis, W. G. Forsyth, P. H. Howse, G. W. Huff, C. H. Herring, and W. W. Nelson.

The memoir of H. Walter Featherstun was read by J. L. Decell. The memoir of William Gibson Forsyth was read by J. E. Gray. The memoir of Benjamin Franklin Lewis was read by J. A. Smith. The memoir of Patrick Henry Howse was read by H. Mellard. The memoir of George Washington Huff was read by J. L. Neill. The memoir of Charles Howard Herring was read by J. T. Abney. The memoir of William Walter Nelson was read by Rolfe Hunt. These memoirs were adopted as read.

Attention was called to the beautiful floral offerings which loving friends and relatives had placed on the pulpit platform in tribute to the memory of the lives of Rev. C. M. Martin, Mrs. I. L. Peebles, Rev. and Mrs. Gabriel Hawkins, and W. W. Nelson.

The Conference sang the first stanza of "Jesus, Lover of My Soul."

J. L. Neill, President of the Conference Board of Missions, made a statement to the Conference saying that the mission pastors would receive no more money for the present Conference year from the Mission Board, but that before Christmas they would receive ten per cent of their assessments for the next Conference year.

Dr. O. E. Goddard, Foreign Secretary of the General Board of Missions, delivered a splendid missionary address, calling attention to the appalling reductions in the missionary funds of our great Church during the past three years. He called upon all to intercede fervently on behalf of the missionary program and funds of the Church.

The Bishop arrived, assumed the chair, and presented the Secretary with the Certificate of Ordination of Eugie Asbury Kelly, John Willard Leggett, Jr., and Eugene Webster Ulmer as deacons, and Lemuel Davis Haughton, a traveling preacher, and Edwin Doty Snellgrove and Matthew Guild Matheny, local preachers, as elders.

Statistical questions 22 through 42 were called by the Bishop and answered by Jno. W. Moore for the Statistical Secretaries. Among other things, these statistics showed a gain in membership in our churches of 1,307 for the year.

The Secretary read the list of the changes in the pastoral charges.

J. W. Sells read a resolution of thanks to the people of Meridian, and especially to the pastor and people of the East End Church, for the gracious and unbounded hospitality afforded the Conference and its members.

A love offering was taken for the Rev. Louis Fayard, a faithful local preacher of the Mississippi Coast for a long period of years.

The minutes of this session were read and approved.

The Conference sang "Blest Be the Tie That Binds," Geo. H. Thompson led the Conference in prayer, Bishop Denny delivered a brief address and read the appointments, the Conference sang the Doxology and adjourned sine die, the benediction being pronounced by Bishop Denny.

MISSISSIPPI CONFERENCE APPOINTMENTS

Brookhaven District

C. W. Crisler, Presiding Elder

Adams—L. P. Anders.
Barlow—A. S. Byrd.
Bogue Chitto—S. B. Watkins.
Brookhaven—O. S. Lewis.
Crystal Springs—J. L. Carter.
Foxworth—S. M. Young.
Gallman—J. W. Moore.
Georgetown—L. T. Nelson.
Hazlehurst—W. O. Sadler.
Magnolia—W. B. Jones.
McComb:

Centenary—B. M. Hunt.

LaBranch St. and Fernwood—L. E. Ledbetter.

Pearl River Avenue—J. W. Leggett.

Meadville and Bude—J. O. Ware.

Monticello and Pleasant Grove—L. M. Sharp.

Osyka—J. T. Abney.

Scottman—J. W. Loudenslager.

Summit and Topisaw—C. W. Wesley.

Tylertown—J. T. Weems.

Wesson—F. L. Applegate.

District Secretary, Whitworth College Endowment—B. M. Hunt.

Dean of Whitworth College—G. F. Winfield.

Chaplain United States Navy—W. N. Thomas.

District Evangelist—L. A. Comfort, supply.

Hattiesburg District

J. T. Leggett, Presiding Elder

Bonhomie—W. T. Griffin.

Collins—T. C. Cooper.

Ellisville—R. A. Allums.

Eucutta—A. J. Beasley.

Hattiesburg:

Broad Street—R. H. Clegg.

Court Street—C. A. Schultz.

Main Street—J. B. Cain.

Heidelberg—T. H. King.

Leakesville—T. R. Holt.

Lucedale—J. M. Corley.

Magee—J. B. Holyfield.

Mount Olive—J. H. Jolly.

New Augusta—E. M. Allen.

Petal—B. H. Williams.

Prentiss—A. S. Oliver.

Purvis—V. G. Clifford.

Richton and Piave—W. A. Terry.

Silver Creek—D. T. Rldgeway, Jr.

Sumrall—H. W. Van Hook.

Taylorville—D. W. Ulmer.

Williamsburg—A. J. Leggett.

Chaplain Mississippi State Sanatorium—W. M. Williams.

District Secretary Whitworth College Endowment—R. H. Clegg.

Jackson District

B. L. Sutherland, Presiding Elder

Benton—L. D. Haughton.

Bolton and Raymond—V. R. Landrum.

Brandon and Pelahatchie—S. F. Harkey.

Camden and Sharon—B. W. Ware.

Canton—L. E. Alford.

Clinton—H. W. F. Vaughan.

Eden and Bentonia—E. E. McKeithen.

Edwards—H. L. Daniels.

Fannin—J. W. Ramsey.

Flora—A. J. Boyles.

Florence—H. S. Westbrook.

Harrisville—E. A. Kelley.

Jackson:

Capital Street—J. A. Smith.

Galloway Memorial—J. L. Decell.

Glendale—J. A. Wells.

Grace—M. K. Miller.

Millsaps Memorial—T. O. Pruitt.

Madison and Pocahontas—P. H. Grice.

Mendenhall and D'Lo—C. H. Strait.

Satartia—T. M. Ainsworth.

Terry—C. E. Downer.

Vaughan—Wesley Ezell.

Yazoo Circuit—E. W. Ulmer.

Yazoo City—G. H. Thompson.

Secretary Editorial Department General Board of Christian Education—C. A. Bowen.

Executive Extension Secretary, Conference

Board of Christian Education—J. C. Chambers.

Superintendent Mississippi Children's Home Society—J. L. Sulton.

Professor of Millsaps College—C. F. Nesbitt.

Home Missionary—Charles Assaf.

District Secretary Whitworth Endowment—J. L. Decell.

Conference Director Superannuate Endowment Fund—B. L. Sutherland.

Meridian District

T. J. O'Neill, Presiding Elder

Bucatanua—W. W. Moore.

Cleveland—G. G. Yeager.

Daleville—W. F. Baggett.

DeKalb—T. B. Winstead.

DeSoto—W. L. Blackwell.

Enterprise—O. H. Scott.

Lauderdale—Rolfe Hunt.

Matherville—W. H. McRaney, supply.

Meridian:

Central—L. L. Cowen.

East End—P. M. Caraway.

Fifth Street—A. M. Broadfoot.

Hawkins Memorial—W. J. Dawson.

Poplar Springs—F. B. Ormond.

Seventh Avenue—W. H. Lane.

Pachuta—D. E. Vickers.

Porterville—E. W. Wedgworth.

Quitman—W. H. Saunders.

Scooba—W. C. M. Baggett.

Shubuta—H. L. Norton.

Vimville—S. E. Flurry.

Waynesboro—C. C. Clark.

Waynesboro Circuit—L. L. Matheny.

Student Southern Methodist University, DeSoto

Quarterly Conference—D. L. Blackwell.

District Secretary Whitworth College Endowment—P. M. Caraway.

Newton District

W. M. Sullivan, Presiding Elder

Bay Springs—J. W. Thompson.

Burnside—D. P. Yeager.

Carthage Station—J. H. Sells.

Carthage Circuit—J. F. McGlelland.

Chunky—G. A. Broadns.

Decatur and Hickory—A. J. Davis.

Forest—J. W. Sells.

Harperville—H. E. Raley.

Homewood—J. H. Moore.

Lake—R. E. Rutledge.

Laurel:

First Church—W. J. Ferguson.

Kingston—A. B. Barry.

West Laurel—J. B. King.

Lena—L. M. Reeves.

Montrose—G. H. Jones.

Morton—Ira E. Williams.

Newton—C. M. Crossley.

Philadelphia—L. L. Roberts.

Philadelphia Circuit—T. E. Nicholson.

Raleigh—W. J. Walters.

Rose Hill—S. C. Moody.

Shiloh—M. R. Jones.

Union—H. A. Woods.

Walnut Grove—C. Y. Higginbotham.

District Secretary Whitworth College Endowment Fund—J. W. Sells.

Seashore District

Otto Porter, Presiding Elder

Americus—N. S. Loftus.

Bay St. Louis—J. E. Gray.

Biloxi, Main Street—L. J. Power.

Brooklyn and Bond—R. S. Saucier.

Carriere—Roy Lane, supply.

Coalville—J. C. Jackson.

Columbia and Mission—H. A. Gatlin.

Columbia Junior Preacher—Olia Nix, supply.

Escatawpa—E. J. Coker.

Gulfport:

First Church—J. L. Neill.

Handsboro and Gulfport Second Church—C. H. Gunn.

Kreole—H. J. Moore.

Logtown—J. D. Ellis.

Long Beach and Pass Christian—G. E. Allan.

Lumberton—M. L. McCormick.

Mentorum—W. W. Murray.

Moss Point—W. H. Lewis.

Ocean Springs and Wesley Memorial—R. L. Walton.

Pascagoula—G. P. McKeown.

Picayune—W. B. Alsworth.

Poplarville—J. E. Williams.

Saucier—Roy Wolfe.

Vancleave—E. D. Simpson.

Wiggins—M. W. Porter.

Student Southern Methodist University—Murry Cox.

District Secretary Whitworth Endowment—M. L. McCormick.

Vicksburg District

H. G. Hawkins, Presiding Elder

Anguilla—H. Mellard.

Centerville—E. A. King.

Fayette—T. B. Cottrell.

Gloster—J. H. Morrow.

Hermanville—J. E. J. Ferguson.

Lorman—L. J. Snellgrove.

Louise and Holly Bluff—J. M. Lewis.

Mayersville—C. H. Williams.

Natchez—W. A. Hays.

Nebo—W. B. Hollingsworth.

Oak Ridge—J. H. Grice.

Port Gibson—J. L. Sells.

Rolling Fork and Cary—J. A. Moore.

Roxie—Percy W. Vaughan.

Silver City—L. F. Alford.

Utica—H. C. Castle.

Vicksburg:

Crawford Street—J. F. Campbell.

Gibson Memorial—J. L. Smith.

Washington—F. J. Jones.

Woodville—M. M. Black.

District Secretary Whitworth Endowment—J. F. Campbell.

THANKSGIVING PROCLAMATION

By the President of the United States of America

Whereas at this season of the year our people for generations past have always turned their thoughts to thankfulness for the blessing of Almighty God;

Now, therefore, I Herbert Hoover, President of the United States, do set aside and declare Thursday, November 24, 1932, as a day of national thanksgiving, and I do urge that they repair to their places of public worship, there to give thanks to the beneficent Providence from whom comes all our good; and I do further recommend, inasmuch as this year marks the 200th anniversary of the birth of George Washington, the Father of our Country, whose immeasurable services to our liberties and our security are blessings perennially renewed upon us, that our people refresh their memory of his first Thanksgiving Proclamation, which I append and incorporate in this present proclamation:

By the President of the United States of America.
A Proclamation

"Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor—and Whereas both Houses of Congress have by their joint Committee requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.'

"Now therefore I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be—That we may then all unite in rendering unto Him our sincere and humble thanks—for His kind care and protection of the people of this country previous to their becoming a nation—for the signal and manifold mercies, and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquility, union, and plenty, which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitution of government for our safety and happiness, and particularly the national One now lately instituted—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions to enable us all whether in public or private stations to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations (especially such as have shewn kindness unto us) and to bless them with good government, peace and concord—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given unto my hand at the City of New York the third day of October the year of our Lord 1789."

"GEO. WASHINGTON:"

GENERAL POLICY, NEW ORLEANS YOUNG PEOPLE'S UNION YEAR 1932-1933

It shall be the policy of the New Orleans Young People's Union:

1. To conduct itself in strict accordance with the provisions of the Constitution and By-Laws for Young People's Unions as recently issued by the Department of the Local Church of the General Board of Christian Education of the Methodist Episcopal Church, South.

2. To endeavor to organize active Young People's Departments in all churches in New Orleans, La., and have all such departments members of our Union.

3. To urge all the young people in our Union

to read their Bibles and pray daily, to be interested in winning at least one young person for Christ during the year, and to set aside a definite portion of their income for use in the support of Christian activities.

4. To have a definite aim and policy of work for the year from each standing committee of the Union organization.

5. To endeavor to stimulate the reading of church literature by our young people, especially the Epworth Highroad, the Nashville Christian Advocate, the New Orleans Christian Advocate, and the Christian Education Bulletin.

6. To co-operate in every way possible with our pastors in New Orleans in the promotion and extension of the activities of the Southern Methodist Church in our city.

7. To support the work of the Louisiana Conference Young People's organization and to maintain a pledge of \$30 thereto.

8. To have Young People's Consecration Week.

9. To finance and publish a monthly Union paper for the purpose of advertising and extending the influence of our organization.

10. To endorse and support a budget of \$335 to be supported through pledges from the Young People's Departments in each church, through free-will offerings, and through proceeds of entertainments planned by the Union for the current year.

11. To endeavor to have twelve (12) interesting and varied monthly Union meetings during the year.

12. To place a copy of this policy in the hands of the State president, the district secretary, the New Orleans Christian Advocate, and a representative of each Young People's Department represented in our Union.

13. To assist Patricia McHugh, financially, while she is attending Whitworth College.

MISSISSIPPI CONFERENCE STANDS BY THE ADVOCATE

At its recent session just closed in Meridian the Mississippi Conference showed its interest in and appreciation of the Advocate by extending the "Save the Advocate Campaign" to February 1 in order that all the churches may be able to send in their quotas, by continuing its appropriation for its support, and by designating the period of March 15 to May 15 as a period within which they will attempt to increase the circulation.

THANKSGIVING

By Constance Vivien Frazier

I'm so busy every day—

So many tasks that come my way,
So many odds and ends to do,
It seems I never shall be through;
And when I think I'm surely done,
Straightway I find another one!

Committee meetings to attend,

A call upon an ailing friend,
A book to read beside the fire,
A shopping trip for new attire,
A letter I must surely write
Before the setting sun says, "Night."

My family to feed and clothe,

My plans to care for and love,
A hobby that I like to ride,
The hobbies of my "folks" beside,
My pets, my neighbors, and my "chores,"
And all the lovely world outdoors.

Old friends who come to visit me,

As welcome as old friends can be,
Dreams to dream and plans to make
For my little world's dear sake—
Yes, I'm busy—so rich, too.
Thank you, God, for much to do!

WEDDING BELLS

The Rev. Otis Spinks, of Sicily Island, was quietly married to Miss Grace Ann Allen, talented daughter of Mr. and Mrs. W. A. Allen, of Jonesville, La., at the parsonage in Trout, La., Rev. John Rasmussen officiating.

IMPORTANT NOTICE

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

FROM BISHOP AINSWORTH

In view of the recent enlargement of my field of labor, which added the Cuba and Holston Conferences to the area of my administration, thus taking me into Cuba and parts of Tennessee, Virginia and West Virginia, as well as Alabama and West Florida, I am returning to my old home in Georgia, it being as convenient to this extended territory as any place. Correspondents will please address me at 379 College Street, Macon, Ga.

WILLIAM N. AINSWORTH.

"SAVING THE ADVOCATE"

Receipts through Monday, November 21, 1932

LOUISIANA CONFERENCE

Previously reported	Alexandria District	\$30.00
Previously reported	Baton Rouge District	114.25
Previously reported	Lake Charles District	66.45
Previously reported	Minden District	94.00
Previously reported	Monroe District	77.15
Newellton, Rev. R. R. Branton		2.00
Total for district		79.15
Previously reported	New Orleans District	238.87
Epworth W. M. S., Mrs. Dunn		1.00
Houma Charge, Rev. B. H. Andrews		10.00
Total for district		249.87
Previously reported	Ruston District	104.24
Previously reported	Shreveport District	119.50
Total Louisiana Conference		\$857.46

MISSISSIPPI CONFERENCE

Previously reported	Brookhaven District	105.57
Beauregard Church, Rev. F. L. Applewhite		3.00
Bayou Pierre Charge, Rev. J. T. Abney		5.00
Hazlehurst, Rev. W. O. Sadler		6.00
Total for district		119.57
Previously reported	Hattiesburg District	55.15
Ellisville, Rev. F. B. Ormond		7.00
Piave W. M. S., Rev. W. A. Terry		1.00
Sumrall, Rev. H. W. VanHook		3.00
Williamsburg, Rev. A. J. Leggett		4.00
Coldwater Church, Rev. A. J. Beasley		.50
Total for district		70.65
Previously reported	Jackson District	105.25
Camden and Sharon, Miss Betty Pritchard		1.50
Terry Charge, Rev. C. E. Downer		5.00
Benton W. M. S., Rev. L. D. Haughton		1.00
Fondren, Rev. T. O. Prewitt		7.00
Total for district		119.75
Previously reported	Meridian District	98.10
Previously reported	Newton District	78.75
Philadelphia Circuit, Rev. T. E. Nicholson		2.00
Rose Hill, Rev. S. C. Moody		2.00
Raleigh W. M. S., Mrs. B. W. Ware		1.00
Decatur and Hickory, Rev. A. J. Davis		1.00
High Hill W. M. S., Rev. W. C. M. Baggett		1.00
Johns Epworth League, Rev. M. R. Jones		1.00
Total for district		86.75
Previously reported	Seashore District	78.70
Saucier Epworth League, Rev. Roy Wolfe		1.00
Wesley Memorial, Biloxi, Rev. H. W. Vaughn		2.00
McNeil Ep. League, Rev. W. W. Moore		1.00
Lumberton, Rev. M. L. McCormick (balance)		2.00
Total for district		84.70
Previously reported	Vicksburg District	55.45
Oak Ridge, Rev. J. H. Grice		2.00
Port Gibson, Rev. J. L. Sells		2.00
Lorman W. M. S., Rev. W. F. Baggett		1.00
Total for district		60.45
Total Mississippi Conference		\$639.97

NORTH MISSISSIPPI CONFERENCE

Previously reported	Aberdeen District	32.00
Previously reported	Columbus District	38.00
Previously reported	Corinth District	22.75
New Albany, Rev. J. H. Holder		4.00
Total for district		26.75
Previously reported	Greenville District	34.93
Previously reported	Greenwood District	52.00
Previously reported	Grenada District	42.00
Holcomb Sunday school, P. B. Curry		1.00
Total for district		43.00
Previously reported	Sardis District	21.00
Batesville W. M. S., Mrs. Will Marshall		1.00
Total for district		22.00
Total North Mississippi Conference		\$248.68

MISCELLANEOUS CONTRIBUTIONS

Previously reported		141.10
Total all sources		\$1887.21

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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PUBLISHING COMMITTEE

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. E. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

This is Mississippi Conference week. Really the Conference is over and you have before you in this copy the proceedings of the session. Just what kind of a preacher did you get? And what kind of a people did he get? It works both ways, doesn't it? Let us go into a "huddle," preacher and people, and make up our minds that we are going to make a great year of it.

"You will find enclosed \$2 to help the Advocate along." Mrs. C. D. Black, Pulaski, Miss.

Rev. D. P. Yeager, pastor at Burnside, Miss., sends in some more money, saying that the Advocate must carry on.

Mr. W. D. Hawkins, Meridian district lay leader, was an appreciated caller at this office recently, being in the city on business.

Rev. L. H. Floyd, local preacher as supply on the Algoma charge, comes of a family of Methodist preachers. This is his first pastorate.

Among those who have recently sent in amounts on the "Save the Advocate Campaign" we find Rev. W. H. Saunders, of Picayune, Miss.

Here comes another check from Rev. R. S. Walton, Amite, La., and this heartening word, "My prayer is that the Advocate may be eternally saved."

Rev. J. E. Lawhon, now pastor at Nettleton, Miss., is serving his home town. It is a compliment to any man to be able to serve the people of a community where he was reared.

Mrs. R. S. Crichlow, of Carrollton Avenue Church, New Orleans, has been superintendent of Children's Work for the Louisiana Conference Woman's Missionary Society.

Rev. J. R. Murff is serving the Kilmichael charge for the second term. Both pastor and people are pleased to be able to work together again.

Mr. E. L. Gill, Homer, La., is one of those men who wants to see all the wheels of the church turning. Last week we received from him a group of renewal subscriptions.

Rev. C. M. Kinard, who asked for the local relation at the 1931 Conference, is being used as supply this year on the Marietta charge, Corinth district, North Mississippi.

A Young People's Union was held at Amory Church for surrounding Methodist churches November 19. Rev. W. R. Hammontree had charge of the meeting.

"You have given us a good paper though handicapped for lack of funds. You are to be commended for your fine work and efficient paper." A. M. Broadfoot, pastor Fifth Street Church, Meridian, Miss.

The continued response of our pastors, missionary societies and Sunday schools and Leagues to

the "Save the Advocate Plan" is gratifying and encouraging. Rev. Andrew J. Boyles, Flora, Miss., is among this number.

Resolutions commending the splendid work of the presiding elder and pastor and asking the pastor's return were passed by the Fourth Quarterly Conference of Broad Street Church, Hattiesburg. Rev. R. H. Clegg is the pastor.

Tunica Church is very fortunate to have as their new pastor Rev. S. H. Caffey. He is one of the strong men of his Conference. Moorhead, Webb, Macon Station, Oxford Station and Belzoni Station have had the pleasure of his pastoral care.

Shortly we are going to publish a letter from Rev. Earl B. Emmerich, missionary to Korea, addressed to Rev. C. T. Floyd, of the North Mississippi Conference. Be on the lookout for it. Brother Emmerich is a native Mississippian.

Rev. A. S. J. Neill has more initials than ordinary men, but he does not allow that to keep him out of this campaign. He came through with his full quota and on top of it a check for his renewal. Brother Neill pastors our people at Jena, La.

Rev. John W. Robertson, who has been serving as Conference evangelist in North Mississippi Conference, was appointed pastor of the Dublin and Mattson charge this year. He is a forceful preacher.

The editor feels that he loaned his fountain pen to some member of the North Mississippi Conference and that he forgot to return it. This is a suggestion that all who have it return the pen. No questions will be asked, and no names mentioned.

Hon. Tom Bailey, graduate of the 1909 class of Millsaps, Speaker of the House of Representatives, was the honor guest and speaker at the Homecoming at Millsaps on Armistice Day. Mr. Bailey is of Meridian, having been in the legislature since 1916.

"You are giving us a good paper and I enjoy it. We've been getting the Advocate ever since Mr. Hearst and I were married in 1873. Thanks for the Advocate through all these years." Mrs. Lula A. Hearst, 107 E. Sixth St., Hattiesburg, Miss. That came with a renewal.

"Of course the Advocate can be saved if every charge will get under the plan and push hard. You are giving us a most timely paper and we cannot afford to be deprived of its weekly visits. We are rounding out a great year's work." Hilary S. Westbrook, Vaughan, Miss.

"I certainly hope we can save our paper, and I believe we can if we pastors will take hold of it like we should." That is Rev. M. W. Porter, of Wiggins, Miss. And as he sounded off we heard words like these: "Have had a good year; am going to Conference with a good report."

Let us not forget that Dr. C. A. Bowen, Secretary of the Editorial Department of the General Board of Christian Education, is a Mississippian and that he is handling that work most admirably. Be on the lookout for an announcement from him telling about an elective course on Evangelism for Adults.

You ought to see the different sizes and kinds of paper the letters we receive are written on. A fellow over here in the neighborhood of Biloxi, Miss., tore off about a half sheet of note paper as he rushed by. On it were these few words: "Our quota on save Advocate. J. C. Jackson, Coalville charge." Well, that was enough.

From a sick bed this came: "Although I am not able to read the Advocate as I have been sick for several years, I am renewing. Am really not financially able to renew, my expenses have been so great, but I feel that I must give my little to help 'Save the Advocate.'" You will join me in prayers for this brave and loyal soul, Mrs. Josie F. Johnson.

You have heard of a thing's being "cut out of whole cloth." Well, we received a cloth letter from M. L. Burton, secretary-treasurer of our First Church at Indianola, Miss., brining the quota from that good church where Rev. C. A. Parks is pastor. At the bottom of the letter were these words, "By the use of cloth stationery we are doing our bit to help the cotton situation."

Rev. L. T. Nelson, Georgetown, Miss., and Rev. L. M. Sharp, Monticello, Miss., recently came out strong for the Advocate. From Brother Sharp came the full quota of \$13 from his charge with a good letter of endorsement and encouragement to the Advocate. Enough of our people have responded to convince us that this is a task that

we both can do and if something doesn't slip, that we are going to do.

Rev. A. T. McIlwain, the new pastor at Columbus First Church, will find his hands full with that growing congregation. Methodism has always been strong in that beautiful little city on the banks of the Tombigbee. Rev. C. L. Rogers, pastor of Central Church, has a flourishing church of six hundred members. With these two pastors and the new Wesley Foundation secretary, Miss Elsie Ellen Moore, we can expect fine things from that situation.

The four men received on trial in North Mississippi Conference were J. N. Hinton, from Nettleton, Miss., a Millsaps College man, appointed to Salem and Friendship charge, Aberdeen district; M. E. Armstrong, of Greenwood, Miss., Millsaps College man, appointed to Burnsville charge, Corinth district; G. W. Curtis, French Camp, Miss., appointed to Lamar circuit, Corinth district; J. W. Holliday, appointed to Iuka circuit, Corinth district. The Church will watch these young men with a sympathetic interest and wishes for them a successful period of probation.

Do you know where Locust Ridge, La., is? Well, let Mrs. Susie Drake Adams put it in your geography for you. She sends subscriptions for some people who are Methodists but do not take the Advocate, "and I want them to get acquainted with it, and to see the need of helping in the present emergency." She further says, "I am seventy-five, and in my own home, my father's and grandfathers, I have always known the Advocate." With a few like this to run interference for us we are going to put the ball down beyond the goal line and then go back and kick it over the pole for the extra point.

The new pastor at West Point, Miss., Rev. T. M. Bradley, has taken hold of his work with interest. Our church at West Point is one of the best organized congregations in the Conference for carrying out the work according to the new legislation. The laymen of the church are well informed and the women are examples of zeal. During the past five years the Missionary Society has paid the annual payment on the new parsonage. In 1920 a new church was built costing \$105,000. The congregation, though consisting of people of limited means, have paid \$81,000 on that building.

The editor and business manager of the Advocate were most generously entertained in the home of Mr. and Mrs. Tom Peebles while attending the sessions of the Mississippi Conference in Meridian. Brother Peebles and his talented wife are largely responsible for the splendid music rendered by the choir of the East End Methodist Church each Sunday. On the second day of the Conference Brother Peebles was taken ill with influenza and had to remain in bed throughout the sessions, and Mrs. Peebles, none too well herself, just could not do enough to make our stay most pleasant. We pray God's blessings upon this splendid Christian home.

We wish again, as a personal privilege, to rise and thank all those churches, Missionary Societies, Leagues, Sunday schools and individuals, who are doing their best to "Save the Advocate." If you do not find mention of your contribution, look in the column where the manager lists all those whose names are in the Book of Life. When the old mountaineer was asked by the loquacious visitor from other parts, "Have you lived all your life here in these mountains?" he replied, "Naw, not yit." Well, some of the pastors and charges have not "yit" responded to the call. Those of you who know mountaineers are assured that he was going to live all of his life there. And we feel that all the Methodists are going to respond to this call. We mention it so often that some of them may send it in to save embarrassment, theirs and ours.

More no-count preachers children. James Purcell, son of Rev. J. S. Purcell, pastor Nebraska Avenue Church, Tampa, Fla., and a former member of the Mississippi Conference, was graduated from Stetson University this year. And according to a Tampa paper we learn that he has just been awarded the Pi Kappa Phi fraternity scholarship key, an award made only to ranking juniors or seniors in the fraternity throughout the United States. He is the first man in the state to be so honored by the fraternity. Standards required are so high that members already having Phi Beta Kappa keys have not ranked high enough to obtain this award. And this is not all. In 1930 Mr. Purcell's mother took her A. M. at Stetson, and his sister, Maxine, and his brother, Wilbur, took the A. B. degree. Gather around. Let us give this preacher's son, his wife, and other children, and the preacher himself, a big hand.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

NORTH MISSISSIPPI CONFERENCE

Important Notice

The Board of Christian Education of our Conference is making an effort to serve our undergraduate preachers by supplying them with some of the books in their course of study. A number of our pastors have sent in books but we need more of them. Look in the 1930 discipline and find out just what books are in the course of study and if you have these books and do not need them you can render a valuable service by sending these books to the Board of Christian Education, Grenada, Miss., or to the writer.

To the Undergraduates

We have on hand some of the books in the course of study. You may have these books by agreeing to return them promptly when you have finished with them. Write us just what books you need and we will be glad to serve you as far as we have these books.

We are planning to hold the Seashore Pastors' School again this next June. The undergraduates can get off half of their work in this school. If you wish to attend this school just enroll in the correspondence school for half of the course of study. The list of courses offered at the Pastors' School will be published soon. Look out for this list. The Pastors' School will afford you many opportunities that you cannot find otherwise.

We Want to Help You

It is the desire of the field force, both the paid workers and voluntary workers, to serve the people in the local churches in every way possible. Any time that you may arrange for a workers meeting, a training class, or any other sort of meeting at which we can help you we will be glad to attend. We are making up our schedule for the year and will be glad to have your desires concerning our help.

Grenada College

The recent Conference took positive action concerning the future of Grenada College. Our face is toward the future. If every church will do its part now we can relieve the school of embarrassment financially and can assure its future. The school has never done finer work in all of its

distinguished history. No junior college could be found with as able faculty or as fine a Christian atmosphere. We are going forward with Grenada College.

R. G. LORD.

LOUISIANA CONFERENCE

During the year 1932 eight Standard Training Schools were held, two Standard Training Classes, and one Young People's Conference, with total number of credits issued as follows:

Standard Training Credits.....448
Cokesbury Credits.....74
Christian Culture Credits.....477
Christian Adventure.....180

* Special recognition should be made of the number of local classes held at Arcadia, where 19 credits were earned in this way.

* * *

Rev. H. B. Hines, Monroe District Director of Adult Work, reports a successful adult federation meeting at Rayville on October 16. Dr. D. L. Mumpower, of the Adult Division of the General Board of Christian Education, was present.

Rev. W. H. Giles, Conference Director of Adult Work, gives as some of the high points during the Conference year the Young Adult Assembly at Mansfield, two large classes of adults in the New Orleans and Lake Charles Standard Training Schools, and Dr. D. L. Mumpower's itinerary through the Monroe District. He feels that these activities will lead to a definite interest in adult organizations in the districts and Conference.

* * *

Regarding a class taught by Mrs. R. E. Smith at Shreveport during the week of October 2, Mrs. V. H. Thomason, secretary to the pastor of the First Methodist Church, writes the following: "Wonderful class with Mrs. Smith; 35 enrolled; splendid attendance, and the enthusiasm and interest I think the best that I have ever seen displayed in a class of that nature. She certainly knows how to teach the principles of religious teaching."

* * *

During the time October 18-21, Dr. J. Q. Schisler, Secretary of the Department of the Local Church of our General Board of Christian Education, gave a series of lectures at the First Methodist Church on "Christian Education in the Local Church." In the afternoon he taught a large class at Gilliam, using the course, "Organizing For Christian Education in the Small Church." Those assisting with the evening services at the First Methodist Church were, Dr. H. T. Carley, presiding elder; presiding with Dr. Carley, Dr. W. Angie Smith, pastor of First Church; Rev. L. W. Cain, pastor of Park Avenue Church, and Rev. W. G. Gray, pastor at Mangum Memorial Church, giving the devotional each evening.

Rev. Ira W. Flowers writes, commending Dr. Schisler and the Cokesbury Class held at Gilliam. Fifteen credits were given and 3 credits taken: "Personally, it was the most inspiring and helpful training course I have ever taken."

* * *

Dr. Frank L. Wells, Chairman of the Conference Board of Christian Education, calls the Board to meet in the designated room in the church at Ruston on Wednesday afternoon, November 23, at 3 o'clock.

We have received word that a successful Cokesbury Training Class was held in the Lisbon church during the week of October 16, with 14 taking the examination. Rev. W. F. Roberts is the pastor and Mr. Grady Dawson is the superintendent.

* * *

Statistical Report

Director of Children's Work, Mrs. R. R. Branton

Meetings held 16
Workers attending 300
Churches represented 45
Training Classes taught 3
Conferences held 20
Letters written 300
Articles written 12
Miles traveled 4,030

* * *

We wish to express our sincere appreciation and gratitude to all of those who have rendered such helpful assistance in the work of Christian education during the Conference year 1931-32.

A. K. McLELLAN,
Promotional and Extension Secty.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

The regular monthly business meeting of the Elizabeth Langford Union was held at Hammond, Sunday afternoon, November 13. Miss Rose Wolf led the devotional on "Thanksgiving," followed by singing of "Count Your Blessings," and a few sentence prayers of thanks. Rev. J. Henry Bowdon spoke briefly on "Missions." The president, Lydel Sims, took the chair for the business session and explained the "point" system. A standing vote of thanks was taken in appreciation of Rev. Mr. Bowden and Rev. Mr. McCormack, with prayers that the Bishop may see fit to return them to Ponchatoula and Hammond, respectively.

The Hoyt M. Dobbs Union of Baton Rouge district met at Zachary, Sunday afternoon, November 13, with a good attendance from Slaughter, Istrouma, and Zachary. Both of these unions had postponed their meetings from the first Sunday in the month because of the Institutes.

Miss Monnie Mae Byrd, Monroe district secretary, reports having organized a new Young People's Division at Sterlington.

Rev. C. B. White, pastor at Wisner, reports that the young people there sponsored a young people's revival, in addition to which the church held a fine revival conducted by Rev. Harry S. Allen, assisted by Rev. Kermit Hollinsworth. Rev. Mr. Hollinsworth led the young people in a great forward movement. This group has been organized for over a year, and elected its new officers in October.

Word comes from Mr. James V. Reid of the splendid revival meeting held at Lake Charles, October 29, through November 9. He reports enthusiastic response in the young people's vesper services held each evening preceding the night services. Miss Julia Reid led these vespers.

May we call the attention of leaders of Intermediates to the "Suggestions for Leaders" in the Church School Magazine? The topics appearing in the Torchbearer and Haversack come out one week in advance; while these

Wife Wins Fight With Kidney Acids

Sleeps Fine, Feels 10 Years Younger
—Uses Guaranteed Cystex Test



Thousands of women and men sufferers from poorly functioning Kidneys and Bladder have discovered a simple, easy way to sleep fine and feel years younger by combating Getting Up Nights, Backache, Leg Pains, Nervousness, Stiffness, Neuralgia, Burning, Smarting and Acidity, due to poor Kidney functions, by using a Doctor's prescription called Cystex (Siss-tex). Works fast, circulating thru system in 15 minutes, often giving amazing benefits in 24 to 48 hours. Try it under the fair-play guarantee to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at druggists.

same topics are outlined for the month, with suggestions to counselors in planning the program, in the Magazine.

* * *

The Service Union of Monroe district met at Mer Rouge, Thursday night, November 10, for a big weiner roast. A deluge of rain just before the meeting drove them in to the church, but they reported a good time in spite of foiled plans.

Because it has turned cold for a real Thanksgiving, let us not have cold feet and a cold heart spiritually, but let us resolve to work harder than ever during the wintry months to reach young people and bring them to a knowledge of Jesus Christ as Saviour. Long evenings around the fire are excellent times to work on helpful, inspirational worship programs. Do not let this opportunity slip by. In our gratitude for the blessings of life, may we not forget the vast number of people who do not have such blessings as ours, and may we add to our prayer of thanksgiving a prayer that we may have the good of our brother at heart.

MARY SEARLES, Field Sec.
323 Brice St., Baton Rouge, La.

How One Woman Lost 20 Pounds of Fat

Lost Her Prominent Hips—Double Chin—Sluggishness

Gained Physical Vigor—A Shapely Figure

If you're fat—first remove the cause! Take one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water in the morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—you feel younger in body—KRUSCHEN will give any fat person a joyous surprise.

But be sure it's Kruschen—your health comes first—and SAFETY first is the Kruschen promise.

Get a bottle of Kruschen Salts from any leading druggist anywhere in America (lasts four weeks) and the cost is but little. If this first bottle doesn't convince you this is the easiest, SAFEST and surest way to lose fat—your money gladly returned.

When Rest Is Broken

Act Promptly When Bladder Irregularities Disturb Sleep

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.

Doan's Pills

A Diuretic for the Kidneys



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NEW ORLEANS

WOMAN'S MISSIONARY SOCIETY

CONFERENCE NEWS

Louisiana

The Merryville auxiliary, Lake Charles district, is ready for the new year, having elected officers on November 3. Mrs. D. W. Smith, as president, will direct the work.

* * *

North Mississippi

The last zone meeting for the year was held in Winona, Grenada district, November 2, with Mrs. Taylor Everett presiding. Devotional was conducted by the zone chairman, her theme being "Stewardship." Special song: "My Task," was sung by Mrs. Bartlett, of Columbiana. Our week of prayer special, Ewha College, Korea, was told in an instructive way by Miss Vivian Howell, of Kilmichael. Another week of prayer special, McDonnell School, Houma, La., was presented by Mrs. W. P. Stuckey, of Vaiden. Presentation of "World Outlook" in song was rendered by Mesdames Box and Forest, of Kilmichael. "Missionary Clinic," a play, was put on by the ladies of Columbiana auxiliary. Miss Ada Ballard, of Winona, presented "Spiritual Life Retreat." There were present 26 delegates from Winona; 16 from Kilmichael; 9 from Columbiana; 3 from Vaiden and one visitor. Reports given by the auxiliaries were splendid. Mrs. Taylor Everett was re-elected zone chairman and Mrs. J. C. Bennett re-elected zone secretary. The next meeting will be held at Vaiden.

AN APPRECIATION

To the many individuals, groups and societies from whom we have received letters, telegrams, flowers and gifts of various kinds during the long months of wife's protracted illness

we long to express something of our appreciation. There seemingly has not been a day but that some word of cheer or token of love has been received by Mrs. Wood, for which she wishes me to assure one and all of her heart's gratitude. How earnestly do we covet an interest in your prayers as she yet remains very sick.

Sincerely and prayerfully,
H. A. WOOD, P. C.

DR. HARVELL COMMENDED

Recognizing the faithful and efficient service of our presiding elder, Rev. W. R. Harvell, in carrying forward the work of the Kingdom in our district for the past quadrennium, and wishing to give expression to our appreciation for the splendid accomplishments of this term of his administration, we herewith tender to him our sincerest gratitude, and with our pastor, Rev. J. B. Williams, offer our ardent prayers that many more fruitful years in the Master's kingdom may be his reward, and with it, God's richest blessings and benedictions.

Read at fourth quarterly conference, Plain Dealing, charge, Minden district, Methodist Episcopal Church, South.

MEMBERS OF THE QUARTERLY CONF. PLAIN DEALING CHARGE.

DR. W. L. DOSS

Whereas, the mandates of our church bring to a close at this Louisiana Annual Conference, Methodist Church, South, the presiding eldership of Rev. W. L. Doss, Jr., and whereas Rev. W. L. Doss, Jr., has been an alert and helpful co-worker with the City Board of Missions of New Orleans;

Therefore be it resolved, That as in his going we lose a sincere helper, also lose a very splendid member of this board in his wife, we hereby offer both Doctor and Mrs. Doss our sin-

cere thanks and love for their untiring efforts in behalf of this board; that we do further offer them our best wishes for a joyful and spiritual blessing in the new field to which they will go.

Be it further resolved, We rejoice that St. Mark's will still benefit through their son, Dr. Keller Doss, in the work he is doing here.

Be it further resolved, A copy of these resolutions be presented Rev. and Mrs. W. L. Doss, Jr., a copy be furnished the New Orleans Christian Advocate, and a copy be spread on the minutes of the City Board of Missions of New Orleans.

(Signed) Mrs. Annie L. Swan, Mrs. W. D. Storms, Mrs. R. S. Crichtow, Committee.

November 10, 1932.

OUR PARSONAGE HOMES

When the authorities bid us move, it does not take us long to pack our personal belongings and with many regrets, bid farewell to those with whom we have labored for our Master and start all over in a new field.

As we enter our parsonage home, we find bright fires burning in the grates, a clean house, made so by faithful missionary women, and further on a



WHY?

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hot supper tempting us to taste some of the best cooking in town. When the hungry children have done justice to the fried chicken, we explore a little further and find groceries on the pantry shelves, spareribs, milk, etc., in the refrigerator, and lo and behold the beds are made up ready for sleepy heads. Why shouldn't we feel that all our troubles are over?

A PREACHER'S WIFE.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

:: This is the medicine that your mother and your grandmother depended on ::

"It helps me!"

"My daughter Mearle is a high school girl. She was rundown and she suffered from irregularities, but Lydia E. Pinkham's Vegetable Compound has helped her wonderfully. She is regular now and she feels well and strong."

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98 out of every 100 women who report after taking Lydia E. Pinkham's Vegetable Compound say, "It helps me". . . . Hundreds of letters are received every day from grateful women. . . . They took the Vegetable Compound before and after childbirth; for weakened, rundown condition; during Change of Life; for painful and irregular periods; for strength after operations; for periodic backaches and headaches. . . . They give it to their daughters and they recommend it to their neighbors.

How can we add to their testimony? What can we say about Lydia E. Pinkham's Vegetable Compound that is more convincing than the simple statement of half a million women—"It helps me?" Ask your druggist for the convenient tablet form. Find out for yourself how good it is.



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Lydia E. Pinkham's

VEGETABLE
COMPOUND

Tablets

"WHAT A BISHOP THINKS"

By R. W. Carruthers

Under "What a Bishop Thinks," September 29, you quote without comment from an exchange, some utterances of Bishop A. J. Moore, in which he says: "When I was a young preacher, I fell into the hands of some unwise theologians and was led to believe that the world would grow worse until the end, and in a few years Christ would come and destroy all those who were not saved. It was a pessimistic view of things."

To some there are certain truths which may have a pessimistic sound; but shall we reject the following scriptures because they sound pessimistic for sinners? II Tim. 4:1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron," and Matt. 25:41: "Then shall He say to them on the left hand, depart from me, ye cursed into everlasting fire prepared for the devil and his angels."

What you quote from the Bishop indicates that he was diverted from the doctrine he first preached by an utterance of his own. "One night," he says, "while preaching in Atlanta I inadvertently used a sentence which set me thinking and opened my eyes. . . and from that time I began to look at the Scriptures from a different viewpoint." The revolutionary utterance was, "The fact of a sovereign God guarantees the ultimate supremacy of righteousness."

It seems a pity he did not add, when the enemies of righteousness have been destroyed"; for the same

Lord that guarantees one, also guarantees the other. The Bishop says, "It would be no victory, no ultimate supremacy of righteousness for God to destroy the wicked. . . . Christianity is the religion of optimism, not of despair." Yes, glorious optimism for the regenerated, and utter despair for the unrepentant wicked.

It is not stated in your article what the Bishop thinks will be the fate of the wicked in the end, but it might be inferred from what is stated, that they are not to be destroyed, that there is no hell, and that the willfully wicked will enter in with the righteous and enjoy the same blessings throughout eternity. This is a comforting doctrine for those who do not wish to leave off their sins, and some might adopt it, as coming from the highest authority in the church, and be lost. I may misinterpret the Bishop; so may others, at the cost of their souls. To prevent such a possibility, will you not print verses 3, 4, and 8, of Rev. 21? "Behold the tabernacle of God is with men and He will dwell with them and they shall be His people. . . . And God will wipe away all tears from their eyes, and there shall be no more death; neither sorrow or crying; neither shall there be any more pain. . . . But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

Gulfport, Miss.

DR. DOSS COMMENDED

Whereas, by the law of our church, Dr. W. L. Doss, Jr., is coming to the close of his tenure of office as presiding elder of our district and will be transferred to another field of labor;

Therefore, be it resolved by the fourth quarterly conference of the Houma-French Mission charge, That we express our very high appreciation of his administration, his patient forbearance and guidance, his kindly and loving spirit, his unfailing courtesy, and his general acceptability.

Also that our prayers and best wishes may be with him for continued usefulness in whatever field he may labor.

MISS NETTIE BRUNETTE, Sec.

FROM BOSSIER CITY, LA.

Dear Editor—Through your paper I wish to acknowledge the splendid preaching and brotherly service rendered in two meetings held in Bossier City Church this year, Rev. T. M. Brownlee, D.D., preached ten days for us during June very much to the delight of his audiences. Personally, I heard him with pleasure and profit. The impression he made upon me will linger through the years. I feel greatly obligated to Dr. Brownlee.

Recently Rev. P. B. McCullin preached ten days for us. He is full of Irish humor. Better than that, he constantly surprises you with his forceful and effective preaching. He can do acceptable evangelistic preaching in any pulpit.

These men of God served without pay. I preached for Brother McCullin in return, and the poor had opportunity to hear the gospel without embarrassment.

H. W. LEDBETTER, P. C.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

(In Part)

Prairie and Strong's, at Prairie, Nov. 26, 27.

Okolona, Nov. 27, 28.

Tupelo, Dec. 3, 4.

Pontotoc, Dec. 4, 5.

Smithville, at Smithville, Dec. 6.
Nettleton, at Nettleton, Dec. 7.
Woodland, at Woodland, Dec. 9.
Coffeeville, Dec. 10, 11.
Water Valley, First Church, Dec. 11, 12.
Water Valley, North Main St., Dec. 12.
Paris, Dec. 13.
Houlka, at Houlka, Dec. 15.
Vardaman, at Vardaman, Dec. 16.
Fulton, Dec. 17, 18.
Houston, Dec. 18, 19.
Becker, at Paines Memorial, Jan. 4.
Greenwood Springs, at Riggins Chapel, Jan. 6.
Shannon, at Shannon, Jan. 7, 8.
Verona, at Verona, Jan. 9.
Tremont, at Tremont, Jan. 11.
Buena Vista, at Egypt, Jan. 12.
Salem and Friendship, at Salem, Jan. 14.
Toccopola, at Price Memorial, Jan. 16.
Randolph, at Washington, Jan. 17.
The district stewards and pastors will meet at Houston at 10 o'clock a. m., on Thursday, Dec. 8.
T. H. DORSEY, P. E.

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A Liquid Remedy is Quicker
Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.
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These Pictures Tell You What To Do



Crush and Dissolve 3 Bayer Aspirin Tablets in Half a Glass of Water.



GARGLE Thoroughly—Throw Your Head Way Back, Allowing a Little to Trickle Down Your Throat.



Repeat Gargle and Do Not Rinse Mouth, Allow Gargle to Remain on Membranes of the Throat for Prolonged Effect.

Remember Only Medicine Helps A Sore Throat

Modern medical science now throws an entirely new light on sore throat. A way that eases the pain, rawness and irritation in as little as two or three minutes.

Results are among the most extraordinary in medical science. On doctors' advice, millions are following this way . . . discarding old-time "washes" and "antiseptics." For it has been found that only medicine can help a sore throat.

Simple To Do. All you do is crush and dissolve three BAYER Aspirin Tablets in half a glass of water. Gargle with it twice—as pictured above. If you have any indication of a cold—before gargling take 2 Bayer Aspirin Tablets with a full glass of water. This is to combat any signs of cold that have gone into your system. Keep on taking if cold has a "hold." For Genuine Bayer Aspirin will not harm you. Your doctor will tell you, it does not depress the heart. Get a box of 12 or a bottle of 100 at any drug store.

Reduces Infection, Eases Pain Instantly. Gargling with Bayer Aspirin will do three things: Relieve soreness at once. Allay inflammation. AND—reduce infection; which is the important thing in fighting a sore throat.

It requires medicine—like BAYER ASPIRIN—to do these things! That is why throat specialists throughout America are prescribing this BAYER gargle in place of old-time ways. Results are quick and amazing.

Be careful, however, that you get real BAYER Aspirin Tablets for this purpose. For they dissolve completely enough to gargle without leaving irritating particles. Watch this when you buy.



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Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, DECEMBER 1, 1932.

C. MILTON CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

REPORTED BY REV. R. H. HARPER, D.D.

FIRST DAY—NOVEMBER 24.

The Louisiana Conference met in its eighty-seventh session in Trinity Methodist Church, Ruston, La., on Thursday, November 24, 1932, at 8:30 a. m., Bishop Hoyt M. Dobbs in the chair. The Bishop conducted the devotional service. Dr. O. F. Sensabaugh, of S. M. U., led the prayer.

The secretary of the preceding session of the Conference called the roll. Many of the members and delegates failed to answer to their names; doubtless delayed in arriving by the inclement weather, but were later noted as present. There was a fair number of lay delegates present.

R. H. Harper was re-elected Secretary; J. F. Foster and J. C. Rousseaux were re-elected Assistant Secretaries; R. W. Vaughan was re-elected Statistical Secretary, and H. W. Cudd, L. R. Nease, Jr., C. E. McLean, C. F. Sheppard, J. E. Hearn, H. B. Hines, D. W. Poole, R. H. Staples and L. W. Smart were elected to assist the Statistical Secretary.

Bishop Dobbs stated that, owing to a shorter session than usual, all business of the Conference should be attended to with as little delay as possible, and outlined a schedule for the session which would make adjournment possible by Sunday afternoon.

Rev. J. Q. Schisler, General Secretary of the Department of the Local Church Board of Christian Education; Dr. O. F. Sensabaugh, of S. M. U.; Rev. M. P. Woods, Methodist Benevolent Association; Mr. A. R. White, of the Publishing House, and Rev. C. C. Neal, President of Haygood Industrial Institute, were introduced.

Briscoe Carter submitted the report of the Legal Conference and it went to record. The report stated that, according to instructions of the Conference, certain funds had been transferred to the Board of Finance, and named a total appropriation of \$5,096.53 to the Conference Board of Finance.

The presiding elders made their reports, which necessarily showed the difficulties which had been met during a strenuous year but which revealed many fine achievements notwithstanding the depression.

Upon nomination of the presiding elders, the annual committees were named by the Conference. J. B. Williams was named chairman of the Committee on Conference Relations; W. Angie Smith, H. N. Harrison, J. B. Williams and W. W. Drake were named as the Committee on Memoirs; R. S. Walton, chairman of the Committee on District Conference Records; H. S. Johns, of the Committee on the Memorial Home; R. M. Brown, H. L. Johns and Judge E. L. Walker were named as the Committee on Public Worship. Mr. A. M. Mayo, of Lake Charles, La., was elected Conference Treasurer.

The resignation of Mr. Jacob Cohen, of New Orleans, as trustee of the Methodist Depository was accepted, and trustees of the Depository elected are: A. C. King, E. H. Prescott, C. O. Chalmers, J. H. Carter, and S. D. Radcliffe.

Dr. O. F. Sensabaugh, of S. M. U.; Miss Julia Reid, missionary to Cuba (on furlough), and Rev. C. C. Neal addressed the Conference during the session. An offering of \$38.17 was given Rev. C. C. Neal for Haygood Industrial Institute. Mrs. V. H. Spinks, of Ruston, was added to the Advisory Board of Haygood Institute.

At 11 o'clock the churches of the city participated in a Thanksgiving service. Bishop Dobbs resigned the chair to Rev. H. L. Johns, host of the Conference, who led the Thanksgiving service, which included appropriate music by the large choir, with Mrs. White at the organ; a solo by Mrs. Hedit and an offertory by a male quartet, prayer by Dr. W. J. Bolin, pastor of First Baptist Church of Ruston, an offering for the poor, and a

very timely and inspiring sermon by Bishop Dobbs.

At the close of the service, Conference resumed business. Upon motion of H. W. Rickey, the secretary was instructed to send a message of greeting to Rev. S. L. Dobbs, honored father of Bishop Dobbs. This pleasant task was entrusted to Dr. John F. Foster, of the secretarial staff. An appreciative response from Dr. Dobbs was later reported to the Conference, and Bishop Dobbs fittingly voiced his gratitude for the kindness.

The names of the superannuates were reported to the Committee on Conference Relations.

B. H. Andrews, A. M. Serex and B. C. Taylor were appointed as an auditing committee for the Minutes.

Announcements were made, the doxology was sung, the benediction was pronounced by C. C. Miller, and the Conference adjourned.

SECOND DAY—NOVEMBER 25.

Conference convened according to rule, at 8:30, with Bishop Dobbs in the chair. The devotional service was led by the Bishop. W. R. Harvell led the prayer. B. H. Andrews reported the minutes correct, and other routine matters were disposed of.

A. L. Harper, at his own request, was granted a location.

Bishop Dobbs announced certain transfers, which appear under the list of appointments.

A number of brethren were passed in the examination of character. J. T. Parsons surrendered his credentials and withdrew from the ministry and membership of the Church. Briscoe Carter, presiding elder, stated that the children of J. T. Parsons were in needy circumstances and an offering of \$86.50 was given for the children's relief.

Dr. W. J. Bolin, pastor First Baptist Church of Ruston; Dr. J. D. Carroll, pastor of Temple Baptist Church of Ruston; Rev. M. Kaetzell, of Ohio, brother of Rev. E. G. Kaetzell of Louisiana Conference; Mr. H. L. McKnight, secretary of the Ruston Chamber of Commerce, and Prof. H. E. Townsend, principal of the Ruston High School, were introduced. Dr. A. C. Millar, editor of the Arkansas Methodist, addressed the Conference concerning Mt. Sequoyah.

Examination of character was resumed at intervals during the session.

W. Angie Smith, acting president of Centenary College, addressed the Conference, giving a full account of the affairs of the College. W. R. Harvell moved that the Conference show its appreciation of the service being rendered by Dr. Smith as acting president, and the whole Conference rose.

F. L. Wells, president of the Conference Board of Christian Education, addressed the Conference concerning the bonded indebtedness of the Conference, and submitted Report No. 1 of the Board of Christian Education, which was adopted. In adopting the report, the Conference expressed confidence in the Board and designated the members as a commission to represent the Conference "in negotiations with the several groups and individuals whose interests are involved in the bonded and other indebtedness both of the College and of the Conference, wherein the interests of the Conference are at stake."

First Church, Shreveport, was nominated by W. Angie Smith, and Winnfield was nominated by R. T. Ware as the place of holding the next session of the Conference. The vote was 103 for Winnfield and 89 for Shreveport. Upon motion of W. Angie Smith, the choice of Winnfield was made unanimous.

Dr. John L. Hoover, pastor First Methodist Church, El Dorado, Ark.; Dr. H. H. Griffin, pastor

First Methodist Church, Camden, Ark.; Dr. J. L. Dedman, presiding elder of the Camden district; Prof. J. M. Sullivan, Ph.D., of Millsaps College, and Rev. P. M. Caraway, of the Mississippi Conference, were introduced.

"My Country 'Tis of Thee" was sung, Dr. Geo. S. Sexton pronounced the benediction, and the Conference Adjourned.

THIRD DAY—NOVEMBER 26

Conference convened at the regular hour, Bishop Dobbs in the chair. W. L. Doss, Jr., conducted the devotions. M. S. Monk led the prayer.

Dr. Leon W. Sloane, superintendent of the Louisiana Anti-Saloon League; Dr. G. F. Winfield, dean of Whitworth College, and Dr. B. F. Rogers, transferred last year from Florida, were introduced.

Pleasant incidents of the morning were gifts of appreciation to retiring presiding elders. Guy M. Hicks presented H. T. Carley a handsome traveling bag from friends of the Shreveport District; Judge E. L. Walker presented R. M. Brown \$60 in gold from friends of the Ruston District, and each recipient expressed his gratitude. W. W. Holmes stated that the appreciation of friends had already been expressed to W. L. Doss, Jr., retiring presiding elder of the New Orleans District.

D. X. Lagrone, at his own request, was granted a location, and permission was granted by the Conference to employ him as a supply.

Reports of Conference classes were heard. Jolly Harper and Henry Arberry Rickey (a deacon), were advanced to the class of the second year. Roland William Faulk, Clerville Joseph Thibodeaux and John Fletcher Wilson remained in the class of the first year. Razzie Ray Branton, George Walton Dameron, Edwin Gustavo Kaetzell, Allen Walter Townsend and Ivan Donaldson were advanced to the class of the third year. Thurmon Spinks remained in the class of the second year. Marvin Wallace Beadle, Harvey Benjamin Hysell, Willie DeWitt Milton, Virgil D. Morris and George William Pomeroy were advanced to the class of the fourth year. George Henry Carry, Ira Wright Flowers, John Elton Hearn and Byron Franklin Roberts were graduated in the course of study. David Tarver and James William Sudduth remained in the class of the fourth year.

Otis Wesley Spinks, Carl Frederick Lueg, Alvin P. Smith, and Alten A. McKnight were admitted on trial.

Gordon Forrest Bazemore, an elder from the Baptist Church, was received into the Conference and immediately granted a location, at his own request.

E. M. Mouser read the report of the Committee on Prison Reform, which was adopted. The report asked that the Conference help in supplying literature for prison institutions.

The report of the Board of Lay Activities was read by Judge E. S. Walker. Dr. J. M. Sullivan, lay leader of the Mississippi Conference, spoke to the report, delivering a stirring address. The report was adopted. The report called for redoubled efforts to secure 100 per cent payment of all benevolences, stressed various features of laymen's work, and pledged the laymen of the Church to the support of the 18th Amendment and all existing laws concerning prohibition. Report No. 2 of the Board of Lay Activities nominated S. M. McReynolds to succeed himself as Conference Lay Leader, and he was elected.

Dr. Henry G. Hawkins, of the Mississippi Conference, addressed the Conference concerning historical matters, and concerning the monument

(Continued on Page 2)

PROCEEDINGS OF THE LOUISIANA ANNUAL CONFERENCE

(Continued from Page 1)

toward the erection of which the Louisiana Conference last year contributed.

H. L. Johns read the list of announcements of Sunday services, including the love feast in Trinity Church on Sunday morning, led by W. F. Henderson, preaching at 11 o'clock, to be followed by the ordination of elders during the closing session of the Conference Sunday afternoon. Announcements of preaching at other churches were made as follows: Presbyterian church, N. E. Joyner in the morning, H. M. Johnson in the evening; First Baptist church, W. C. Scott in the morning, J. B. Grambling in the evening; Temple Baptist church, Cleanth Brooks in the morning, Jolly Harper in the evening; Cumberland Presbyterian, E. M. Mouser in the morning; Clay Methodist church, A. E. Kaetzell; Jonesboro Methodist church, C. M. Morris; Douglas Methodist Church, D. B. Boddie; Gibsland Methodist church, W. W. Holmes; First Methodist church, Monroe, F. L. Wells; Harmony Chapel, C. F. Sheppard; Dubach Methodist church, G. M. Hicks; Bastrop Methodist church, J. H. Bowdon in the morning, Carl Lueg in the evening; West Monroe, F. J. McCoy in the morning. Miss Julia Reid was announced to speak at the Epworth League service at Trinity Church in the evening and N. E. Joyner to preach at the regular evening service.

The order of the day was taken up and the Conference entered into the memorial service for deceased brethren. While the Conference stood in tribute to the lamented brethren, Question 14 was called: "What preachers have died during the year?" The secretary read in answer: John T. Sawyer, Robert H. Wynn, J. T. Patterson and George D. Purcell. C. C. Wier delivered a sermon appropriate to the occasion and the members of the Committee on Memoirs then submitted to the secretary memoirs of the departed brethren, the memoirs to be published in the Annual of the Conference.

After the singing of a hymn, the benediction was pronounced by H. N. Harrison, and the Conference adjourned to meet at 2:30 in the afternoon.

Afternoon Session

Conference convened, pursuant to adjournment, at 2:30 in the afternoon, Bishop Dobbs in the chair. Hymn No. 2 was sung, and D. B. Raulins led in prayer.

The call of Question 22 showed that none would seek the supernumerary relation.

W. C. Scott read Report No. 1 of the Board of Missions, and the Bishop and J. G. Snelling spoke to the report. The report recommended full support of the Memorial Mercy Home and designated the third Sunday in May, or any Sunday near that date, as a time for taking a special offering for the support of the Home. The report was adopted. Report No. 2 of the Board of Missions was read and adopted. The report stressed the importance of making the Kingdom Extension offering a success this year, and urged every pastor to do his best in this matter. Attention was called to the meeting of the General Missionary Council in Augusta, Ga., Feb. 7-9, at the time that the jubilee of Paine College will be observed. The report endorsed the World Outlook, recommended that the Presiding Elders and churches of the Conference cooperate in enabling the P. E. of the New Orleans District to arrange for one of the pastors in New Orleans to give a part of his time to Charity Hospital, and nominated H. N. Brown as Conference Missionary Secretary.

W. Angie Smith reported that it had not been possible for the special committee (appointed at the last Conference) to work out any feasible plan looking to the supplementing of pastors' salaries in cases where need is great.

A. S. Lutz offered resolutions authorizing the publisher of the Annual of the Conference to carry only charge totals in the statistical tables and to make other changes necessary to reduce size and cost of the Annual; also to make a loan sufficient to meet the cost of bringing out the Annual this year. The resolutions were adopted.

After having re-committed the report of the Commission on Budget, the Conference gave much time to the report, when returned to the Conference, and, upon motion of G. S. Sexton, voted to reduce all apportionments to the various causes, and the total amount of them, 25 per cent as compared with last year.

Razzie Ray Branton, George Walton Dameron, Edwin Gustava Kaetzell and Allen Walter Townsend were admitted into full connection.

P. B. McCullen, in behalf of himself and other friends, presented a handsome traveling bag to

W. R. Harvell, retiring presiding elder of the Minden District. W. R. Harvell expressed his gratitude.

W. W. Holmes presided during a part of the session, and made an able presiding officer.

The report of the corresponding secretary and the report of the treasurer of the Woman's Missionary Society were received and ordered to record. The report of the Bible Board was read by S. S. Bogan and adopted. S. M. McReynolds, lay leader, read the report of the Commission on Benevolences and it was adopted. The report gave the dates of the Kingdom Institutes as follows: Morgan City, Jan. 10, a.m.; New Orleans, Jan. 10, p.m.; Amite, Jan. 11; Baton Rouge, Jan. 12; Alexandria, Jan. 13; Crowley, Jan. 17; Leesville, Jan. 18; Minden, Jan. 19; Winnfield, Jan. 20; Monroe, Jan. 24; Ruston, Jan. 25; Shreveport, Jan. 26. The report informed the Conference that W. W. Drake had been elected chairman of the Commission, in place of H. T. Carley, who had found it necessary to resign.

F. L. Wells read Report No. 2 of the Board of Christian Education, which was in the form of a resolution agreeing to the sale of that portion of the Assembly grounds at Biloxi lying north of the L. & N. R. R., provided that the Louisiana Conference shall receive a deed, free of all debt, to one-third of the remaining property, fronting on the Gulf. The report was adopted. Report No. 3 of the same Board was also read and adopted. It provided for usual routine matters of the Board—recommendations for appointments of men to certain positions, etc.

The report of the Committee on District Conference Records, which showed that the most of the records are well kept, was read by R. S. Walton and adopted.

Dr. Leon W. Sloane, superintendent of the Louisiana Anti-Saloon League, addressed the Conference.

J. B. Williams read the report of the Committee on Conference Relations and the report was adopted, granting to 26 members of the Conference the superannuate relation, including three who entered the relation for the first time—E. J. Buck, J. F. Waltman and H. N. Harrison. Following the report, J. F. Foster asked the privilege of withholding the report of the Board of Finance in order to work out necessary adjustments in amounts to be paid claimants—the report to be submitted to the secretary of the Conference later.

The report of the Board of Church Extension, appropriating certain loans and donations to different places, was read by B. H. Andrews and adopted.

A. M. Shaw read the report of the Board of Christian Literature, and it was adopted. The report recommended the appointment of D. B. Raulins as editor of the New Orleans Christian Advocate; named the period, March 15-May 15, as "Special Advocate Period," and extended the "Save the Advocate" campaign to February 1, 1933, in order that those charges that have not done so may have the opportunity of helping to save this great institution—the Advocate.

The report of the Orphanage Board was read by R. L. Clayton and adopted. The report of the superintendent of the Board of Directors and the report of the superintendent of the Orphanage, Rev. R. W. Vaughan, were remarkably good, considering the prevailing depression. The report recommended the re-appointment of R. W. Vaughan.

The report of the Board of Temperance and Social Service, read by D. F. Anders, committed the Conference to a firm support of existing prohibition laws. The report commended the work of the Anti-Saloon League and the work of the Louisiana Legislative Prohibition League; recommended the re-appointment of A. W. Turner as superintendent of the League, and "that the preachers co-operate with him by opening their churches to him." The report was adopted.

H. W. Rickey read the report of the Hospital Board. The report stressed the importance of hospital work, urged the carrying out of the Golden Cross enrollment in the week beginning the second Sunday in May, and asked the re-appointment of L. W. Cain as Golden Cross Director for the Conference.

D. B. Raulins, editor, addressed the Conference concerning the New Orleans Christian Advocate. A. M. Serex read the report of the Committee on Evangelism, which recommended the appointment of H. W. Cudd and A. M. Shaw as Conference evangelists, and of Van Carter as Young People's Lay Evangelist, and informed the Conference of the desire of Mr. H. P. Wall, of New Orleans, to assist in evangelistic work, and the report was adopted.

Report No. 3 of the Board of Missions, giving the appropriations to different fields, was read

by A. M. Serex and adopted. The report of the treasurer of the Board was received and ordered to record.

The report of the Memorial Home was read by H. S. Johns. J. G. Snelling spoke to the report and delivered an address on the work of the Home. The report, which asked the re-appointment of J. G. Snelling as superintendent of the Home, was adopted. The report of the auditor and the report of the superintendent of the Home were received and ordered to record.

The report of the Commission on Budget, which had been prepared according to instructions of the Conference, reducing all the apportionments 25 per cent, was read by W. D. Kleinschmidt and adopted. The total of the apportionments for General and Conference Work is \$99,370; that of last year was \$132,494.

Henry S. Allen and Kermit Hollingsworth, General evangelists, were introduced.

The passing of character was taken up at intervals during the session until all the names of Conference members had been called. The completed record shows that the characters of all the members of the Conference were passed with the exception of one who had surrendered his credentials and withdrawn from the ministry and membership of the Church.

R. H. Harper, as a member of the General Hospital Board and representative of Dr. C. C. Jarrell, who could not attend the Conference, addressed the Conference on hospital work and urged that all charges put on the Golden Cross enrollment, according to the instructions of the Discipline.

Announcements were made, the benediction was pronounced by H. E. Pfost, and the Conference adjourned to meet at 2:30 Sunday afternoon.

FOURTH DAY—SUNDAY, NOVEMBER 27

Sunday was a great day. The weather had cleared, the day was cool, crisp and bright, and large throngs from Ruston and the surrounding country attended the preaching services of the day and the final session of the Conference in the afternoon.

The love feast Sunday morning, led by W. F. Henderson, was a gracious season. At 11 a.m. Bishop Dobbs preached an impressive sermon on the text, Hebrews, 11:27: "For he endured, as seeing him who is invisible." After the sermon, the Bishop ordained as deacons John William Harper and Alton Ausborne McKnight, local preachers of the Baton Rouge District, and Razzie Ray Branton, Edwin Gustava Kaetzell and Allen Walter Townsend, traveling preachers.

The Conference convened in final session a little after 2:30 p. m., with Bishop Dobbs in the chair. F. L. Wells led the prayer. B. H. Andrews reported that the minutes of the two sessions of Saturday were correct.

R. H. Harper resigned as a trustee of the Louisiana Anti-Saloon League and in his place John L. Williams, of New Orleans, was elected trustee. G. W. Dameron was made a trustee of the League, in place of A. R. Hoffpauir, transferred to another Conference.

Bishop Dobbs, assisted by elders present, ordained as elders George Walton Dameron, local preacher, and George Henry Corry, Ira Wright Flowers, John Elton Hearn and Byron Franklin Roberts, traveling preachers.

D. B. Raulins read a resolution, which requested the Bishop and the presiding elders to call a meeting of the prohibition organizations and friends of prohibition (in Louisiana), to be held at some central place at the earliest convenient date after January 1, to map out a program of action for our State, the arrangements to be made in keeping with plans of our General Board of Temperance and Social Service.

Upon motion of W. W. Drake, the Calcasieu National Bank of Lake Charles, La., was made the depository of the Conference.

H. W. Rickey read a resolution of appreciation of the gracious hospitality of Rev. H. L. Johns, the membership of Trinity Church and citizens of Ruston in general, and the people of surrounding towns and the country adjacent to Ruston, who also had part in the entertainment of guests. No one who contributed anything to the comfort of the visitors, or to the proceedings of the Conference, was overlooked. The resolution was adopted by rising vote.

Just here it may be said that the good people of Ruston and surrounding country entertained the members of the Conference most graciously, doing everything possible for the comfort and welfare of their guests. Rev. H. L. Johns was a genial and thoughtful host, who seemed to anticipate every possible want. Every detail of entertainment seemed to be perfectly handled—to the room where delicious steaming coffee was served throughout the mornings.

The report of L. H. Baker, Conference Treasurer, was received and ordered to record.

Bishop Dobbs resigned the chair to W. Angie Smith, who informed the Conference of the presence of Mrs. Hoyt M. Dobbs and Mr. Hoyt M. Dobbs, Jr., and asked H. L. Johns, the host, to present the distinguished visitors to the Conference, which he did.

Questions 24-42 were called in order by the Bishop, and were answered by R. W. Vaughan, statistical secretary. The statistical secretary also submitted the statistical tables, which went to record.

Under call of Question 8: "Who are Re-admitted?" Thomas Carter, recommended by the New Orleans District, was re-admitted.

Greetings were ordered sent Mrs. R. H. Wynn, and Rev. W. R. Harvell was asked to bear the greetings of the Conference to Mrs. Harvell who had recently suffered an injury.

Judge Reynolds advised the Conference of the presence of Mrs. Singleton, widow of Rev. H. R. Singleton, in the congregation, and asked that Judge H. H. White present the lady to the congregation, and Mrs. Singleton was presented.

Bishop Dobbs requested W. L. Doss, Jr., to read the changes in district and charge lines. The Bishop then made an appropriate address and read the appointments. Following the stationing of the preachers, the doxology was sung, the benediction was pronounced by W. L. Duren, and the Conference adjourned sine die.

Helpful and inspiring meetings were held during the period the Conference was in session—in the afternoon and in the evening. On Wednesday evening, prior to the opening of the Conference, the anniversary of the Board of Temperance and Social Service was observed, with A. W. Turner presiding, and R. E. Smith and A. M. Shaw delivering appropriate addresses. On Thursday afternoon and Friday afternoon, at 3 o'clock, Rev. J. Q. Schisler delivered addresses. On Thursday evening the Board of Missions held a meeting, with A. W. Turner presiding, and with Dr. Elmer T. Clark and Miss Julia Reid as speakers. Friday evening was devoted to the Board of Christian Education. F. L. Wells presided at the meeting, and A. K. McLellan and J. Q. Schisler spoke. Saturday evening Miss Ora Hooper and A. K. McLellan showed pictures illustrating extension work.

Winnfield, where the Conference will meet next year, has just demonstrated its ability to care for a large gathering by entertaining the Baptist Convention. It is a large town about midway between Ruston and Alexandria, and is easily reached over concrete highways and through the fine service of the Louisiana & Arkansas Railway, which links New Orleans, Baton Rouge, Alexandria and Shreveport.

LOUISIANA CONFERENCE APPOINTMENTS

Alexandria District

Briscoe Carter, Presiding Elder

Alco—A. H. Baggett, supply.
Alexandria—N. E. Joyner.
Boyce—L. C. Wilson.
Bunkie—J. J. Rasmussen.
Colfax and Montgomery—J. W. Lee.
Elizabeth—Alonzo Early.
Eunice—J. A. Knight.
Glenmora—L. R. Nease, Jr.
Holloway—To be supplied.
LeCompte—L. N. Hoffpauir.
Lottie—G. A. LaGrange.
Marksville—A. J. Martin.
Melder—C. B. Powell.
Melville—T. D. Lipscomb.
Montrose—J. B. Harper.
Natchitoches—B. C. Taylor.
Oakdale—G. W. Pomeroy.
Opelousas—J. E. Selfe.
Pineville and Veterans Hospital—D. B. Boddie.
Pleasant Hill—H. E. Pfost.
Sunday School Extension and Promotion Secretary—A. K. McLellan.

Baton Rouge District

K. W. Dodson, Presiding Elder

Amite—R. S. Walton.
Angle—A. A. McKnight.
Baker—B. W. Walton.
Baton Rouge:
First Church—R. H. Harper.
Istrouma—O. L. Tucker.
Keener Memorial—A. D. George.

Bogalusa—H. M. Johnson.
Clinton—J. B. Shearer.
Denham Springs—L. P. Moreland.
Franklinton—C. E. McLean.
Greensburg—E. W. Day.
Gonzales—J. L. Cady.
Hammond—J. A. McCormack.
Jackson—G. W. Dameron.
Kentwood—J. W. Sudduth.
Natalbany—T. P. Turner.
Pearl River—Ivan O. Donaldson.
Pine Grove—A. P. Smth.
Plaquemine—William Schuhle.
Pontchatoula—B. H. Andrews.
St. Francisville—J. C. Price.
Springfield—R. T. Pickett.
Walker—R. A. Cross.
Zachary—D. F. Anders.
Chaplain State Penitentiary—E. M. Mouser.

Lake Charles District

W. W. Drake, Presiding Elder.

Abbeville—J. W. Faulk.
Crowley—C. K. Smith.
DeRidder—C. D. Atkinson.
Gueydan—E. V. Duplantis.
Hornbeck—C. F. Sheppard.
Indian Bayou—G. H. Corry.
Lafayette—H. N. Brown.
Lake Arthur—M. W. Beadle.
Lake Charles—E. C. Gunn.
Leesville—F. J. McCoy.
Many & Zwolle—J. C. Rousseaux.
Merryville—C. W. Lahey.
New Iberia—A. M. Serex.
Rayne—S. A. Seegers.
Sulphur—T. F. King.
Vinton—A. M. Shaw.
Conference Missionary Secretary—H. N. Brown.
Conference Evangelist—A. M. Shaw.

Minden District

R. M. Brown, Presiding Elder.

Campti—F. P. Moss, Supply.
Cotton Valley—W. W. Perry.
Coushatta—J. M. Alford.
Ferriday—J. F. Foster.
Hall Summitt—J. L. Lay.
Haughton—J. F. Dring.
Jena—A. S. J. Neil.
Minden—A. S. Lutz.
Plain Dealing—J. B. Williams.
Ringgold—P. B. McCullen.
Rochelle & Selma—R. W. Faulk.
Sibley—Thurmon Spinks.
Sicily Island—Otis W. Spinks.
Springhill—E. C. Dufresne.
Standard—J. E. Hearne.
Trout & Goodpine—R. H. Staples.
Winnfield—Ellis Smith.

Monroe District

H. T. Carley, Presiding Elder.

Bastrop—W. R. Harvell.
Bonita—S. S. Bogan.
Columbia—R. F. Harrell.
Delhi—Carl Lueg.
Gilbert—H. W. Rickey.
Lake Providence—H. B. Hines.
Mangham—C. M. Morris.
Mer Rouge—J. B. Grambling.
Monroe:
First Church—W. C. Scott, H. A. Rickey, Junior Preacher.
Gordon Ave.—R. M. Bentley.
Newellton—R. R. Branton.
Oak Grove—W. H. Royal.
Oak Ridge—W. D. Milton.
Pioneer—B. F. Roberts.
Rayville—J. T. Harris.
Sterlington—J. R. Roy.
Tallulah—W. H. Giles.
Waterproof—J. D. Fomby.
West Monroe—Louis Hoffpauir.
Winnsboro—L. W. Cain.
Wisner—C. B. White.
Conference Evangelist—H. W. Cudd.

New Orleans District

W. L. Durren, Presiding Elder

Covington—A. M. Wynne.
Donaldsonville—J. P. Bonnacarrere.
Franklin—C. C. Wier.
Houma & French Mission—J. W. Booth, A. M. Martin, Junior Preacher, A. D. Martin, Supply Junior Preacher.
Morgan City—S. J. McLean.
New Orleans:
Algiers—D. B. Raulins.
Carrollton Ave.—B. F. Rogers.

Chalmeet & Gentilly—V. D. Morris.
Epworth—M. Hebert.
Felicity—A. T. Law.
First Church—F. L. Wells.
Louisiana Ave.—J. L. Williams, Supply.
McDonoghville & Point-a-la-Hache—D. W. Poole.
Parker Memorial—M. S. Monk.
Rayne Memorial—W. W. Holmes.
St. Marks—J. A. Alford.
Second Church—R. L. Armstrong.
St. Martinville—C. J. Thibodeaux.
Slidell—B. D. Watson.
Chaplain U. S. A.—A. F. Vaughan.
Dean Candler School of Theology—F. N. Parker.
Asst. Editor, Gen. Board of Christian Education—F. S. Parker.
Supt. Memorial Mercy Home—J. G. Snelling.
Charity Hospital Missionary—A. T. Law.
Student Duke University—David Tarver.
Conference Director Supernuate Endowment—F. L. Wells.
Editor N. O. Christian Advocate—D. B. Raulins.
Prof. Vanderbilt University—Thos. Carter.

Ruston District

W. L. Doss, Presiding Elder

Arcadia—J. H. Bowdon.
Athens—R. L. Clayton.
Bernice—W. F. Henderson, Jr.
Bienville—G. B. Bolton, Supply.
Choudrant—R. V. Fulton.
Clay—E. G. Keatzel.
Dubac—W. F. Roberts.
Eros—Albert Collins, Supply.
Farmerville—A. W. Townsend.
Gibbsland—A. C. Lawton.
Haynesville—Cleanthe Brooks.
Hodge—H. B. Hysell.
Homer—W. C. Childress.
Jonesboro—J. S. Henley.
Lapine ct.—Jerry Fordham, Supply.
Marion & Downsboro—S. S. Holladay, Jr.
Ruston—H. L. Johns.
Simsboro—W. E. Akin.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District

George S. Sexton, Presiding Elder

Belcher & Gilliam—Ira W. Flowers.
Bossier City—H. W. Ledbetter.
Grand Cane—J. M. Boykin.
Greenwood & Bethany—H. S. Johns.
Ida & Hosston—R. A. Bozeman.
Logansport—T. J. Holladay.
Mansfield—Guy M. Hicks.
Mooringsport—Geo. Fox.
Noble & Benson—G. F. Bazemore, Supply.
Oil City—J. F. Wilson.
Pellican—L. W. Smart.
Shreveport:
Cedar Grove—E. L. Cargill.
Claiborne—A. Jerome Cain, Supply.
First Church—W. Angie Smith.
Mangum Memorial—W. T. Gray.
Noel Memorial—T. M. Brownlee.
Park Ave.—R. T. Ware.
Vivian—W. D. Kleinschmidt.
Acting Pres. Cent. College—W. Angie Smith.
Prof. Centenary College—R. E. Smith.
Supt. La. Prohibition Leg. League—A. W. Turner.

Transferred Out: A. R. Hoffpauir an Elder to the Pacific Conference, G. A. Morgan an Elder to the Central Texas Conference.

Transferred In: T. P. Turner an Elder from the Pacific Conference, W. T. Gray an Elder from the Central Texas Conference.

REPORT OF COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE

Special Endorsement of Bishop and Elders

We, your Committee on Temperance and Social Service, refuse to recede from the high ground taken by our great Church on this important moral question.

However, we can but view with some degree of alarm the letting down of interest on the part of some, and urge all of our pastors and church people to join in a more vigorous and aggressive fight against the return of the legalized liquor traffic in any form.

We condemn the effort of the wet press to show that Prohibition is in any manner responsible for the depression in our country. He does not think clearly who allows the press a mortgage on his

mind. The facts show that in those countries where liquors flow freely under legal protection, conditions are much worse than in the United States of America.

It is remarkable that during the bitter depression through which we are passing there has been a minimum of civil disturbance. This is an accomplishment of great magnitude, and it is fitting that we remind you that in the old saloon days the first step where civil disturbance appeared was to close the saloons.

We are glad to report that our State Prohibition law known as the Hood Law has not been repealed or modified, and we desire to express our thanks to those members of the Louisiana Legislature who voted against the repeal of the Hood Law.

We approve and commend every organization whose aim and efforts are to promote Temperance and make more effective our Prohibition laws, both state and national.

We regard the sale of alcoholic liquors for beverage purposes as morally wrong, and refuse to sanction any moral wrong.

After considering this great evil with the lawlessness and crime that follows, we are calling on our people everywhere to rally to the unfinished task.

We highly approve and commend the work of Dr. A. W. Turner and his untiring efforts and influence in the work of the Legislature.

His work is not only helping to secure the State Prohibition law but also in helping to retain it has been outstanding. We recommend that Dr. A. W. Turner be appointed Director of the Louisiana Legislative Prohibition League, and that the preachers co-operate with him by opening their churches to him.

We further recommend that Dr. R. H. Harper and Hon. R. T. Douglass represent the Louisiana Annual Conference on the Board of Trustees of the Anti-Saloon League.

This committee will also appreciate very much if the Presiding Elders will at the First Quarterly Conference see that the Local Board of Temperance and Social Service is elected.

ATTENTION CHRISTIAN PATRIOTS! PROHIBITIONISTS AROUSE YE!

It becomes increasingly evident that the demagogic politicians at Washington are determined to immediately turn the United States over to the German-American brewers and the wine makers of Europe. They pretend to believe the election of the democratic ticket is a command from the nation to relieve the distress of the poor down trodden brewer and distiller by legalizing their liquors. The politicians' claim that legalizing liquor again is in the interest of temperance, relieving taxes, and unemployment, etc., is as silly as it is false.

Wake up, sleeping prohibitionists! If you permit this calamitous travesty you will need twenty-five to fifty years, if not all eternity to repent your folly.

The National W. C. T. U., The National Anti-Saloon League co-operating, is calling upon the dry people all over the nation to hold ANTI-BEER rallies in every Church and pass resolutions of protest and send same to U. S. Senate and House of Representatives, addressing the President of the Senate and Speaker of the House. These rallies should be held next Sunday, December 4th, and protests sent by wire or air mail. Also individuals by scores, hundreds and thousands should wire or write your protests to your Louisiana Senator, and Representatives in Washington. Congress opens its sessions Monday, December 5th. Do this thing immediately. You must do it yourself—and TO-DAY. Nobody else can do this for YOU—and to-morrow may be TOO LATE.

The Anti-Saloon League is girding for the most terrific fight in a generation against the liquor traffic. An Adult and Junior Dry League will be organized in every Parish. We need men and women with gray matter in the brain, iron in the blood, steel in the backbone, grace in the heart and intestinal courage to help. May we count on YOU?

LEON W. SLOANE,
Supt. Anti-Saloon League of Louisiana.

MERIDIAN DISTRICT STEWARDS

The district stewards of Meridian district, Mississippi Conference, will meet in East End Church, Meridian, Monday, December 5, at 10 a. m. The pastors and charge lay leaders are requested to meet with the stewards.

T. J. O'NEIL, P. E.

RESOLUTIONS OF ZACHARY CHARGE

Whereas the stewards and members of the Zachary charge, convened in Quarterly Conference on this the 18th of November, 1932, deem it just and right to give expression of appreciation of the zealous and efficient service of both our presiding elder, Dr. K. W. Dodson, and our pastor, Bro. D. F. Anders; therefore, be it resolved;

That we hereby extend to both of them our sincere thanks for their unremitting efforts to forward the kingdom of God in our midst; for their conscientious and able preaching of the pure and unadulterated gospel of Christ, for their going out and in among their people blameless in life and pure in character; that we will welcome their return among us should the Conference under God's guidance send them to us.

Resolved, That a copy of this be given to the presiding elder, and to the pastor, a copy to the New Orleans Christian Advocate, and also a copy be placed in the minutes of this quarterly conference.

The resolutions unanimously passed by rising vote.

Respectfully,

L. L. UPTON, Recording Steward.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

This is the year when Southern Methodism goes through the experience of selecting its representatives for General Conference. The General Conference is a very efficient organization, carrying forward great masses of suggested legislation; making provisions for the care of all the churches; looking carefully into all matters of supervision, and giving a message to the church for four years hence. Prophets for a chastened people will be the need of the hour. This is not a time for "men who have their heads in a sack" and crying: "It is so dark"; it is a time for men who will grapple with the needs of the hour and be willing to apply the great principles of the Christian religion.

* * *

The urge on the basis of economy is bringing down the number of presiding elders' districts in many of our Conferences. This throws a heavy task on the men who are appointed to these districts. The travel item of expense and the wear on the nerve of the men who must do this should bring to them the hearty sympathetic interest of the entire membership of the church. They must be away from home so much, and that is not conducive to health; neither does it allow them time for systematic study. Now that we are adjusting our organization to meet the times the wholesale criticism of presiding elders' office should cease. He is now director of every phase of church work in a large territory. He is made directly responsible for carrying out the plans of the church. He is the FIELD man of his territory. Once we had district secretaries of all kinds; now he is educational secretary, financial secretary and advisor to the pastors and churches. The whole church should co-operate with the presiding elders and not complain of the small sum they are asked to pay for this direction and supervision.

* * *

I have bought a new Bible. I am ashamed to say that I lost my old Bible, which was so valuable to me personally. You might think: "How in the world could a preacher lose his Bible?" I still do not understand it myself, but any way I have a new one now. Such a beautiful Oxford Bible! As I sit here and look into it there comes to my heart a thrill of joy that it is mine. I can learn its touch, so that I will know it in the dark. Its pages will become richer each year. I will not care if it is soiled some as the years pass. In fact I intend to speak my thoughts right out on its pages. The Christian and his or her Bible should be two so close that they know each other as two close friends. Get your Bible and thank God for its messages to your heart!

I AM A DEBTOR

By Dr. C. C. Morrison

What is the ultimate secret of great living? Is it the desire for gain? Or fame, or power? No. Is it the sheer altruistic love of others? No, though altruism is a part of it. The secret of great living is the consciousness that I am being trusted—therefore I must be trustworthy.

Everything that I am and have has been given to me. I own nothing. I owe all. I have gathered harvests upon which I bestowed no labor. Other men labored and I have entered into their labors. I am the undeserving beneficiary of the

whole history of mankind. I fall heir to a cultural and social inheritance in whose making I had no part. My contemporaries work for me, in factory and mart and field, on road and rail, in office, ship and mine, in studio and classroom and laboratory, in the daylight when I rub elbows with them and in the night while I sleep. They create goods which I use, and institutions in which I participate.

My parents from the day of my birth made incalculable sacrifices on my behalf.

My government protects me.

The schools which received me at a tender age and carried me on to whatever level of culture I have attained were founded by philanthropists and administered by scholars with no commensurable pay from me. I am altogether dependent.

Yet I am free. I can use these treasures as I will. I can accept them and exhaust them on my private self, or I can accept them and turn them back into the common fund with the increment of my own labor and loyalty.

It involves a point of honor. My life is an affair of honor—all the way from God's act of trust in me when he gave me my being, and from Christ's trust in me when he gave his life for my salvation, down to the man who sweeps the streets for my convenience.

What am I going to do about it? If there is in me any spark of honor, I will treat my life not as a great asset to be exploited, but as a great debt to be paid with my devotion. On the walls of my inmost mind I will hang the flaming words of St. Paul: "I am debtor." I am being trusted—I will be trustworthy.—The Christian Century Pulpit.

IMPORTANT NOTICE

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

"SAVING THE ADVOCATE"

Receipts through Monday, November 21, 1932

LOUISIANA CONFERENCE			
Alexandria District			
Previously reported		\$30.00	
Boyce W. M. S., Rev. L. C. Wilson	2.00		
Total for district			\$32.00
Baton Rouge District			
Previously reported	114.25		
Jackson, Rev. G. W. Dameron (additional)	5.00		
Total for district			119.25
Lake Charles District			
Previously reported		66.45	
Minden District			
Previously reported	94.00		
Campti Epworth League, Miss D. Fulton	.97		
Sibley and Brushwood, Rev. Thurmon Spinks	7.00		
Total for district			101.97
Monroe District			
Previously reported		79.15	
New Orleans District			
Previously reported		249.87	
Ruston District			
Previously reported	104.24		
Simsboro, Rev. W. E. Akin (additional)	2.00		
Total for district			106.24
Shreveport District			
Previously reported	119.50		
Logansport, Rev. J. D. Fomby (additional)	5.50		
Total for district			125.00
Total Louisiana Conference			\$879.93

MISSISSIPPI CONFERENCE			
Brookhaven District			
Previously reported		119.57	
Hattiesburg District			
Previously reported		70.65	
Jackson District			
Previously reported		119.75	
Meridian District			
Previously reported		98.10	
Newton District			
Previously reported		86.75	
Seashore District			
Previously reported		84.70	
Vicksburg District			
Previously reported		60.45	
Total Mississippi Conference			\$639.97

NORTH MISSISSIPPI CONFERENCE			
Aberdeen District			
Previously reported		32.00	
Columbus District			
Previously reported		38.00	
Corinth District			
Previously reported		26.75	
Greenville District			
Previously reported		34.93	
Greenwood District			
Previously reported		52.00	
Grenada District			
Previously reported	43.00		
Valden Sunday school, E. G. Randle	2.00		
Total for district			45.00
Sardis District			
Previously reported		22.00	
Total North Mississippi Conference			250.68

MISCELLANEOUS CONTRIBUTIONS			
Previously reported		141.10	
Total all sources			\$1911.68

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. L. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Bishop Dobbs delivered the Thanksgiving sermon Thursday morning to a crowded house.

Rev. T. H. Dorsey, P. E. Aberdeen District is calling a meeting of pastors and District Stewards to meet at Houston, Miss., December 8th.

The West Point, Miss. Church has recently suffered some great losses in the death of C. D. Bouchillon a steward; Mrs. E. S. Carothers, a choir leader and Miss Ida Howorth, a faithful teacher.

Mrs. Will Marshall, of Batesville, Miss., and P. B. Curry, of Holcomb, Miss., are among those who recently sent in contributions to the "Save the Advocate Campaign."

How do you like this? "I am enclosing \$3 covering payment of my subscription and one for the "forgotten man." J. T. Lewis. Tylertown, Miss.

When you read this our three Conferences will be over and the pastors will all shortly be back at their posts or in their new places. Say, let us all pull together for a great year.

In some places the Board of Christian Education is being appointed to assist the pastor in circulation of church literature. You note that question is asked at the first quarterly conference.

Professors C. F. Nesbit and P. J. Rutledge and Dr. A. P. Hamilton, with Dr. D. M. Key, president of Millsaps College, attended the Mississippi Conference session at Meridian. Dr. Hamilton addressed the Historical Society of the Conference.

Rev. B. H. Andrews, pastor at Houma, La., sent \$10 on the Advocate Campaign. With his letter came resolutions of appreciation of the service of Dr. W. L. Doss, Jr., retiring presiding elder of the New Orleans district.

This office is always glad to have a layman call. The other day, Mr. C. W. Eubanks, a valuable member and steward of the Algiers, La., church, came by and left his renewal for the Advocate. And he has a good word for the paper.

Dr. B. F. Rogers, pastor Carrollton Avenue Church, New Orleans, was the Thanksgiving preacher for the Methodists of New Orleans, the sermon being delivered at Rayne Memorial Church.

Rev. R. R. Branton, Newellton, La., sent a contribution on the Advocate Campaign. He wants another copy of Dr. Goodell's article on the Bible which appeared recently in the Advocate. He thinks it a great article. Did you read it?

Rev. C. C. Wier, pastor at Franklin, La., writes that he understands the language of the "Minding the Gap" editorial. Brother Wier has had a good year. In the church there has been a net increase of more than 16 per cent and in the Sunday school 50 per cent.

Drs. R. E. Smith and A. M. Shaw were speakers on the program of the Prohibition Rally on Wednesday evening preceding the opening of the Louisiana Conference at Trinity Church, Ruston, La. Our Conference may well be proud of these stalwart defenders of the Prohibition Faith.

Well, this week we'll surely have to hold our party indoors. There is a cold drizzle on the outside with now and then a wind that brings the leaves down in showers. I am up here at Ruston, La., where the Conference is in session, and it is turning cold.

The Board of Stewards of Columbus First Church have organized for an intensive systematic canvass for pledges to their budget. They are determined 1933 shall show a level column all the way. Mr. T. E. Lott was re-elected chairman of that Board.

The many friends of Mr. P. A. Dulin, a faithful layman of Aberdeen, Miss. will be pleased to know that he has recovered from his recent illness. He has served as lay-leader of the Aberdeen District and has shown an active interest in all church affairs for many years.

The Conference Brotherhood for Ministerial Relief in North Mississippi Conference, T. H. Dorsey, President; W. R. Lott Secretary-Treasurer; has been able even during this depression to keep up to its usual financial standard. The money has been in the hands of Treasurer to pay every claim.

That's a familiar voice. Do you recognize it? "I am now living in Corpus Christi, Texas, and I am asking that you send the Advocate to me at 1001 Chapparral. I enjoy the Advocate immensely, and I have been reading it for thirty years. Every issue is like a visit from an old friend. F. M. Freeman."

Rev. R. P. Neblett, our pastor at Pickens, Miss. has started his years work with the whole-hearted support of his people. We have no finer worker with young people than Bro. Neblett. He is well informed on all church matters and keeps his people up with the best things in our church. We predict for him a good pastorate at Pickens and Goodman.

Rev. S. L. Pope, our pastor at Belzoni, Miss. has entered upon his years work with promise of a very fruitful pastorate. Bro. Pope has had singular success throughout his pastorate with his work among children. The children all love him. He has been able to build up the prayer meetings far above the average in attendance.

Dr. Frank L. Wells, ex-Virginian, pastor of First Methodist Church, New Orleans, and chairman of the Publishing Committee, has a way of reading good things and then wanting to share it with other people. The other day he sent us an article entitled, "The Private Life of a Family Bible." He wants you to read it. So be on the lookout for it in a number shortly. It is good.

Rev. Jeff W. Cunningham, pastor at Schlater, Miss. goes to his new charge with his bride, Miss Mitchell of Tupelo, Miss. We extend to this couple our best wishes. In the turn of appointments it will be noticed that he and his father, Rev. E. H. Cunningham will be in charge of the two churches in Greenwood, Miss. Price Memorial Church in Greenwood being a part of the Schlater charge.

Rev. R. B. Pearson, who received the appointment as student to Millsaps College last year, was appointed this year to Mooreville Charge, Corinth District. Bro. Pearson has had singular success in the charges which he has served. He goes from church to church teaching the people better methods of church work and tries to keep them informed concerning the plans of his church at large.

"Have been very graciously received by the good people of this community. All churches of the town suspend their services next Sunday night to welcome the new Methodist preacher. He will also preach the Thanksgiving sermon at 7 o'clock, Thursday morning, at the union Thanksgiving service at the Baptist church. The people here are cordial and brotherly. We confidently expect a good year in the work of the church. E. S. Lewis, Winona, Miss." There is a lot of fun in being a Methodist preacher, isn't there?

Upon returning home from the recent session of the Mississippi Conference, Rev. C. C. Clark, for four years pastor of our growing church at Bay St. Louis, and recently appointed to serve the good people of Waynesboro, found a surprise package awaiting him in the form of a brand new baby girl, Valda Katrina, who arrived to bless this Christian home on November 9. "Moth-

er and baby are doing fine," were the happy words of Brother Clark. The Advocate joins their many friends in felicitating this happy couple, and wishes for Valda a successful journey through life.

All three patronizing Conferences unanimously voted to continue the "Save the Advocate" Campaign until every pastor has had opportunity to present the cause to his people. Let those pastors who have not as yet done so, take this important matter up with the various organizations of the church just as soon as practicable. Thank you.

Five new members take places on the Millsaps College board of trustees this month following action at the annual meetings of the Mississippi and North Mississippi Conferences held at Meridian and Tupelo. Four new members are in the Mississippi Conference and one in the North Mississippi. In the Mississippi Conference the following were named to the board: for the full six-term, Rev. J. T. Leggett, presiding elder of the Hattiesburg district, and Rev. Otto Porter, presiding elder of the Seashore district, as clerical members; Dr. H. M. Ivy, superintendent of the Meridian schools, and J. T. Calhoun, as lay members; for the unexpired term of M. E. Enochs, W. O. Tatum was elected. Only one new member was elected in the North Mississippi Conference, Rev. T. M. Bradley being named to succeed Rev. J. T. Lewis, resigned. All others were re-elected. Rev. M. L. Burton remains as president of the board.

POETICAL THOUGHTS

By Mrs. George S. Brown

By love serve one another.—Gal. 5:13.

THE SUPREME THING

I am what everybody wants, but few take.
I am the secret of health and happiness.
I am the inspiration of youth and the solace of old age.
I am always available.
I am invincible and eternal.
I am the antidote for crime, poverty, cruelty and fear.
I am the conqueror of disease, despotism and despair.
I am the healer of hatred, sin and injustice.
I am the co-partner of truth and righteousness.
I am the remedy for the world's wants, wars and woes.
I am the builder of churches, chapels and cathedrals.
I am the guide of preachers, prophets and poets.
I am the creator of lofty music, pictures and architecture.
I am the handservant of faith, mercy and charity.
I am the fulfilling of the law.
I am the greatest thing in the world.
I am love.

GRENVILLE KLEISER.

* * *

Isn't it queer for everybody to wish for a thing and then not all take it? Not because there is no opportunity to take it, but because some people just do not know how—they pass opportunities by—they fail to grasp what is within their reach. Everybody expects to find love some day, but oftentimes people do not recognize it when it is at the door.

Everybody desires health and happiness, so when it is love that brings about both, why do we not beget love in our hearts?

Love inspires youth to all true and noble deeds and just as dear is it when hoary hairs the temple adorn. We may not have loved yesterday, but we can tomorrow. Love is proof against all harm and never dies. If we love, poverty does not sting; we could not be cruel nor could we be afraid with love for our mantle. Crime could not enter our minds if love reigned supreme.

There are many kinds of love. Most beautiful of all is said to be that of the mother for the child. The love of God should be greatest and God's love for us is the sweetest comfort in the world. What is required of us is love for our fellowman, and if we have that we can conquer disease, despotism and despair, we can heal pain and sickness and wrong. Love goes hand in hand with charity and kindness and mercy. Paul says that love is greater than faith and hope and we believe with him that love is the greatest thing in the world. Let it abound in the heart of every one who names the name of Christ.

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

CONFERENCE NEWS

Louisiana

The Merryville auxiliary, Lake Charles district, observed the Week of Prayer with two services, one at the church, with Mrs. D. W. Smith as leader, and the other in the home of Mrs. C. E. Roberts, who led the service. A social hour was enjoyed at the close of the service at Mrs. Roberts.

Mississippi

The fourth meeting of the Clarke County Zone, Meridian district, was held in Quitman, with Shubuta auxiliary giving the program. Mrs. Martiniere led the devotionals, using thoughts from the booklet, "Open the Window Eastward." The scripture lesson was Phillipians 4:4-13. She said:

"The story is taken from the closing life of Elisha. It was addressed by the prophet to the King of Israel, but it has meaning for us, even apart from the interesting historical background in which it originated. We should take the prophet's admonition in its relation to life today.

"Let us first say that life has four windows opening on all sides. There is the window toward the East, toward the new day and the sunrise, toward things that are yet to be, and can be changed for the better, toward the helpful and the lovely. Looked at through this window, life is touched with glory of hope, and the scene is a challenge. There is also a window toward the West, toward the sunset and evening star, toward the day that has gone and the things that cannot be changed. There is the window to the South. Here life has no lift and we are listless. Finally there is the window toward the North, where the cold, chill and forbidding things of life depress us. With this view life takes on a sad and hopeless tint, bleak pessimism settles over life's landscape and we withdraw within ourselves. These are the windows facing upon life. Remember we are free to look out any one of these windows we may choose, and, further, we cannot escape the fact that our lives are determined by the window out which we look. Let us take the prophet's admonition and 'open the window eastward' so that our main view upon life will be received from this side.

"Let us look at the events of the world around about us. There is such a tendency to look at them through the northern window. We have prophets of gloom and of pessimism, who tell us that the whole world is growing from worse to worse and that the ship of civilization is high upon the rocks. Of course some of this pessimism is warranted, for we suffer from a species of newspaper jaundice or headline billiousness that drives people to see life only through the northern window. There may be a million happy homes, but these never receive headlines in the newspapers—only the ones where there is scandal. Ten thousand ministers may be doing quiet constructive work that will never be spoken of, but if one prominent pastor is accused of sin the newspapers shriek it from coast to coast.

"If we look out of the northern window we hear the clank of arms, but to look out of the eastern window we see nations gather in council for peace in lieu of the machinery of war.

"When we look out of the northern window we see people drinking more liquor than ever before. Every man carrying a hip flask, and the girls drinking as they never thought of doing. But when we look out of the eastern window we see Professor Irwin Fishers figures, based on the finger print bureau of the city of New York proving that the number of these just learning to drink is far less than it used to be, and is constantly decreasing, credit due the Eighteenth Amendment.

"When we are looking out of the northern window we are convinced that the young people are the worst that ever lived. When we look out of the eastern window we see men digging up an old tablet buried six thousand years ago that said, 'our earth is degenerating in these latter days and children no longer obey their parents.'

"When we look further we see as lovely young people today as ever lived on earth, they are more interested, more intelligent, and have better ideas as to how a better world is to be built. If they were asked to name their hero, they would not choose a pugilist, nor a jazz king, nor a movie star, but a clean young man that has stepped into American life in the last few years, it would be our own hero, Charles A. Lindbergh. Looking out of the northern window we see

divorces increasing, homes going to pieces, infidelity in wedlock going rampant, and parents' indifference. When we look out of the eastern window we see a 'fathers and sons' movement which brings fathers more closely in touch with their sons than ever before. We see parents studying child training as never before, we see homes by the million where love reigns and children are worthy. But we must not forget that there is bad in the world, but it is dangerous to look so incessantly on the bad, that we get the impression that it is larger than it really is.

"Likewise religious persecution has grown out of seeing other groups only through the north window. When a Christian looked at a Jew he saw only his faults and refused to see his virtue. Historically when a Catholic looked at a Protestant, or a Protestant at a Catholic they had used the north window.

"We most certainly need the admonition of the prophet when we view our neighbor around about us, we have those that are good, and those that are bad, and their actions are subject to our interpretation. Those that are bad to us we want to get even with, and carry a grudge, but it hurts us more than it ever did the other person. There is a story told of a man in college that one of his classmates in a scrap rubbed his face in the dirt, and this man, to get even, found a very prickly chestnut burr that he carried for days waiting for a chance to put it down his back, but he wore all the spines off into himself, so it is in trying to get even we get the worst end of it.

"Take the admonition again in relation to the home. Two people live together in wedlock. If the husband insists on looking at his wife through the northern window each fault she has springs to the foreground. If she looks at him through the northern window most of the fine things about him drift into the background. If, on the other hand, we look through the eastern window we become conscious of the things that are fine, wholesome and lovely. With most of us these finer things greatly outlay our limitations. Therefore we contend that the view from the eastern window is more fair, and more wholesome than the opposite view.

"Then we come to our children, not one of them is perfect. Each one of them can be criticized. Each one makes mistakes. But to look at them and simply see the mistakes and not the loveliness, is to be very unfair to them. Much of our criticism of our children is that it is based on the northern window view on them. Again let us point out that it is exceedingly true in our home relations, that children tend to become what we feel that they are. If we constantly enlarge on their faults they tend in turn to enlarge the faults they have.

"The northern window of criticism has a large view and we have such a natural desire to sit and view all those we come in contact with. We see where our pastors should do this and not that, where our choir members do not suit, where Sunday school teachers and leaders are all at fault, but this is a dangerous view, because we kill all the enthusiasm in church work, especially among the young and inexperienced. And while we are at that window we forget that it was said

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Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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(Adv.)

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to 'judge not lest ye be judged.' The eastern view of our co-workers should be quite the opposite view, for we should always get a message from our leaders that would lift us up into larger and better ways of living, far beyond the thought of criticism.

"Look at your home tasks through the opposite windows and see how unhappy you will be. Everybody has an easier time than you, your work is a drudge, you have fewer pleasures than your neighbors, living in the times of depression, and you have

to live so close, and your task is just more than you can stand. But look at it from the eastern window and how differently it looks, you are glad you have a home, though it is not fine, for there are so many that have no home at all. And as long as we are in the home let us do our part to garland it with sunshine rather than drape it with cobwebs.

"There was a story told about Alice Freeman Palmer, once president of Wellesley College. She spent some time in her youth teaching a Sunday school class, made up of small girls from a city slum. One Sunday she asked these children, both tragically dirty and unpromising to find in their homes something beautiful and tell the other children about it next Sunday. When the next Sunday came, one bedraggled little girl who lived in a dirty tenement said slowly, 'I ain't found nothing beautiful where I live except the sunshine on our baby's curls.' Years later, long after Mrs. Palmer's death, her husband was lecturing at a University in the West. He was being entertained in a distinguished home, when his hostess told him she had once been a member of Mrs. Palmer's Sunday school class. She said, 'I can remember that your wife once asked us to find something beautiful in our home and that I came back saying the only beautiful thing I could find was the sunshine on my sister's curls, and that was the turning point in my life and I began to look for something beautiful wherever I was and have been doing it ever since.'

"Take the case of sickness, how quickly it comes. Yesterday we were well, today we are in pain; yesterday in the vigor of life, today helpless and inactive. Then we look through the northern window and a sense of impending gloom grows, until it destroys our peace and wastes our strength. But to look from the eastern window. Now we see where we had one hundred days of health, and we have had these spells before and will have them again. We should remember when God made us He made the very blood corpuscles within us fighters for our health.

"Again, take the sorrows of life, each one of us has some darkened room in the palace of memory, some valley of the 'Shadows' through which we have passed. When we look through the northern window we grow bitter, and blame God for the trouble. We say, 'What have I done that He should punish me this way?' Under this feeling, we have an ingrowing sense of loneliness and defeat, and our burdens grow steadily heavier. We are deprived of the help from our Heavenly Father so we have no help in carrying the burden of our grief. But when we turn to the eastern window we say, 'The dawn of heaven breaks.' When we look out the sunrise window we see Him as one who comes to bend over us in the midst of our sorrow, with words of comfort and cheer as Jesus came to Mary and Martha.

"After all, is not this admonition of the prophet but another way of saying the thing that Paul said: 'Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report, think on these things?' Surely this is but a way of advocating the thing that the Master did long ago. When the people of her village looked on the woman of Samaria from the northern window, they said there was nothing in her to warrant their friendship or confidence, and they turned her from their society as an outcast. Jesus looked through the eastern window and saw the possible angel who could become the benediction to her whole community and seeing her from that point of view He called that angel into being, and she went out to change her life and the life of that countryside.

"Open the Window Eastward.' Let



*Baby's doing fine, now,
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Like he was to start.
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Color simply grand!
All because we changed his food
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How One Man Lost 22 Pounds

Mr. Herman Runkis of Detroit writes: "A few lines of thanks from a rheumatism sufferer—my first bottle of Kruschen Salts took all the aches and swellings out of my joints—with my first bottle I went on a diet and lost 22 pounds and now feel like a new man."

To lose fat safely and quickly take one half teaspoonful of Kruschen Salts in a glass of hot water in the morning before breakfast.

For your health's sake ask for and get Kruschen—the cost for a bottle that lasts 4 weeks is but a trifle at any drugstore in the world and if after the first bottle you are not joyfully satisfied with results—money back. All good druggists will be glad to supply you.



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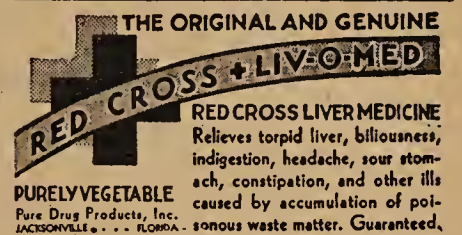
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us do it and live by it. It is sensible, it is what the world needs, and more than all else, it is the point of view of the Christ."

Miss Sarah Weems spoke on "Prohibition and World Peace." The zone chairman, Mrs. Williams, presided over the business session. Fifty-two members were present and a new auxiliary, Salem Church, was added to the zone. Miss Ella Wayne Ormond, conference secretary, spoke of the work of the conference, and Mrs. H. M. Ivy, district secretary, presented plans for redistricting the zone, which were accepted.



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PRE-CONFERENCE POUNDING

Dear Dr. Raulins—Here is an account of pre-conference pounding. I am sure after conference there will be accounts of poundings for the new preachers. But here is an old one that has received three good size poundings just before conference. The people of the Choudrant charge must want their preacher back another year from the way they are furnishing his larder—canned goods, meat, flour, sugar and potatoes. From the good people of Douglas, Beulah and Claiborne have come all these good things with hearty good wishes and fellowship.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

(In part)

Centenary, McComb, Nov. 27, 11 a.m.; Feb. 1, 7 p.m.

Hazlehurst, Dec. 4, 11 a.m.; Feb. 6, 7 p.m.

Wesson, Dec. 4, 7 p.m.; Feb. 7, 7 p.m.

Magnolia, Dec. 11, 11 a.m.; Jan. 25, 7 p.m.

LaBranch Street, at LaBranch Street, Dec. 11, 7 p.m.; Feb. 20, 7 p.m.

Brookhaven, Dec. 18, 11 a.m.; Feb. 14, 7 p.m.

Pearl River Avenue, Dec. 18, 7 p.m.; Feb. 15, 7 p.m.

Summit, at Summit, Jan. 1, 11 a.m. and 1:30 p.m.

Bogue Chitto, at Bogue Chitto, Jan. 1, 4 p.m. and 7 p.m.

Foxworth, at Sandy Hook, Jan. 8, 11 a.m. and 1:30 p.m.

The district stewards, charge lay leaders, and pastors are called to meet at 10 a.m. in the First Methodist Church, Brookhaven, December 9, 1932.

CHAS. W. CRISLER, P. E.

Hattiesburg Dist.—First Round

(In part)

Broad Street, Dec. 4, 11 a.m.

Richton and Piave, at Richton, Dec. 11, 11 a.m. and 2 p.m.

Court Street, Dec. 11, 7:30 p.m.

Williamsburg, at Williamsburg, Dec. 18, 11 a.m. and 2 p.m.

Petal, at Petal, Dec. 18, 7:30 p.m.

Silver Creek, at Silver Creek, Jan. 1, 11 a.m. and 2 p.m.

Sumrall, at Sumrall, Jan. 1, 7:30 p.m.

Eucutta, at Eucutta, Jan. 8, 11 a.m. and 2 p.m.

Heidelberg, at Sandersville, Jan. 8, 7:30 p.m.; Jan. 9, 10 a.m.

Leakesville, at Leakesville, Jan. 15, 11 a.m. and 2 p.m.

Lucedale, at Lucedale, Jan. 15, 7:30 p.m.

New Augusta, at New Augusta, Jan. 18, 11 a.m. and 2 p.m.

Ellisville, at Ellisville, Jan. 22, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Jackson Dist.—First Round

(In part)

Flora, at Flora, Dec. 4, 11 a.m.; Jan. 25, 7:30 p.m.

Capitol Street, Dec. 4, 7:30 p.m.; Jan. 6, 8 p.m.

Galloway Memorial, Dec. 11, 11 a.m.; Jan. 2, 8 p.m.

Glendale, Dec. 11, 7:30 p.m.; Jan. 4, 7:30 p.m.

Yazoo Circuit, at Fletcher's Chapel, Dec. 18, 11 a.m. and 2 p.m.

Yazoo City, Dec. 18, 4 p.m. and 7:30 p.m.

Camden, at Camden, Jan. 1, 11 a.m. and 2 p.m.

Canton, January 1, 7:30 p.m.; Jan. 11, 7:30 p.m.

Bolton, at Raymond, Jan. 8, 11 a.m. and 2 p.m.

Brandon, at Brandon, Jan. 8, 7:30 p.m.; Jan. 9, 10 a.m.

Mendenhall, at D'Lo, January 15, 11 a.m.

District stewards, charge lay leaders and pastors' meeting at Capitol Street, Jackson, Thursday, Dec. 8, 10 a.m.

B. L. SUTHERLAND, P. E.

Meridian District—First Round

(In part)

Lauderdale, at Electric Mills, Nov. 27, 11 a.m.

Fifth Street, Nov. 27, 7 p.m.

Bucatanua, at Bucatanua, Dec. 2, 11 a.m.

Waynesboro Circuit, Dec. 3 and 4, 11 a.m.

Waynesboro, Dec. 4, 7 p.m.

Desoto, at Desoto, Dec. 7, 3 p.m. and 7 p.m.

Matherville, at Poplar Springs, Dec. 10 and 11, at 11 a.m.

Shubuta, Dec. 11, 7 p.m.

Cleveland, Dec. 18, 11 a.m.

"Now I Feel Full of Pep"

"After the birth of twins four years ago, I was run down, nervous, irregular, always tired and very disagreeable. Now I feel full of pep. My periods are regular. I never get tired and I am always cheerful. I give Lydia E. Pinkham's Vegetable Compound the credit for the change."

MRS. MARY LIDMILA

Box 296, Odebolt, Iowa

Why don't you try this medicine? Get a bottle today. Its tonic action may be just what you need to give you more strength and energy. Sold by druggists everywhere.

Lydia E. Pinkham's Vegetable Compound



Hawkins Memorial, Dec. 18, 7 p.m.
Daleville, at Andrew Chapel, Dec. 25, 11 a.m.

T. J. O'NEIL, P. E.

Seashore District—First Round

(In part)

Long Beach and Pass Christian, at Long Beach, Nov. 27, 11 a.m.

Ocean Springs and Wesley Memorial, at Wesley, Nov. 27, 7 p.m.

Biloxi, Main Street, Dec. 4, 11 a.m.

Saucier, at Howison, Dec. 4, 7 p.m.

Vancleave, at Vancleave, Dec. 11, 11 a.m.

Pascagoula, Dec. 11, 7 p.m.

Gulfport, First Church, Dec. 18, 10 a.m.

Handsboro and Second Church, Gulfport, Dec. 18, 11 a.m.

Bay St. Louis, Dec. 18, 7 p.m.

Logtown, at Logtown, Jan. 1, 11 a.m.

Picayune, Jan. 1, 7 p.m.

Carriere, at Wesley Chapel, Jan. 8, 11 a.m.

Poplarville, Jan. 8, 7 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

(In part)

Woodville, 11 a.m., 2 p.m., Dec. 4.

Centerville, 11 a.m., 2 p.m., Dec. 11.

Gloster, at Gloster, 4 p.m., 7:30 p.m., Dec. 11.

Port Gibson, 11 a.m., 2 p.m., Dec. 18.

Hermanville, preaching at Pattison, 7:30 p.m., Dec. 18.

Lorman, at Lorman, 11 a.m., 2 p.m., Jan. 1.

Fayette, 7 p.m., Jan. 1.

Nebo, at Cool Spring, 11 a.m., 2 p.m., Jan. 8.

Mayersville, at Mayersville, 11 a.m., Jan. 15.

Louise and Holly Bluff, at Holly Bluff, 3:30 p.m., Jan. 15.

District stewards, pastors, charge lay leaders meet at Crawford Street Church, Vicksburg, 10:30 a.m., Dec. 7.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada Dist.—First Round

(In part)

Tyro, at Free Springs, Nov. 27, 11 a.m.

Hernando, at Hernando, Nov. 27, 7 p.m.

Sardis St., Nov. 30, 7 p.m.

Olive Branch, at Olive Branch, Dec. 2, 11 a.m.

Pleasant Hill, at Pleasant Hill, Dec. 3, 11 a.m.

Cockrum, at Cockrum, Dec. 7, 11 a.m.

Senatobia, Dec. 7, p.m.

District stewards will meet at Batesville, Jan. 12, at 10 a.m.

District Stewards meeting at Sardis, Dec. 8, 10 a.m.

WALTER L. STORMENT, P. E.

To End a Cough In a Hurry, Mix This at Home

Saves \$2. No Cooking! So Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs about one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet, was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions

of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Christian Advocate

NEW ORLEANS

Vol. 79.—No. 49. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4054.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, DECEMBER 8, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

WHAT CAN A MAN DO to keep from having birthdays? It is some fun in boyhood, but all of us who have had any considerable number of them know that the malady becomes increasingly serious and embarrassing from year to year. A banquet, a bouquet, or even a necktie, helps some, but there is no complete relief.

Now, with an anniversary it is different, regardless of the quacks and calendars. Therefore, our suggestion is, turn your birthdays into anniversaries. Clothe them with dignity, romance and poetry, and tell them to come on.

Well, this is our editorial anniversary. One year ago, with much misgiving, however, with the encouragement of a few friends and a lift to the elbow we climbed up on this tripod already almost a shrine because of my long line of illustrious predecessors.

On December 3, 1931, we bravely issued our "Inaugural." It hardly made an echo, and it is rather daring to presume that any great number of people took time out to read it, or if they did very much to ponder it. We wish however to reaffirm our stand as set forth in that inaugural.

We are one; "going on two." I have always admired that way the child has of announcing his age. It suggests something attained but must find its complete fulfillment and significance in what is to follow.

On this occasion we pause to thank our readers. Many of you, through the year, have written or spoken your approval and have generously given those golden words of encouragement. You have said you read the Advocate and that you enjoy it. We hope to make it more readable and more enjoyable. We are presumptuous enough to hope that you will take each number as a personal message from us to you.

Then we must thank you for your response to the "Save the Advocate" campaign. It has been deeply gratifying. You now seem so completely identified with us in the saving and making of the Advocate.

* * *

AND WE DO NOT overlook the action of our three Conferences in which there was complete unanimity. Not only were we most cordially received and honored at each Conference, but you heartily agreed to do three things; one of which you have already done, another of which you are in process of doing, and all of which you will do.

You continued your appropriations for the Advocate. You extended the period of the "Save the Advocate" campaign to February 1 in order that all charges may have the chance to do their share and thus show their loyalty both to the Advocate and to the many pastors and charges who have already responded. Finally, you agreed to make a special effort during the

period from March 15 to May 15 to increase the circulation of the Advocate. This we look forward to with happy anticipation and appreciation.

Anticipating a general response both with reference to the "Save the Advocate" plan and the circulation campaign, we express the hope that we shall be able to return to the larger sized paper in order more adequately and effectively to represent all the interests of our churches.

Praying God's guidance for you in all your affairs during the new conference year, we join you in the glorious enterprises of our beloved church.

* * *

"MAMMA, THIS DRESS is too short," is the wail that came from the twelve-year-old in the adjoining room as she prepared for school. Now, as a matter of fact, the dress was about as long as it had ever been. Almost nothing had happened to it. It was the same length. But something had happened to the girl. She was longer or taller than ever and faced the probabilities of being more so. She had grown taller while the dress remained the same length. And the dress must be measured by the girl and not the girl by the dress. Unfortunately we have been doing just the opposite with almost everything with which we have had to do. And it is the calamity and tragedy of our time.

This matter of growth and development is a constant menace to all formal, fixed and mechanical standards. Life and development are the matters that must be conserved and promoted.

We are growing up. The old standards and the old terminology will have to be abandoned in many instances. And this is no necessary reflection upon the old standards. They are not bad, but inadequate. "Time makes ancient good uncouth," whatever that is. These standards no longer give the proper protection from exposure nor do they provide adequately for the expansion and development that must be.

It is what Jesus was driving at when he said, "Put the new wine into new wine-skins." And it is what Paul was hitting at when he bravely remarked, "When I became a man I put away childish things."

We are in a new age. We have outgrown our economical, political, industrial, educational and religious standards, theories, methods and practices. We must get new ones or we shall be more and more humiliated.

* * *

THEN THERE IS THE HERMIT CRAB. Have you seen him? I just can't muster up the appreciation for him that a fellow creature may deserve. Look at him. There he is all pulled back in the abandoned shell of some braver sea animal. Or he

is pulling the deserted house around with him wherever he goes trying to make it appear that it is his own. It is a most clumsy sort of business. And it is more unbecoming than it is clumsy.

Why doesn't he grow his own shell, build his own house, and face his problems like his neighbors. It is no world nor time for a hermit among the citizens of the sea or anywhere else.

O, I hear you beginning to defend him saying that nature made him that way. He can't help it. And that is the alibi many of us offer when faced by our blunders and failures. "You know we are just poor worms of the dust." But just as sure as you accept a worm's standard of life you will pretty soon be boring in the mud and putting the poor worm to shame at his own business.

Here we go dragging ourselves around housed in the tattered and worn out thoughts of others, shut up in the epigrams and shibboleths of dead men and a dead age, forming breastworks of the words of men who never dreamed of the conditions we face, and explaining our actions in terms of a loyalty to the past. And when we can quote them glibly we fancy that we are almost original. "Entangling alliances," etc. Do you remember how some fellow remarked that many of us mistake the rearrangements of our prejudices and preconceptions for original thought?

Come on. Let's get out of these shells, you hermits.

"Build thee more stately mansions, O my soul. Leave thy low-vaulted past."

* * *

DON'T YOU SOMETIMES get tired of clocks and calendars and dates and engagements? How we'd like just to run away from it all for awhile; go off where you can't hear a whistle or a bell or clock, and not have to go to bed or get up or go anywhere at any particular time. What tyrants these things are. We become victims of routine, prisoners of the temporal, when we'd like to live the timeless.

It is reported that Mr. Edison had a clock in his laboratory, but that it had no works in it. Well, of course, a clock without works in it is no clock. There it stood with its hands always at the same place. His co-workers said of him, "He never notes the passing of time." Can't you imagine his grin as he occasionally looked up there at that dumb old clock and defied it to meddle with his affairs? And that was the way he lived. If he became interested in an experiment he might work right on through the night. He said he worked as long as he was interested and slept when he was interested in nothing else. He would fall across a cot in his laboratory and sleep a few hours.

The world, with its clocks, is too much with us. But there is the bell—

PREPAREDNESS FOR PEACE

By Bishop W. A. Candler

Wise and true men assured us of the great danger and damage by our being unprepared for war when our country entered into the World War. These men were entirely correct in lamenting our utter unpreparedness for that great conflict. Huge amounts of money were mis-spent and thousands of precious lives were lost by the unpreparedness which they thus lamented.

But may we not now inquire if we are prepared for peace? Fourteen years have passed since the World War ended with the Armistice; but our unpreparedness for peace has probably cost more by this time than did our unpreparedness for war cost during the four years occupied by that dreadful and destructive conflict.

While John Ruskin abhorred war, he was not blind to some of its good fruits, and he did not overlook some of the damaging results of protracted peace. In his book entitled "The Crown of Wild Olive," may be found this striking paragraph:

"I tell you that war is the foundation of all arts, I mean also that it is the foundation of all the high virtues and faculties of men.

"It is very strange to me to discover this; and very dreadful—but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourished together, I found to be wholly untenable. Peace and the vices of civil life only flourish together. We talk of peace and learning, and of peace and plenty, and of peace and civilization; but I found that those were not the words which the Muse of History coupled together; that on her lips, the words were—peace and sensuality, peace and selfishness, peace and corruption, peace and death. I found, in brief, that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace;—in a word, that they were born in war and expired in peace."

These observations of Ruskin are well founded, as all thoughtful people know. But peace ought to bring, as Milton said, "victories no less renowned than war." Such would be the case if in peace the same spirit of heroic self-sacrifice prevailed as in war. Hence, some good men have called for what they call the "moral equivalent of war."

But, it seems impossible at this stage of the world's history to find the epic elements in peace which bring the moral equivalent of war.

Peace enervates. It produces luxury, which paralyzes high principles and corrupts nations.

No nation ever perished in the days of its poverty and the period of its heroic struggle for life. In all ages nations have fallen when they had grown rich and powerful. They committed suicide by self-indulgence, because wealth brought on their wickedness and their forgetfulness of God. Moses warned Israel against this peril while yet they were suffering destitution and danger in the Wilderness. In his farewell address to the nation which he had guided for two-score years he uttered this wise warning:

"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwell therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish, because ye would not be

obedient unto the voice of the Lord your God." (Deut. 8:10-20).

Every nation needs some such premonitory exhortation, even in the days of its direst poverty.

When the World War closed our country entered into a period of great gainfulness. Its opulence increased rapidly and bountifully. Men vainly dreamed that a new era had come, and that it would continue forever with unlimited prosperity and boundless gains. Everyone proceeded to gain all he could and dream not of any losses whatsoever. Heroism in any form withered and died, while selfishness in every form flourished and overspread the land.

But now the nation has been under a deep depression for several years with little token of the pall's lifting at the present time.

Our people, however, were as little prepared for the plentifulness of peace as they are now prepared to learn the lessons of want. Indeed, the effect of the opulence following the World War has made most of them incapable of heroism in the time of reduced prosperity. The period of depression will be beneficial if it quickens among us the spirit of self-denial and heroic patriotism. But will it have this effect?

As yet there are no evidences of this quickened spirit of courage and consecration. It is said there are ten million men in our land who have neither employment nor any visible means of support. They are crowded in the cities and every sort of device is used to bring them relief except the methods of heroic generosity and undimmed brotherliness.

In the midst of all this manifest want the President of the United States advised that in the cities should be organized anti-hoarding committees to discourage hoarding. With all due respect to the chief magistrate of the country, that method seemed as foolish as it proved futile. What hoarder would confess to any committee whatsoever that he was hoarding! and how could a committee discourage his hoarding if he denied its existence? Evidently we were unprepared for peace and not yet have we become prepared.

While the World War was in its beginning and was continuing, the people denied themselves many articles of necessity, and women organized groups and clubs to care for our armies in the field. But at this time there is little evidence of self-denial upon the part of multitudes of women and multiplied thousands of them are running wild in the indulgence of hurtful luxuries and damaging worldliness. Certainly such as they are not prepared for peace.

The youth, who are the offspring of such parents, are equally indulgent of their appetites and lusts. They indulge with wanton extravagance everything that can minister to their bodily gratifications.

The nation as a whole turns a deaf ear to the stricken people across the seas, and profits by their poverty and hard necessities.

The heroic spirit that is needed cannot be inspired except by the Christian faith which leads men into the fellowship of the sufferings of Christ, and into the self-forgetfulness by which noble deeds are done. We need not so much the revival of business as a revival of religion. The latter alone is the core of all preparedness for peace. Whether in peace or in war, the spirit of Christ alone can save us from self-destruction.

If selfishness abounds by reason of our unpreparedness for peace, we may look for another war not many years hence. Wars spring from collisions of selfishness, and until our hearts are purged from selfishness the danger of another war will not have passed.

And the next war will be far more terrible than any which have gone before. Inventions during these years of peace for which we have been so unprepared, have devised instruments of war that will be more deadly and destructive than any the world has even known.

Indeed, our mechanical devices have contributed to increase the dangerous luxury, which has suffocated the heroism of the people, while it has contributed to increase the selfishness from which wars spring. Some of the great industrial inventions of the last thirty years have been made since the World War closed; and some people think that it's the excessive plenty accomplished by these industrial inventions which has so enormously increased human wealth. Be this as it may, enervating opulence is upon our country, notwithstanding all the groaning over the depression; and this opulence, more than poverty, is the chief peril of the majority of our people. Their hearts are hardened toward their fellowmen in distress, and their bodies are indulged in every form of worldliness and wickedness.

Even some preachers have become sons of luxury and sinners against the high purposes of God in his Church. They lead in movements to erect costly temples while they forget the God whom

they imagine they worship. Needlessly extravagant church buildings in the United States has hindered the sending of the gospel to lands that know not Christ; and it has created conditions in our own land which hinder the gospel and dishonor God.

AGRICULTURAL MISSIONARY IN KOREA

Letter from Rev. Earl B. Emmerich to Rev. C. T. Floyd

(Rev. E. B. Emmerich is the agricultural missionary of the Southern Methodist Church in Korea. He is a native of Mississippi and the Missionary Special of the Methodist Church at Amory, Miss. A brother, Mr. J. O. Emmerich, editor of the McComb Enterprise, is a member of our Publishing Committee).

I am writing you this letter to let you know something of my work here in Korea. As you may already know, my wife and I are Mississippians. (I guess you might call our little daughter Edith a Korean, since she was born in the Wonsan Christian Hospital last March). I have known a number of students at Mississippi A. and M. College who were from Amory. This gives me some connection with that section of Mississippi to which Amory belongs. I want to tell you a little about our mission and a little about our work.

The Korean Mission is one of the most successful missions of our Church, and for this reason it is one of the most interesting of our missions. I know you must be familiar with the growth of our Church in Korea. In 1896, Dr. C. F. Reid was sent from China to organize the Korean Mission. C. T. Collyer and Mrs. J. F. Campbell were sent to Korea in 1897. Dr. R. A. Hardie joined our mission in 1898, and since that time many have joined our mission band. Beginning with that time until 1910, the Church in Korea saw one of the greatest revivals and spread of the Spirit since the days of the first century. Hundreds and thousands came into the Church. This is very gratifying when we realize that a number of missions work years to get even a single convert.

Seminaries and schools were organized. Native leadership was trained until at present we have able men who are leading their own church. The time has come when we do not direct, but we join with the native leaders and decide things together. Last year the two Methodist bodies in America gave independence to the two native Methodist churches, and they united to form the Korean Methodist Church with a membership of about 62,000.

The Korean Church has had many difficulties before it. Korean people are so poor that the church people, even though they make real sacrifices to support the church, are not able to finance the church work. Especially has this been true during this world-wide depression. Rev. L. C. Brannan, one of our veteran missionaries, who knows Koreans probably better than any other missionary in our Church, made this statement: "Over one-half of the people in Korea are starving. He told the story of a family he found in Choon Chun, so weak from lack of food that they could not go out of the house to beg. With this great disease of poverty in Korea you can understand why the Church at home sent an agriculturist to the Korean Church. Yet it was only after a long period of pleading on the part of the native church leaders that they at last consented to send me to the field. Just as people sick from some bodily disease need a doctor, so these people needed an agriculturist.

I am a preacher as well as an agriculturist, having finished the Emory University Theological School. I am interested in both phases of the church work, especially in trying to solve some of the problems that face the rural minister.

I would like to write you a long letter and tell you of every phase of my work, but I do not have the time and I fear I would burden you with so much. My work has two distinct parts, one is teaching and the other is caring for a project. Of course, there are other duties that I attend to, such as studying the language and answering many inquiries that come to me by mail or personally.

I cannot tell you of all my teaching, but I might tell you of my class in September for community betterment, which I will hold throughout the Chulwon district. There are eight places, or charges, and we plan to have each class to last a week. I have been able to get government county agents to agree to help me in the teaching,

and two or three others also have volunteered. This has enabled me to secure enough teachers to hold two classes at the same time and have the speakers change places in the middle of the week. The program has health features, agriculture, co-operative organizations, and many other phases of usefulness. It also will have religious subjects taught by the Rev. David Weems. At the same time the women of the station have agreed to hold a class for women.

These meetings have the same effect upon our mission work as the clinics conducted in the country places by our mission doctors. Many new believers join the church because the teaching opens up life to them. I believe if we did not mention the name of Christ at all, we would have many people come seeking to find out the meaning of such a service, just as they come seeking to find out why Dr. Demaree, of the Wonsan Hospital, has come to serve them. They want to know the motive force, the dynamic behind it all, that causes a man to serve. When they find that Christ is behind it all, and that we feel that we are unworthy of Him who laid down his very life for mankind, they wish to learn of Him.

At my project I have chickens, goats, and rabbits, besides an orchard of apple trees. Needless to say, this is a frequently visited place. At times even school teachers bring their students to see and to learn. Many Christians, inspired by what they learn at this project, go back home to do likewise, for our aim is to do only those things within the means of the people for doing.

I wish you would write me about your work in Amory. I have heard a great deal about the beauty of Amory and have wished to see it. My wife and I join to wish you success in your work and trust that you may keep a personal interest in our work. If it were not for your dollars, we couldn't be here.

Chulwon, Korea.

THE CANADIAN SYSTEM

By Rev. R. E. Smith, D.D.

Throughout his campaign for the presidency Ex-Gov. Alfred E. Smith repeatedly declared that we could learn a great deal (about settling the liquor problem) from our Canadian friends. Reserving the right to object, later on, for the present we agree. Just now we arise to ask a question or two:

1. Are our wet friends as ready to adopt Canada's control over water as over liquor?
2. Are they also willing to adopt the Canadian judicial system of handling liquor cases?

These two questions will bring into sharp focus and contrast the vast difference between the Canadian and the American way of doing things.

Analogies are so often misleading. Superficial likenesses are seized while vital differences are overlooked—thus making the conclusion false.

Now, for the facts:

Niagara Falls is held jointly by Canada and the United States. This mighty wonder and thunderous power-house is used by each nation to generate electricity and light municipalities, drive street cars, turn the wheels of factories and speed up commerce in various ways.

On the Canadian side, Niagara's waters are turned into electricity and distributed from city to city by the government itself.

On the American side, these same waters are converted into electricity and switched over the land by private corporations.

No man has studied these two methods more than Senator Norris; and he is authority for the statement that the rates charged to consumers on the American side are four times as much as those charged on the Canadian side. Are our wet friends of the Association Against the Prohibition Amendment backed by their millionaire supporters ready to adopt the Canadian method of governmental control over water as well as liquor? Of the 52 Eastern millionaires who, according to testimony before the United States Senate lobby committee (Dec. 31, 1929, Hearings, page 3957) contributed 75 per cent of the funds to operate the A. A. P. A., how many would be in favor of submitting to "the people" the question of governmental control of public utilities? Would they desire a referendum to leave the question of power control to the states even? How about allowing the dear people to vote whether they should continue to pay for oil, gas, lights, etc., many times the real costs of such necessities?

2. In Canada, juries are not required to decide liquor trials in court. A well-qualified judge decides the matter quickly with small opportunity of technicalities figuring in the case—as with us. Canada has the efficient English system of court

procedure and law enforcement. Eliminating Prohibition for the moment—long before we adopted the Eighteenth Amendment we were notorious for our lax law enforcement and for the farcical and devious methods of handling lawsuits. Canada's nine provinces, with a total population less than 9,000,000—mostly rural and with a real judicial system where courts do quiet, effective work, are not to be compared easily with our 48 states, 122 million largely unassimilated, with dual (state and federal) systems of courts skilled in "passing the buck."

Insisting upon an antiquated trial-by-jury method our plan is slow, expensive, ineffective. Would our wet friends, who object strenuously to liquor cases being tried before our U. S. Commissioners (without jury), agree with Gov. Smith that we could learn from our Canadian friends this better court method?

Suppose we should try the Canadian system of state control of liquor: with 48 states instead of 9 as in Canada and with our lumbering court procedure, can anyone imagine the resultant confusion?

The only things, in this connection, that we may learn from Canada are not government "control" (which is not "control," but sale) but we may learn better trial methods before judges appointed for life and not elected; better enforcement of all laws; better respect for all laws, and no quarter for selective anarchy or nullification.

Shreveport, La.

IN MEMORIAM

By Rev. S. A. Steel, D.D.

In an army it is the officers who get their names before the public. The vast majority of privates who really do the work are unknown. And it is the same way in the church; the preachers, from licentiates to bishops, have their names recorded and their service proclaimed, while faithful laymen too often silently pass away. This is illustrated by the death some months ago of Mr. Henry Webb Gibbs. When I was a lad at school in Grenada, Miss., there was a beautiful home in the country near the town, located in a picturesque spot among the hills, surrounded by pines and maples and oaks. It was called "Rebel Home," and was the home of Captain Julius G. Gibbs, one of Mississippi's most substantial citizens, in a turbulent time. On December 18, 1868, a baby came to that home. They named him Henry Webb Gibbs. He grew to young manhood, a clean, high-minded, noble character. Modest, unassuming, devoted to his family, true to his friends, and respected by all who know him as an honest, industrious man. He was happily married and built one of those Christian homes that are the surest guaranty of our civilization. A devoted Methodist, he lived his quiet, earnest life, and when he passed on he left his wife and four grown children to mourn his departure and emulate his example. He slipped away. Though a relative of mine, I did not know he had gone until a short time ago. I gladly pay this tribute to the memory of a good man, whose going away left a gap in our rapidly diminishing family circle. But we know where to find him.

Mansfield, La.

RESOLUTIONS IN MEMORY OF WILLIAM KENDALL KETTERINGHAM

Whereas, William Kendall Ketteringham, a faithful steward and trustee of this church, has finished his earthly life and has been translated to his eternal reward, now therefore:

Be it resolved, by the Board of Stewards of Galloway Memorial Church:

First, That in the death of Brother Ketteringham the church has lost one of its most faithful workers and this board one of its most loyal and devoted members.

Second, That the following brief record of the beautiful life and service of Brother Ketteringham be spread upon the minutes of the board, and a copy given his devoted wife:

William Kendall Ketteringham was born at Natchez, Miss., December 22, 1864, and died at his home at No. 651 North Street, Jackson, Miss., on the fifth day of October, 1932. He transferred from the Presbyterian Church to the Methodist Episcopal Church, South, just prior to his removal from Natchez to Jackson, forty-one years ago. He became a member of First Methodist Church at Jackson, now Galloway Memorial Church, almost immediately after his location at

Jackson, and was soon thereafter elected a steward, and served as such until his death. Twenty years or more ago he was elected a trustee of this church and was serving also in that capacity at the time of his death. Forty-one years as a steward and more than twenty years as a trustee is a record of church service seldom equaled by the most loyal member of any Methodist church. It is within itself a silent, sure testimony of church loyalty and devotion. He literally saw and took an active part in the building of a City Beautiful as well as in the building up of Galloway Memorial Church; for during that time, being as he was a qualified architect, he served as the expert draftsman and estimator of the Enochs Lumber and Manufacturing Company, furnishing the material and taking a large part in the up-building, not only of Jackson, but our Southland generally; and witnessed and took a part in the construction of our present handsome church edifice, and the present district parsonage. As an expert builder and one of the trustees of the church, he made an invaluable contribution in the planning and construction of these buildings, and was at all times the one person to whom the board instinctively turned for any advice and active supervision of any and all repairs to the church, and Sunday school annex and the parsonage. In the performance of his duties he was always patient, decidedly practical and diligent. It can be truly said of him that he was a doer as well as a faithful hearer. He was always kind and affectionate in his fellowship with the members of this board, faithful to every trust committed to him, and a church member of strong, virile faith and Godly demeanor. As members of the board of stewards, and his former companions, we take pleasure in making this humble memorial of his faithful service and beautiful Christian life.

Respectfully submitted,

J. MORGAN STEVENS,
R. B. WHITEHURST,
H. T. NEWELL, Committee.

LOUISIANA METHODISM AND THE EDUCATIONAL COUNCIL

Baton Rouge, La., Dec. 4.—Louisiana Methodists will be well represented at the approaching meeting of the Educational Council of the Methodist Episcopal Church, South, to be held December 13-16 in Nashville, Tenn., where 300 of the denomination's outstanding educators from twenty states will discuss the program of Christian education sponsored by the Church in its chain of 63 schools and colleges and 17,000 Sunday schools.

Louisiana Methodists represented on the program and as members of the Council are: Dr. Angie Smith, Shreveport, acting president of Centenary College; W. H. Giles, Tallulah; Dr. Frank L. Wells, New Orleans; Mrs. R. R. Branton, Fairbanks; Henry A. Rickey, Monroe; the Rev. A. K. McLellan, Alexandria; Miss Elizabeth Langford, Monroe; Charles N. White, Alexandria; the Rev. Guy M. Hicks, Mansfield; Miss Anna Pharr Turner, Shreveport, and Mrs. R. E. Smith, Shreveport.

A program of inspirational addresses, discussion of various phases of Christian religious education, and devotional lectures will mark the sessions. Bishop Paul B. Kern, who returned last week from the Orient, is programmed for three public addresses. Among other speakers are Bishop Edwin D. Mouzon, of Charlotte, N. C., and Dr. W. F. Quillian, Nashville, president and general secretary, respectively, of the denomination's Board of Christian Education; Dr. J. Q. Schisler, of the denomination's general department of Local Church, Nashville; Dr. R. Ira Barnett, Lakeland, Fla., president of the Local Church section of the Educational Council; and Dr. Robert H. Ruff, president of Central College, Fayette, Mo., and president of the college section of the Educational Council.

DO YOU WANT THE GENERAL CONFERENCE?

The committee on place of meeting and entertainment of the next General Conference M. E. Church, South, spring of 1934, is composed of the following:

Fred N. Tate, High Point, N. C., temporary chairman.

Rev. O. P. Clark, Sweetwater, Texas.

Rev. R. H. Harper, Baton Rouge, La.

P. D. Madden, Nashville, Tenn.

E. C. Watson, Clarksburg, W. Va.

The committee desires to inform the Church through the church press that it will meet at the

Methodist Publishing House in Nashville, Tenn., on the morning of January 31, 1933, for preliminary work with reference to the meeting of the next General Conference. It is the wish of this committee that any city desiring to submit an invitation to the Conference to meet in such city, that they send its invitation supported by necessary facts, particularly giving the accommodations that can be offered to the General Conference for a meeting place for its committees and for hotel accommodations. These accommodations should show an ability to take care of at least a peak of about 1,200 visitors, although the average attendance has heretofore been considerably less.

There must be facilities for the setting up and carrying on of a publishing establishment to bring out the daily Advocate.

The places must be so located that advantageous railroad fares can be obtained so as to make the Conference the most economical possible with reference to the expense of going to and from the place of meeting. With respect to hotels, very reasonable rates as well as adequate accommodations should be obtained from the hotels.

It is customary for the place of entertainment to raise and contribute approximately \$5,000 to cover incidental and other local expenses.

It will not be necessary or advisable at this time for delegations of persons to be sent to submit the respective invitations as doubtless a number of invitations will be presented to our committee at this initial meeting and the committee will not have time to be burdened with delegations or investigations until after the meeting places have been boiled down to a very few of the most likely places to be chosen.

It would be useless for many places to go to the expense of urging their locations because of their manifest inability to conform to the above requirements.

Respectfully submitted,

FRED N. TATE,

Temporary Chairman Pending the Organization of our Committee.

EIGHTEENTH AMENDMENT

(No. 3)

By. Dr. Juo. F. Foster

The wets claim that everything which has happened for some years is chargeable to Prohibition, making it the root of all our evils. Especially do they claim that our increase of crime is because of Prohibition.

I answer that there is no increase of crime, though I will admit that there is an increase of crime upon the part of our youth, but even with this increase, those who know the facts know that there is a decrease of crime.

This upon the part of our youth is not by reason of Prohibition; but is by reason of a letting down of standards as seen in other phases of the living of our youth.

Dr. George W. Kirchwey, president of the American Institute of Criminal Law and Criminology, a gentleman who has made research in the study of crime, declares: "The official record covering the eighteen years from 1910 to 1927, inclusive, show a marked decrease of from thirty-five to forty per cent in the general crime rate in the United States."

This wholesome condition is indeed largely the result of Prohibition, for when wine is in, wit is out, and shooting and trouble follow.

Let us now look at the conditions in England, where there is no Prohibition, where wit is out. A statement made by the English judges is to this effect: "Crime in England is greater than at any time during the last sixty years."

With the after-war loosening up of morals had we no Prohibition regulations the same would be true of our land.

It is stated that our colleges are the hot-bed of crime and drinking, and the public without investigation accept the same.

In answer I quote Dr. J. Elmer Morgan, editor of the Journal of the National Educational Association, quoting his testimony before the Senate Committee on the Beer hearing in February last. He stated that reports were in hand from over three hundred colleges and universities, and that all save nine reported that conditions had steadily grown better.

He also presented a resolution adopted in 1931 by the National Educational Association as follows, "Reaffirming their belief in the Eighteenth Amendment as the most effective means yet devised to control the distribution and use of alcohol," adding, "Next to the Christian Church and

the founding of the common school the Eighteenth Amendment is the greatest child welfare measure in all history."

Later he stated, "That ninety-eight per cent of the educators are convinced that conditions are much better in the schools."

These statements were made before a United States Senatorial Committee, sitting in Washington last February and before reporters of all the leading metropolitan dailies, yet the papers know nothing thereof.

MEETING OF TRUSTEES OF GRENADA COLLEGE

Reported by Rev. W. R. Lott, Contributing Editor

The first meeting of the Board of Trustees of Grenada College since the session opened was held at the College, November 25, at 7 p. m. Under the Unified System of Methodist Colleges in Mississippi this board became a financing and holding board only and not an administrative board. Four new member were elected at the last session of the Conference: Melville Johnson, W. R. Lott, W. E. Jackson and B. G. Anderson. D. H. Hall is president of the board. The following executive committee was elected: J. H. Felts, vice-president; E. S. Lewis, R. W. Sharp, B. G. Anderson, and W. E. Jackson.

Dr. Countiss had arranged for the trustees to have supper in the college dining hall. The meals at the college are furnished at an average of 18c, that includes the cost of all work, food, laundry, etc. The cost to attend the college is \$275 per session. When we take into consideration the rating and the association of the college now, it is something to make every Methodist thankful. Grenada has the same rating as the Millsaps System, which makes it a part of one of the outstanding universities of the South. Since the college has tided over this year, which undoubtedly will be the testing time, its future is assured. As soon as our people find out that their church college right at their door furnishes such wonderful advantages at such reduced cost they will begin to send their girls there. I can't think of a better situation for Methodist people in Mississippi than we have. Two years at Grenada, then two at Millsaps under the direction of consecrated Christian men and women.

Grenada College only lost two sophomores in the shift from a four-year college to a two-year college; one of those moved to a college town and the other changed because of a close relation to an upper class mate with whom she roomed. Boys in and around Grenada can go to this college now.

An intensive campaign for students is to be made by the Millsaps System all during next year. We are expecting the tide to turn. Our people want just such a college for their girls as we have now, so let us present it to them.

The North Mississippi Conference went on record as determined to make the college a success. There are a dozen reasons why it should be done. We have made the forward step, so let us march right on until we have overcome our difficulties.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, January 11, 1933, at 9:30 a.m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before January 6, 1933. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

THE HATTIESBURG DISTRICT STEWARDS MEETING

The district stewards of the Hattiesburg District are called to meet in Court Street Church, Hattiesburg, Miss., at 9:30 a.m., on December 14, 1932. The pastors and lay leaders of the district are requested to meet with the district stewards.

J. T. LEGGETT, P. E.

FAREWELL TO THE DOSESSES

In order that leave-taking might be more gracefully done, and that a valued and loved association might be broken more eloquently than clumsy words can do it, the New Orleans District pastors and their wives gathered at the parsonage of Dr. W. W. Holmes, pastor of Rayne Memorial Church, on Friday evening of November 18. Dr. and Mrs. W. L. Doss, Jr., were the honor guests.

During the four years on the district Dr. and Mrs. Doss have greatly endeared themselves to the parsonage homes and to others.

There was an evening of happy entertainment climaxed by the presentation of a lovely silver set symbolizing the love and appreciation of the New Orleans district preachers and their families.

LOUISIANA PREACHERS' BOOK CLUB

Do you recall how eagerly you scanned that book catalogue, marked the ones you wanted, then dropped the catalog in the waste basket because you could not buy them? And you know how that situation has become more acute in these recent days when books have multiplied and dollars have decreased.

Well, we must do something about it.

The idea is this: Let each preacher who wishes to become a member of the Club buy a book. He reads it and then mails it to the next man, and so starts each book on a round of the members of the Club.

In this way we feel that we shall be able to beat the depression and keep up our reading. Why, we may call it the "Depression Book Club."

If you are interested write us a line and we shall be able to get the wheels turning. Of course, there will have to be some simple rules but we are simple enough to make them and abide by them.

"SAVING THE ADVOCATE"

Receipts through Monday, December 8, 1932.

LOUISIANA CONFERENCE

Alexandria District	
Previously reported	\$32.00
Baton Rouge District	
Previously reported	119.25
Lake Charles District	
Previously reported	66.45
De Ridder, Rev. H. E. Pfost	4.00
Total for district	70.45
Minden District	
Previously reported	101.97
Monroe District	
Previously reported	79.15
New Orleans District	
Previously reported	249.87
Ruston District	
Previously reported	106.24
Shreveport District	
Previously reported	125.00
Ida, Rev. T. J. Holladay	.50
Total for district	125.50
Total Louisiana Conference	\$884.43

MISSISSIPPI CONFERENCE

Brookhaven District	
Previously reported	119.57
Hattiesburg District	
Previously reported	70.65
Jackson District	
Previously reported	119.75
Fannin Charge, Rev. J. W. Loudenslager	.75
Total for district	120.50
Meridian District	
Previously reported	98.10
Newton District	
Previously reported	86.75
Seashore District	
Previously reported	84.70
First Church, Gulfport, F. D. L. Smith	4.26
Total for district	88.96
Vicksburg District	
Previously reported	60.45
Washington Charge, S. H. McCaleb	2.00
Total for district	62.45
Total Mississippi Conference	646.98

NORTH MISSISSIPPI CONFERENCE

Aberdeen District	
Previously reported	32.00
Columbus District	
Previously reported	38.00
Corinth District	
Previously reported	26.75
Greenville District	
Previously reported	34.93
Greenwood District	
Previously reported	52.00
Grenada District	
Previously reported	45.00
Sardis District	
Previously reported	22.00
Total North Mississippi Conference	250.68

MISCELLANEOUS CONTRIBUTIONS

Previously reported	141.10
Rev. W. M. Williams, Magee, Miss.	5.00
Total	146.10
Total all sources	\$1928.19

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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Louisiana Conference—Rev. F. L. Wells, D.D., Rev. W. W. Drake, D.D., Rev. A. M. Serex, Ph.D.

Mississippi Conference—Rev. J. T. Leggett, D.D., Rev. Otto Porter, Mr. J. O. Emmerick.

North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

CONTRIBUTING EDITORS

Louisiana Conference—Rev. R. E. Smith, D.D., Rev. B. C. Taylor.

Mississippi Conference—Rev. Jos. A. Smith, D.D., Rev. J. L. Decell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

SAY, WE BETTER WATCH this thing we call economy and thrift. It is hard to acquire a balance at that point. Certainly we do not wish to be wasteful and extravagant. That is folly. But there is a folly at the other end of the line too. Perhaps our danger though does not lie there so much as at the former. But when, in an honest attempt to save money and economize, we displace or cripple necessary service, we are in danger of destroying the balance, and the ability to produce is seriously impaired or ended altogether. Thus we establish a descending series of reductions that ultimately spell ruin. You have to have a plow if you are going to grow corn. The dollars a preacher saves by refusing to buy books that he needs is "tainted money."

OUR WEEKLY PARTY

Now that our Conferences are over and the poundings are beginning we can get together and begin to talk things over again. So bring in some peanuts and pecans and let's gather round the table. Say, that old fire in the fireplace begins to feel good, doesn't it?

Miss Daisy Fulton, Campti, La., sends in the "Save the Advocate" quota from the Young People's Division.

We had a good line from Rev. Otto Porter, presiding elder of the Scashore district. He is getting under way all right for the new year.

The Sunday school at Vaiden, Miss., sent its quota just the other day. The message was signed by E. G. Randle, superintendent. Thank you, friends.

Rev. J. A. Wells commends the editor's sermon at the Mississippi Conference and requests that the Advocate be directed to Jackson, Miss., where he takes charge of Grace Church.

Dr. B. L. Sutherland, presiding elder of the Jackson district, by action of the Bishop at the recent session of the Mississippi Conference, was a caller at the office the other day. Sorry we were out.

Dr. J. L. Neill is back on the job at the "Friendly Church," Gulfport, Miss. His recent bulletin was clearing the decks for big things for the new Conference year. We'll be watching and boosting

Rev. Walker L. Stormont, new presiding elder of the Sardis-Grenada district, North Mississippi Conference, wishes his Advocate to follow him there. We join his many friends in wishing Brother Stormont a great year.

"We have met with a warm reception over here. The people are very kind to us." That is the

way Rev. W. J. Wood strikes it off as he tells us of his reception at Booneville, Miss. We expected that sort of a welcome for him.

"Scooba, Miss. (Special.) The Rev. and Mrs. W. C. M. Baggett are now domiciled in the Methodist parsonage here. On their arrival, Rev. and Mrs. Baggett and children found a well-stocked pantry." So I read in the papers. What's wrong with this itinerancy anyhow?

The editor came home from conference with the flu and had to leave his helpers in the lurch to get out last week's Advocate without much help from him. And you see how well they did it. A fellow needs to get sick occasionally just to find out how well the world can get on without him.

The Quadrennial Meeting of the Federal Council of Churches is being held in Indianapolis, '6-9 this month. It is thought that some rather definite changes will be made bringing the Council into still more intimate relations with the constituent denominations in order further to promote interchurch co-operation.

Mrs. Katherine A. Wilson, editor of the Woman's Missionary Column, has been kept in some time on account of the illness of her mother. She is nursing day and night. Did you missionary society women know about it? Have you sent her a card, letter or flower, or prayed a little prayer for her and her mother? Well, let's do it.

Greetings were exchanged between the Louisiana Conference and Dr. S. L. Dobbs, father of our beloved Bishop Hoyt M. Dobbs, during the session at Ruston. Dr. Dobbs remains in vigor and fine spirits with a devotion to his church that widens and deepens with the widening and deepening of the current of his life beyond his eighty years.

Let us join the Missionary Society ladies with their campaign for the World Outlook. That is a great paper. Just get the December number and look it over. You Mississippians turn to page 7 and read that editorial. And don't overlook that article on Bishop Lambuth. The campaign for subscriptions is November, December, January and February.

Rev. Osmond S. Lewis came down from Canton, Miss., drove Dr. C. W. Crisler out of this parsonage and took charge of the Brookhaven church. Dr. Crisler walked across the way to the presiding elder's parsonage and told Rev. B. L. Sutherland that he could move on, and before the house was cool in he moved. Well, some Methodist preachers do that way.

You know these laymen are just a little slow to sit down and write an editor anything. In fact, they don't have much time to sit down. They are busy. But the editor likes to know what the layman thinks of the Advocate. The other day at Conference one who lives there above Shreveport ran into the editor and took time off to say, "I read everything in the Advocate." His name can be had upon application.

You have to watch reports like these: "Dr. Felts at one time was presiding elder of this district and he is well known to many Grenada people. He comes to Grenada from Corinth where he was presiding elder. He is regarded as one of the most able ministers in the North Mississippi Conference and Grenada Methodists feel fortunate that he was assigned this charge." That's what the Grenada paper says, and we find these country papers just about right on the things that count. Congratulations to preacher and people.

What's this now? "Broyles Family Orchestra." That is what we might call harmony in the home and family life. The Daily Democrat-Times, Greenville, Miss., telling about a big Kiwanis meeting said: "The patriotic musical program blended beautifully with the program of the day. Mrs. Hazel Scully, violin; Mrs. E. Nash Broyles, piano; Misses Christine and Katherine Broyles, alto and baritone saxophone, composed the musical organization which rendered a splendid program." Dr. E. Nash Broyles is presiding elder of the Greenville district.

By the way, let's drive right in now and complete the "Save the Advocate" campaign. About half of the charges have responded already. We are not going to allow them to carry our share of the load. Why, the other day a preacher said that he wanted to do that again every year for awhile. Can you beat it? He wants the Advocate saved now and always. Come on. Let's finish the job.

Shucks! Wish we could tell you all about that big Sunday they had over at First Methodist Church, Lake Charles, La., just before Conference. We saw it in the paper. Well, the morning service was a memorial to Mrs. D. M. Foster, that

tall, steady soldier of the cross, who went home during the year. There were songs and flowers. Then the folks in various ways expressed their appreciation of Dr. and Mrs. Drake and Dr. and Mrs. Gunn. And a letter from the Ministerial Association to Bishop Dobbs, requesting the return of Brother Gunn, was read. And it went on that way, something like that, off and on all day.

Rev. W. F. Roberts, pastor at Dubach, La., friend and faithful ally of the Advocate, in a letter hints that there is something in a slogan, reminding us of the ancient Roman senator who rounded out all his speeches regardless of the topic, audience or occasion, with the words, "Carthago delenda est," "Carthage must be destroyed." Thus he mustered the support necessary to do the work. Brother Roberts hints at certain Latin inclinations of the editor and suggests that he prepare a slogan for the Advocate campaign. "The Advocate Must Be Preserved" is his own very valuable suggestion. And he says it with words, dollars and deeds. Let's do it.

Pearl Baker, a 14-year-old girl of the Louisiana Methodist Orphanage, Ruston, La., died in the Ruston-Lincoln Sanitarium on Monday evening, November 28, a victim of the flu-pneumonia epidemic. Funeral services were conducted in the home of Rev. and Mrs. R. W. Vaughan on Tuesday afternoon, attended by many of Pearl's playmates and schoolmates and many friends from Ruston, and at Liberty Chapel, near Bentley, La., on Wednesday afternoon, by Rev. H. L. Johns. Pearl was one of the fine girls of the Orphanage, and will be greatly missed. She is survived by one brother, Albert, in the Home, a sister, Mrs. Jessie Baker Brister, at Bentley, and other older sisters and brothers. She had been in the Orphanage since 1918, and on Easter Sunday, 1928, united with the Church. This is the first death in the Orphanage family in over fourteen years.

"We were delighted to have you and Brother Chalmers with us at our Annual Conference. I hope you enjoyed the visit and that you will come again. Please be assured that we shall continue to work at the 'Save the Advocate' campaign, and I sincerely hope that we can go completely over the top with this campaign, and that we shall be able to add many new ones to the subscription list during the Conference year." That is from Rev. T. J. O'Neil, presiding elder of the Meridian district. It doesn't need any comment, but we should despise ourselves if we did not say that we very much enjoyed the Conference session, the many courtesies of the presiding elder host, and that we shall come again the first chance. And we like that strong word "completely over the top." Not a shoe string left on the other side. With elders pulling like that we just feel a lot better.

They say presiding elders are not so much appreciated as they used to be. Well, you should have been at Louisiana Conference. I want to be elder at least one year, and that is the fourth on a district, and see what my preachers and laymen will do. Why, do you know up there at Ruston those fourth year elders had to take it on the chin. Two of them were presented with Gladstone bags, one had received a gift and a big party before he got off to Conference, and a fourth went on the gold standard, his district lay-leader, on behalf of the district, presenting him with three large pieces of gold each worth about \$20. He said it was more than he had ever seen. But funniest of all, those elders got so excited receiving those gifts and trying to make decent acceptance speeches that they could not hear the Bishop calling their districts. Howbeit, they were sitting on the very front seat.

Dr. W. P. Few, president of Duke University, along with a lot of other school and college people, has been in our city attending the meeting of the Southern Association of Colleges and Secondary Schools. While here Dr. Few, according to local papers, expressed himself rather pointedly along some lines of education. He thinks that the modern college student is much more balanced than his predecessor of a few college generations ago. Discipline is easier, he believes. He is convinced that there has been an overemphasis on sports, especially football; but he believes the peak of this is past. He believes in athletics for all rather than for the chosen few who need it, perhaps, less than anyone else. He believes that the quality of education should be improved, that freshmen and sophomores should receive more individual instruction and guidance by teachers of character, power, and personality, and that greater emphasis should be placed upon personal and moral qualities without neglecting the intellectual. Dr. Few was elected President of the Southern Association.

WOMAN'S MISSIONARY SOCIETY

CONFERENCE NEWS

North Mississippi

The fourth quarterly meeting of the fifth zone, Columbus district, was held at Louisville, Mrs. Wayne Fulton, zone chairman, presiding. Harvest Day was the devotional theme. Roll call showed Ackerman, Flower Ridge, Louisville and Rocky Hill were represented, the latter receiving the attendance banner. "Peace," by Mrs. Lekin, of Louisville, and "Harvest Day," by Mrs. McKay, of Louisville, were discussions of the morning. After a beautiful dinner, the afternoon program was opened by singing, "Give of the Best to the Master." Brother Lipscomb gave an inspirational talk on stewardship. The chairman stressed the Standard of Efficiency also Honor Roll Standard. She urged that each Methodist get busy and buy Octagon products before the year 1933. Before the election of officers, Mrs. Wade Gaston presented the chairman, Mrs. Wayne Fulton, with a basket of flowers as a token of appreciation of her work for the year, after which Mrs. Fulton was unanimously elected to serve another year and Mrs. S. J. Hoskins of Noxapater, as secretary. A love feast was conducted by Mesdames Fulton, Lee, Thrower and Newsom.

GOLDEN WEDDING

Dear Dr. Raulins—Captain and Mrs. W. S. Cary enjoyed a golden anniversary on the 9th of this month. They were married in Simmsport, November 9, 1882. Four children have blessed their union. Sister Cary has been a member of the M. E. Church, South, since early youth, and for about forty years has been a trustee, steward, and Sunday school teacher of the Donaldsonville church, and also an active member of the W. M. S. of D'Ville. She is still teaching a class of boys in Sunday school; she stands back of the church, and believes in the Advocate and hopes it will continue to carry on the good work. Capt. Cary is not affiliated with the church, yet a loyal supporter of our cause here. We have not said much about Donaldsonville charge, but being it is on me, you can't blame me for not telling on myself. Thank you, and best wishes, and God's blessings on you and yours, and your great task.

J. C. BONNECARRERE, P. C.
Donaldsonville, La.

FROM MARKS, MISS.

Dear Dr. Raulins—I am writing from out here on the banks of beautiful little Lake Carvier (former Lake Bobo), where I have lived this year.

We have a good Sunday school, prayer meeting and Young People's Organization at the little school building here, where I teach a small grammar school. We attend preaching service at Marks and some times have our striving young pastor, Rev. J. C. Wasson, preach for us. Brother Wasson is doing fine work on the Marks and Belan charge, and is held in high esteem by the people of the charge. Although this has been an extremely difficult year for our pastors in this delta section, as a rule they have wrought exceedingly well.

As a superannuate of the North Mississippi Conference, I have had little opportunity to preach, but have enjoyed immensely working in the church in a small way.

Best regards to you and the office force, with a prayer and sincere wish for a great year in the patronizing Conferences. M. A. BURNS, P. C.

THE PRIVATE LIFE OF A FAMILY BIBLE

By Paul Morrison

I am a typical, modern family Bible, classifying myself as modern lest you mistake me to be one of those old-fashioned, highly colored picture affairs, with plenty of blank pages for family record, and so cumbersome that I could only be moved with effort—and muscle. My place is upon the living-room table of a very comfortably furnished home, and I dwell with good, respectable church people.

For that reason I do not like to talk about them; but seeing I know them so well, I'm going to venture to say a few things that I would not hesitate to say to their faces—if given the opportunity.

My family attend church quite regularly—although I must admit in recent years it has become a matter of reasonable convenience—often it is too hot or too cold or too rainy or too whatnot—and on such a morning, Mother — (pardon me if I do not mention the name) will pick me up and call the family into the living room while she reads a few verses, and everybody repeats the Lord's Prayer—sort of a sop, I suspect, to the family conscience.

I'm unusually busy when Cousin Will comes to visit (you see Cousin Will is the only minister in the family), and then I am carried to the dining-room table and put at his place every morning, but I honestly believe Cousin Will is wise enough to see that I act out of place and unfamiliar with my surroundings, but never a word do I hint to him. Then I look forward to the visit of wealthy old Uncle John, who is as pious as he is tall. Everybody is solicitous of Uncle John (I heard a remark about his money and sole heir at one-time). How they cater to him! And sure enough, during his visit I am cordially invited to step in the centre of the family picture—unaccustomed as I am to the limelight.

The thing that hurts me most is my everyday life. I would not mind being read critically, even though I provoked discussion and argument, and any number of differences of opinion. I wouldn't mind if there were certain passages from my pages read over and over again. Frankly, the thing that hurts most is being ignored. Day after day I go untouched, unopened by a single member of the family. Father may have to look up a point for the Men's Discussion Class, and he leafs me through frantically. Mother may have to read the Scripture lesson for devotion at the Ladies' Aid, or Jane or Bill look for reference for the Young People's meeting; and then they rush

to me desperately as if they were asking a favor of a perfect stranger! I'd give my morocco cover if I could just have half the chance of leisurely reading that the Sunday paper or the Saturday Evening Post gets in our house.

How constant reading would thrill me! I would rather wear out and become wrinkled and dirty and thumb-marked than to die of neglect. That's the one thing I dread. I recall, back in the Bible House, going into conference one night with several members of my edition, and we began speculating how many of us would be sold within two or three months after coming from the press. As I look at it now, after years of experience in the "field," the real question is not, "How many are sold?" but "How many are read?" I still hope the day will come when the — family will appreciate me, will come to know me intimately for my worth's sake, and will love me for the comfort and inspiration I am so ready and willing to bring.—From The Christian Advocate.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTION

Whereas, on September 25, MRS. H. L. NOBLES, of Gibsland, La., answered the final call of the all-seeing and all-wise Heavenly Father, and

Whereas, in her going, our Missionary Society has lost its devoted and untiring president, a loss which is keenly felt and realized, and further,

Whereas, our church and whole community suffer a great loss in the passing of this true and loyal Christian woman, who was faithful to every duty in life and true to every trust; be it, therefore,

Resolved, by the Methodist Missionary Society of Gibsland, this third day of October, 1932, that while we bow in humble submission to the unerring will of our Heavenly Father, yet we desire to express our sorrow for the loss of our sister and co-worker in His Kingdom. We realize the great value of her life's work, its influence as it lives on and the heritage which she leaves with us; be it further

Resolved, That a copy of these resolutions be spread upon the minutes of the secretary's book, a copy be sent to the Christian Advocate and to the bereaved family, to whom we offer our deepest sympathy.

MRS. C. G. BYRD,
MRS. C. A. BAKER, Committee.

C. D. FALGOUT, Harmon, La., aged 16 years, 9 months, 7 days.

JUST CALLED HOME

"God has called a life most precious to the higher, better land. He was ready for the summons to the land of fadeless day; And upon his Saviour's bosom, with a smile, he went away. How we miss the blessed sunshine and sweetness of his love. But we bow to our Redeemer, for he needeth him above."

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

On Sunday afternoon, November 6, 1932, between 3 and 4 o'clock, C. D. Falgout, aged 16 years, 9 months and 7 days, eldest son of Mr. and Mrs. Sidney S. Falgout, of Harmon, La., departed this life, having been injured fatally in an automobile accident in which several other young people were seriously but not fatally hurt. They were en route to an Epworth League Union meeting in Mansfield when the car overturned. C. D. leaves his father, mother, three brothers, two sisters, a grandfather, a grandmother, and a host of other relatives and friends to mourn his death. He was a Christian, having united with the Methodist Church last summer, and was active in all the activities of the church life for young people. Life and character are not always to be measured by length of days, and number of years, but in its royal quality and intensity. In shorter times often God, working by the calendar of eternity, matures the soul and fits it for the heavenly home. Our hearts are sore because of his going, but we are wholly confident that it is well with him now. Character such as his is ample warrant for any hope and trust, as well as his confidence and faithful trust in the redeeming blood of our Lord, Jesus Christ. Funeral services were conducted from the family residence, in Harmon, by his pastor, Rev. L. W. Smith, assisted by Rev. Guy M. Hicks, of Mansfield, with interment in Grand Bayou Cemetery. The great number of people attending the funeral, and the bank of lovely flowers covering the sacred spot of his body's resting place, testify to the large place he held in many hearts. His best friends, classmates, bore his body to its last resting place.

"Like a ship that's left its moorings
and sails bravely out to sea,
So, someone dear has sailed away in
calm serenity.

But there's a promise of greater joy
Than earth could have in store,
For God has planned richer life
Beyond the unseen shore."

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Mrs. Mae West of St. Louis, Mo., writes: "I'm only 28 years old and weighed 170 lbs. until taking one box of your Kruschen Salts just 4 weeks ago. I now weigh 150 lbs. I also have more energy and furthermore I've never had a hungry moment."

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Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE

The new year for the Conference begins. While the brethren are getting adjusted to their new appointments the Board is making plans to reach as many churches in a helpful way as is possible.

The failure of our Sunday School Day and mission funds not to mention the shortness of the Conference collections makes it impossible for the Board to minister to as many as formerly.

Mr. O. C. Hull was elected by the Board as associate extension secretary and will be kept in the field as much as the income from the fourth Sunday offering will permit. I trust that every school in the Conference will find it in their heart to aid at this point. Many schools that are self-sustaining may be able to push this offering and make a large one. All schools should do something for others. This is the Sunday school opportunity to help others, both at home and abroad. Nothing causes us to help ourselves like helping others. When we put others first we get closer to God and grow in grace faster and better. One collection a month with an educational program will make better Christian persons in your Sunday school than any other thing I know.

Your Conference board has been forced to retrench in every respect. Our budget three years ago was \$14,000. Last year the budget was \$9,400. This year our budget was set at \$4,200. We pray that the seriousness of the situation will reach the heart of those who care for the field program of Christian education and cause them to be more careful in this matter of the fourth Sunday.

Miss Louise Denson was elected assistant children's worker for the Conference. Miss Gommze Hall, Natchez, Miss., and Mrs. J. L. Carter, Crystal Springs, Miss., were elected associate children workers.

Rev. J. B. Cain is the director of Young People's Work of the Conference. His address is Hattiesburg, Miss., Main Street. He will be glad to render every service possible.

Mrs. W. H. Watkins, North State Street, Jackson, Miss., was elected

director of adult work. She will render every aid possible to the adult workers.

Give these Conference workers your earnest support. They are serving because they love the church and the cause of Jesus Christ.

As soon as the presiding elders call the district cabinet together a program for the district will be announced.

Pray for the work and each of the workers earnestly.

Yours in Him,
JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE

A recent visit to the Vaiden and West charge was much enjoyed. In the afternoon a workers' conference was held, which was attended by practically all of the officers and teachers of the churches. The pastor, Rev. W. W. Bruner, and his faithful people are planning a determined campaign for reaching the unreached for the church and the building up of the attendance at Sunday school. This is a faithful people, served by a faithful pastor.

Rev. W. L. Robinson, of the Lake Cormorant charge, is putting on the unified program in the churches of his charge. He has recently held fine workers' councils and set up the organization of the local church board of Christian education in the churches of his charge.

At the recent pastors' meeting of the Sardis-Grenada district, a very fine spirit prevailed. There were many expressed pledges to undertake the work of the church and the Kingdom with renewed zeal. The sermon on "Faith," by Rev. W. N. Dodds, of Batesville, was an inspiration to all. The new presiding elder of this district, Rev. W. L. Stormont, has some well thought out plans for the work in this large and important district. He is taking hold of the work with such zeal and the manifestation of such spirit as will command at once the finest sort of co-operation of the entire district.

Rev. Noel Hinson, of the Salem and Friendship charge, is already planning a fine year's work on that charge. He was admitted on trial at the last session of the Conference and will make one of our most useful men. He is already at work on the course of study for the first year.

The writer is at your service at all times and shall be glad to render any help possible. Pray for us and for the work.
R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Now that Conference is over and we are beginning a new Conference year, let me urge all Young People to get right into harness alongside your new pastor—whether he is serving you for the first time or has been with you before—and work with him earnestly. Talk to him about your young people's work, and if you are doing your part by co-operating with him, you will find him sympathetic and anxious to back up your program.

We enjoyed every bit of the Conference, especially talking with pastors about their young folks, meeting new friends, and renewing old friendships. We hope we shall be able to serve you better during the coming

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year because of this experience and opportunity.

While at Conference, we enjoyed being with Miss Grace Jones, Ruston district secretary, and discussing plans for an institute to be held in that district in the near future. With Grace and Miss Julia Reid, who also attended the entire Conference, we had the pleasure of meeting with the Ever Ready Union at Simsboro on Sunday afternoon, and speaking briefly to this union. Julia brought the union a most inspiring message from Cuban young people, and the missionary need.

Sunday morning, during the Conference, a meeting of the executive committee of the Young People's Division was held, called by the president, Mrs. G. W. Pomeroy. Rev. A. K. McLellan, Miss Hazel Lea Nowell, Miss Pearl Hattie, and the president and field

secretary being present. Others present at Conference that day were Misses Anna Pharr Turner and Lucy Mai Cook, Elizabeth and Frances Langford, Nannie White, Helen Hunt, Grace Jones, John Rhinehart.

Next week your Conference president and field secretary will go to Nashville, to attend the meeting of the Young People's Associate Council of the General Council of Christian Education, December 13-16.

The J. O. Y. Union of Minden district reports a good meeting Sunday, November 20, at Benton, with 87 present. This union is planning an institute also.

Miss Julia Reid spoke to over a hundred young people at the Epworth League service, Sunday, November 27, in Ruston. Wm. Stahl is president of this fine group.

MARY SEARLES.

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THAT LOST BIBLE

Dear Editor: I was stirred yesterday by reading a few lines from the pen of one of the contributing editors who had lost his Bible and who had something to say about it. I was connected in a curious way concerning the loss of that Bible. The preacher came to help me in a meeting. He thought he left home with his Bible, and also thought he used it after arriving at the parsonage at Nettleton, and it has never been heard of since. And yet we were unable to scent the least cold trail of it, although we enquired and searched diligently. I have a feeling like maybe that Bible will be as "bread cast upon the waters," and maybe it will be gathered up multiplied. I am glad he has a new Bible. It is a good thing to have a new Bible but it is a better thing to wear it out. It is the mind of God; it is a mine of wealth, free to him who searches.

We are about to get ourselves adjusted here at Brooksville. It is hard to leave our friends, but we have been encouraged in what the Bishop said, "If we behave they will always be our friends." The people at Brooksville have been good to us—exceedingly good to us—to the excess of our deserts. There are many things here that we like, but this beautiful new church is certainly a treat to the pastor and the people.

We are enjoying the Advocate and we hope for it the materialization of the last thing in Pandora's box. . . . And so long until to-morrow.

R. T. HOLLINGSWORTH.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round
(In part)

Centenary, McComb, Nov. 27, 11 a.m.; Feb. 1, 7 p.m.
Hazlehurst, Dec. 4, 11 a.m.; Feb. 6, 7 p.m.
Wesson, Dec. 4, 7 p.m.; Feb. 7, 7 p.m.
Magnolia, Dec. 11, 11 a.m.; Jan. 25, 7 p.m.
LaBranch Street, at LaBranch Street, Dec. 11, 7 p.m.; Feb. 20, 7 p.m.
Brookhaven, Dec. 18, 11 a.m.; Feb. 14, 7 p.m.
Pearl River Avenue, Dec. 18, 7 p.m.; Feb. 15, 7 p.m.
Summit, at Summit, Jan. 1, 11 a.m. and 1:30 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 1, 4 p.m. and 7 p.m.
Foxworth, at Sandy Hook, Jan. 8, 11 a.m. and 1:30 p.m.

The district stewards, charge lay leaders, and pastors are called to meet at 10 a.m. in the First Methodist Church, Brookhaven, December 9, 1932.
CHAS. W. CRISLER, P. E.

Hattiesburg Dist.—First Round
(In part)

Richton and Piave, at Richton, Dec. 11, 11 a.m. and 2 p.m.
Court Street, Dec. 11, 7:30 p.m.
Williamsburg, at Williamsburg, Dec. 18, 11 a.m. and 2 p.m.
Petal, at Petal, Dec. 18, 7:30 p.m.
Silver Creek, at Silver Creek, Jan. 1, 11 a.m. and 2 p.m.
Sumrall, at Sumrall, Jan. 1, 7:30 p.m.
Eucutta, at Eucutta, Jan. 8, 11 a.m. and 2 p.m.
Heidelberg, at Sandersville, Jan. 8, 7:30 p.m.; Jan. 9, 10 a.m.
Leakesville, at Leakesville, Jan. 15, 11 a.m. and 2 p.m.
Lucedale, at Lucedale, Jan. 15, 7:30 p.m.

New Augusta, at New Augusta, Jan. 18, 11 a.m. and 2 p.m.
Ellisville, at Ellisville, Jan. 22, 11 a.m. and 2 p.m.

J. T. LEGGETT, P. E.

Jackson Dist.—First Round
(In part)

Flora, at Flora, Dec. 4, 11 a.m.; Jan. 25, 7:30 p.m.
Capitol Street, Dec. 4, 7:30 p.m.; Jan. 6, 8 p.m.
Galloway Memorial, Dec. 11, 11 a.m.; Jan. 2, 8 p.m.
Glendale, Dec. 11, 7:30 p.m.; Jan. 4, 7:30 p.m.
Yazoo Circuit, at Fletcher's Chapel, Dec. 18, 11 a.m. and 2 p.m.
Yazoo City, Dec. 18, 4 p.m. and 7:30 p.m.
Camden, at Camden, Jan. 1, 11 a.m. and 2 p.m.
Canton, January 1, 7:30 p.m.; Jan. 11, 7:30 p.m.
Bolton, at Raymond, Jan. 8, 11 a.m. and 2 p.m.
Brandon, at Brandon, Jan. 8, 7:30 p.m.; Jan. 9, 10 a.m.
Mendenhall, at D'Lo, January 15, 11 a.m.
District stewards, charge lay leaders and pastors' meeting at Capitol Street, Jackson, Thursday, Dec. 8, 10 a.m.

B. L. SUTHERLAND, P. E.

Meridian District—First Round
(In part)

Matherville, at Poplar Springs, Dec. 10 and 11, at 11 a.m.
Shubuta, Dec. 11, 7 p.m.
Cleveland, Dec. 18, 11 a.m.
Hawkins Memorial, Dec. 18, 7 p.m.
Daleville, at Andrew Chapel, Dec. 25, 11 a.m.
Poplar Springs, Dec. 25, 7:30 p.m.
Quitman, Jan. 1, 11 a.m.
East End, Jan. 1, 7:30 p.m.
Scooba, at Scooba, Jan. 8, 11 a.m.
Seventh Ave., Jan. 8, 7 p.m.
Vimville, at Marion, Jan. 15, 11 a.m.
Central, Jan. 15, 7:30 p.m.

T. J. O'NEIL, P. E.

Newton District—First Round

Decatur, preaching, Dec. 4, 11 a.m.; Q. C., Jan. 4, 7:30 p.m.
Chunky, preaching, Dec. 4, 7:30 p.m.; Q. C., Jan. 5, 7:30 p.m.
Bay Springs, Dec. 11, 11 a.m.
Montrose, Dec. 11, 2:30 p.m.; 7:30 p.m.
Shiloh, Dec. 18, 11 a.m.
Rose Hill, Tues., Dec. 20, 11 a.m.
Laurel, First Church, Jan. 1, 11 a.m.
Laurel, Kingston, Jan. 1, 2:30 p.m.
Laurel, West, Jan. 1, 7:30 p.m.
Philadelphia Ct., Jan. 7, 11 a.m.
Philadelphia Station, Jan. 8, 11 a.m.
Burnside, Jan. 8, 2:30 p.m.; 7:30 p.m.
Raleigh, Jan. 14, 15.
Carthage Ct., Jan. 21, 11 a.m.
Carthage Station, Jan. 22, 11 a.m.
Lena, Jan. 20, 11 a.m.
Walnut Grove, Jan. 22, 2:30 p.m. and 7:30 p.m.

Harperville, Jan. 23, 11 a.m.
Hammond, Jan. 9, 11 a.m.
Forest, Jan. 29, 7:30 p.m.
Lake, Feb. 5, 11 a.m. and 2:30 p.m.
Union, Feb. 5, 7:30 p.m.
Morton, Feb. 12, 11 a.m. and 2:30 p.m.
District stewards, charge lay leader will meet at Newton, December 6, at 10 a.m. The pastors are invited to attend and take part in the program of the day.

W. M. SULLIVAN, P. E.

Seashore District—First Round
(In part)

Long Beach and Pass Christian, at Long Beach, Nov. 27, 11 a.m.
Ocean Springs and Wesley Memorial, at Wesley, Nov. 27, 7 p.m.
BiLoxi, Main Street, Dec. 4, 11 a.m.
Saucier, at Howison, Dec. 4, 7 p.m.
Vancleave, at Vancleave, Dec. 11, 11 a.m.
Pascagoula, Dec. 11, 7 p.m.
Gulfport, First Church, Dec. 18, 10 a.m.
Handsboro and Second Church, Gulf-

port, Dec. 18, 11 a.m.
Bay St. Louis, Dec. 18, 7 p.m.
Logtown, at Logtown, Jan. 1, 11 a.m.
Picayune, Jan. 1, 7 p.m.
Carriere, at Wesley Chapel, Jan. 8, 11 a.m.
Poplarville, Jan. 8, 7 p.m.
OTTO PORTER, P. E.

Vicksburg District—First Round
(In part)

Centerville, 11 a.m., 2 p.m., Dec. 11.
Gloster, at Gloster, 4 p.m., 7:30 p.m., Dec. 11.
Port Gibson, 11 a.m., 2 p.m., Dec. 18.
Hermanville, preaching at Pattison, 7:30 p.m., Dec. 18.
Lorman, at Lorman, 11 a.m., 2 p.m., Jan. 1.
Fayette, 7 p.m., Jan. 1.
Nebo, at Cool Spring, 11 a.m., 2 p.m., Jan. 8.
Mayersville, at Mayersville, 11 a.m., Jan. 15.
Louise and Holly Bluff, at Holly Bluff, 3:30 p.m., Jan. 15.
District stewards, pastors, charge lay leaders meet at Crawford Street Church, Vicksburg, 10:30 a.m., Dec. 7.
HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville District—First Round

Leland, prayer service and Q. C., Dec. 7, p.m.
Friars Point and Lyon, at Lyon, preaching, Dec. 11, a.m.; Q. C., p.m.
Coahoma and Jonestown, at Coahoma, preaching, Dec. 11, p.m.; Q. C., after service.
Tunica, prayer service and Q. C., Dec. 14, p.m.
Lula and Dundee, at Lula, preaching, Dec. 18, a.m.; Q. C., afternoon.
Dubbs and Evansville, at Dubbs, preaching, Dec. 18, p.m.; Q. C., after service.
Clarksdale, prayer service and Q. C., Dec. 21, p.m.
Glen Allen and Winterville, at Glen Allen, preaching, Jan. 1, a.m.; Q. C., afternoon.
Hollandale, preaching, p.m. Jan. 1; Q. C., after service.
Rosedale, at Rosedale, prayer service and Q. C., Jan. 4, p.m.
Merigold and Sherard, at Merigold, preaching, Jan. 8, a.m.; Q. C., p.m.
Duncan and Alligator, at Duncan, preaching, Jan. 8, p.m.; Q. C. after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 11, p.m.
Indianola, preaching, Jan. 15, a.m.; Q. C., p.m.
Cleveland, preaching, Jan. 15, p.m.; Q. C. after service.
Shelby, prayer service and Q. C., Jan. 18, p.m.
Gunnison and Hillhouse, at Gunnison, preaching, Jan. 22, a.m.; Q. C. p.m.
Dublin and Mattson, at Dublin, preaching, Jan. 22, p.m.; Q. C. after service.

Greenville, prayer service and Q. C., Jan. 25, p.m.
Arcola and Murphy, at Arcola, preaching, Jan. 29, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching, Jan. 29, p.m.; Q. C. after service.
E. NASH BROYLES, P. E.

Greenwood District—First Round

Black Hawk Ct., at Black Hawk, Dec. 3 a.m.
Winona Station, Dec. 4, a.m.
Carrollton Ct., at Carrollton, Dec. 4, p.m.
Poplar Creek Ct., at North Union, Dec. 11, a.m.
Vaiden Ct., at Vaiden, Dec. 11, p.m.
Tutwiler Ct., at Tutwiler, Dec. 14, p.m.
Minter City and Glendora, at Minter City, Dec. 18, a.m.
Drew Ct., at Drew, Dec. 18, p.m.
Moorhead and Isola, at Moorhead, Dec. 21, p.m.
Ebenezer Ct., at Ebenezer, Jan. 1, a.m.
Itta Bena, Jan. 4, p.m.
Acona Ct., at Acona, Jan. 8, a.m.
Lexington Station, Jan. 8, p.m.
Tenula and Cruger, at Tchula, Jan. 11, p.m.
Duck Hill Ct., at Duck Hill, Jan. 14, a.m.
Winona Ct., at Bethlehem, Jan. 15, a.m.
Kilmichael Ct., at Kilmichael, Jan. 15, p.m.
Greenwood, First Church, Jan. 18, p.m.
Sunflower Ct., at Sunflower, Jan. 22, a.m.
Webb and Sumner, at Webb, Jan. 22, p.m.
Ruleville and Doddsville, at Ruleville, Jan. 25, p.m.
Belzoni Station, Jan. 29, a.m.
Schlater and Price Memorial, at Schlater, Jan. 29, p.m.
Swifton Ct., at Swifton, Feb. 5, a.m.
Inverness Station, Feb. 5, p.m.
W. N. DUNCAN, P. E.

Sardis-Grenada Dist.—First Round
(In part)

Sardis Circuit, at Sardis, Dec. 9, 2 p.m.
Marks and Belen, at Marks, Dec. 11, 11 a.m.
Lambert and Crowder, at Lambert, Dec. 11, 7 p.m.
Crenshaw and Sledge, at Crenshaw, Dec. 13, 11 a.m.
Como, Dec. 14, 7 p.m.
Mt. Pleasant, at Mt. Pleasant, Dec. 17-18.
Byhalia, at Byhalia, Dec. 18, p.m.; Q. C., Dec. 19, 10 a.m.
Red Banks, at Red Banks, Dec. 20, 11 a.m.
Arkabutla, at Strayhorn, Dec. 21, 11 a.m.
Lake Cormorant, at Robinsonville, Dec. 22, 11 a.m.
Courtland, at Courtland, Dec. 28, 11 a.m.
Batesville, Dec. 28, 7 p.m.
Shuford, at Eureka, Dec. 31, 11 a.m.
District stewards will meet at Batesville, Jan. 12, at 10 a.m.
District Stewards meeting at Sardis, Dec. 8, 10 a.m.
WALTER L. STORMENT, P. E.

I Know that it's Good

"Lydia E. Pinkham's Vegetable Compound did wonders for me after an operation six years ago. I am taking it again now because I am rundown and I know that it is good for many ailments of women."—MRS. JEANETTE PERRY, 1714 West 2nd St., Sioux City, Iowa.

This medicine is backed by over fifty years of success. Thousands of women depend upon it to give them more strength. Sold by all druggists. Liquid or tablet form. Get a bottle today.



Lydia E. Pinkham's Vegetable Compound

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, DECEMBER 15, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

I AM FOR RAINBOWS. How could we get on without them? Come, let's talk about them.

You remember that first one mentioned in the good old Book. Perhaps you won't find it mentioned anywhere except in Genesis and Ezekiel. And in both places it is mentioned in connection with a cloud.

It had been a terribly wet year, according to the accounts, such a flood as even the oldest settlers had never known. And in those days a fellow lived a long time. For a year the flood had been on. And all but a very few people and animals had perished. No crops planted, no harvest but a rainbow. Just a rainbow. But that was enough.

But the sun had come out at last. And there, resting on a high level, was the old ark. All the cages had been thrown open. The animals had come out. Those of a wilder nature had sought their homes in the woods. On a rail nearby the doves and pigeons were preening their feathers. The old dogs and cats stretched themselves in the sun. The fresh air was working its miracles with the musty and smelly old boat. Shem, Ham and Japheth are stretching their legs in a walk over the slope, all athrill as they feel the good ground under them again. Noah has moved his chair to the shady side of the ark and sits pondering the ways of God. He sees his sons coming.

"Boys," he says, "it is good to be back on the earth again. The sound of the wind in the trees and the smell of the earth are a benediction. 'God moves in a mysterious way his wonders to perform. He plants his footsteps in the sea and rides upon the storm. Blind unbelief is sure to err, and scan his works in vain: he is his own interpreter, and he will make it plain.' Bring up some of those rocks and build us an altar. We are going to have prayer and offer thanks. We are starting a new race, a new world, a new humanity. We owe our escape to God, and our future is in his care."

Soon the sacrifice is on and the smoke is curling toward the clouds. All voices are now hushed in reverent silence.

The mist is still in the air and the sun is descending the stairs of the west. Look! Look yonder to the east, arching the horizon like a gate of grace! Beauty, symmetry, color, glory. What is it? Sacrament to the dead yesterdays, symbol and pledge of hope to the unborn tomorrows to the end of all time.

And a voice: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. The bow shall be seen in the cloud. I will remember."

It takes both rain and sunshine to make a rainbow. All rain or all sunshine, no rainbow. Clouds plus sunshine equal rain-

bow. We make the clouds, God makes the sun; then the rainbow.

The harvest of your life may be small, but it may have a rainbow. Remember this in your personal losses and griefs. Look through your tears, through the east window. There is a rainbow. Smiles through tears make rainbows.

At the end of all disaster we may find the rainbow. The first pair are driven from the garden. "Thou shalt bruise his head," is the rainbow. At the end of the bondage in Egypt is a rainbow. Arching the Babylonian exile is a rainbow. The Hebrews take up their harps again. At the end of the old dispensation is a rainbow on the cloud. After Jesus was betrayed and crucified, there was a rainbow. At the end of the "dark ages" a rainbow. In England, when France rolled in revolution, was a rainbow. Hurry. On the dark clouds of debt, depression, racial and national rancors today is a rainbow. And through the arch of that rainbow we journey with God into our greater Tomorrow.

I am for rainbows.

* * *

SWEET GUMS. I give it to the Sweet Gum. I will have it no other way. And my decision is based upon hours of observation, and miles of territory seen through car windows, and a store of boyhood memories. So I give it to the sweet gum.

Pardon me. You don't seem to catch on. I was just giving in my decision in a recent beauty contest. I was the self-appointed judge set to the task of finding the Queen of the Autumn Woods. I spent several weeks of October and November in gathering data for my decision. I did not want to make a mistake.

You know, in autumn the trees go out to crown a queen. The prettiest is to be crowned, or rather will be found crowned. They could not decide among themselves. That is how I got in on the matter. They were all candidates and had no judges.

You know how our youngsters in college do when they select the ones to grace the "beauty section" of the Annual. They send a bunch of photographs away to some movie star and ask him to select the prettiest as though he knew any better than anybody else. He is busy. He hastily marks one of them and returns it.

Well, I couldn't do my work that way. I began just as soon as the pageant of autumn started, even before the wild geese began to honk their way to the south. I began when golden rod in uniforms of green and plumes of gold lined up in platoons and battalions along the way to hold the lines of beauty till other wild flowers could take their place. And I watched the pageantry of Pan until golden rod's uniforms were dust and its plumes were ashes. So I know which tree is prettiest.

Now, I am not overlooking the ever-

greens, magnolias, pines, hollies, and cedars, those stalwart defiers of cold and frost, bravely declining to change their royal robes until a warmer day. They were not in the contest any way. And you know very well how holly with red berries in her hair and the rustle of Christmas in her skirts would snatch the decision for the evergreens while the others gasped.

And I did not lightly overlook any of the other royal contestants. That old beech, grey-bodied, leaning over the stream, reflected in the limpid waters below; maples, sassafras and white oaks almost swept me away. I thought each one would win. Why, the sumacs (they have never been quite the same to me since I found it was not spelled "shoemake." It shall remain that to me) marched out with unusual colors. All of them worthy, passed by.

But sweet gums. Did you look at them? Too busy? Yes, too busy to live. Poor you. Gold? Why, go through the woods now and gather your baskets of it, and joy with it. There they are, the sweet gums. Those tall forms, those star-shaped leaves, not just one color but all colors. A gum leaf loose from its limb and circling siently down is a poem and music all in one clothed in eloquent silence. There were whole trees of one color. Then there were trees with all the colors of the rainbow and more. There was the single tree with all the colors: colors of grape juice, of saffron, of orange, of maroon and gold. Then there were leaves that were speckled.

But the tree that won the decision stood in an old field between Jackson and Vicksburg. On one side, the leaves were almost green, just paling a bit. On the opposite, it looked as though some great frost giant had blown his breath upon the leaves and left them all colors.

For additional proofs I introduce boyhood's way, before the time of Wrigley's Spearmint of peeling the bark of the gum tree in order that he might have gum to chew, and the food for the birds to be found in those prickly seed burs.

* * *

THERE ARE THREE TIMES in the session of an annual conference that one bows his head and if he have tears they come to his eyes. And I am not talking about prayers, death-bed scenes, and such.

The first comes at that point when the names of the preachers who have died during the year are called. A silence steals over the conference as the elder answers, "Bishop, Brother Jones died during the year." "His name is referred to the Committee on Memoirs." And that Memorial Service is a solemn one. Our comrade has fallen. We pause to bring flowers with our tears.

But there is much to relieve the grief

(Continued on Page 4)

THE PROHIBITION SITUATION AND OUR CHURCH

Statement on the Present Prohibition Situation by the Officers of the Board of Temperance and Social Service of the Methodist Episcopal Church, South

Now that all but one of the annual conferences of the M. E. Church, South, have met, all within the last three months, and have declared in positive terms their official position on Prohibition, the following statement is issued by the undersigned officers of the General Board of Temperance and Social Service of that church.

The Recent Election

The recent election was a mass movement of unrest, dissatisfaction, and protest against existing unemployment, instability, bankruptcy, distress and suffering. It registered the amazed and bitter resentment that those in power did not recognize the danger signals, foresee the possibility of disaster, and adopt drastic measures to avert the threatening crash. The vote was not in any sense an expression of confidence in the Democratic party as a political organization, but of this fixed, even if unreasoning determination to sweep out of office those now responsible, and give that responsibility to others.

Both political parties in their National Conventions deliberately put Prohibition in the foreground, but actually in the campaign Prohibition was admittedly submerged by other economic issues. The real issue of the campaign was not "We want Beer," but "We Want Work to Buy Bread." Congressmen and Senators were elected or defeated regardless of their Prohibition views. Moreover, National Conventions cannot presume to bind Senators and Congressmen, who are necessarily responsible only to their constituents.

Confusion of Drys

Under the conditions which developed it was impossible to deliver the dry vote of the country directly and effectively. Dry voters could not approve platforms or utterances of candidates of either political party on Prohibition, and dry votes for either candidates were cast with a positive protest on that point. Under these circumstances the great Democratic majority is not a sweeping approval by the voters of an unqualified modification and repeal plank, but of a plank, which it must be remembered "expressly and unequivocally" (Roosevelt) declared against the return of the saloon and for the protection of dry territory.

The immediate issues pertaining to Prohibition are Beer and Repeal or Modification. The outstanding facts to be considered are: First, lack of efficient enforcement, primarily destructively hamstrung under the Mellon regime; second, lack of state co-operation, amplified and stimulated by the nullification policy of Smith and Tammany in New York; third, Roman Catholic opposition; fourth, false propaganda; fifth, present duty.

Beer

The clamor for beer cannot be met satisfactorily while the Eighteenth Amendment remains unchanged. It is generally admitted that if it is not intoxicating to the average person, does not have a "kick," it will not be satisfactory to the drinking public. If it is intoxicating to the average person, it will be unconstitutional. In view of this constitutional question, Congress cannot with any propriety attempt to legalize increased alcoholic content, without itself first seeking authoritative expert testimony. Any law attempting to legalize beer, actually intoxicating to the average person, would be promptly carried to the Supreme Court. The sale of such beer whether in bottles or by the glass would legalize the breweries which were always utterly lawless, which would flood the country with high-powered beer and sell directly to bootleggers to escape any Federal or State tax. Beer saloons or their equivalent, drinking parlors, would, as before Prohibition, become centers of debasing influences, including undercover sale of hard liquors, back parlors and brothels. Whatever revenue the Federal Government might obtain from beer taxes would be largely at the expense of families of laboring men—relieving to that extent income tax payers—and would lessen the receipts of the meat, shoe, hat, clothing, dry goods, dairy, soft drink, and other forms of helpful, not hurtful, business.

Repeal or Modification

Both National platforms not only favored submission resolutions, but both platforms and candidates declared positively against the return of the saloon and for the protection of dry territory. If it is claimed that the vote was for beer and repeal, it was equally against the saloon and for the protection of dry states. These questions

were inextricably tied together in platforms and in candidates' speeches. Any congressional action, failing to prevent return of the saloon, or its equivalent, and to protect dry territory can claim no mandate from the people. We believe that the only certain way to prevent the return of the saloon and protect dry territory is to retain the Eighteenth Amendment unchanged, and we believe that Congress is under obligation so to decide unless it can present to the states for action a practical effective substitute amendment. Otherwise we would have not only the bootlegger and speakeasy, which we have always had, but once again the bootlegger, the speakeasy, and also the licensed saloon which the Eighteenth Amendment did destroy. If the brand of the criminal is taken off the distilleries, breweries, and wholesale liquor houses in the "wet" states it will be impossible to protect "dry" territory. The Webb-Kenyon law, although constitutional, would be unenforceable in this day of automobiles, air and water craft. If as declared, bootleggers and speakeasies are uncontrollable under present Federal Prohibition, it is certain, if Federal Prohibition is repealed, saloons as well as bootlegging and speakeasies cannot be prevented. The Glass resolution now before the Senate, however well intentioned, would be ineffective and far more difficult to enforce than the present law.

For any proper estimate of the present situation, five outstanding facts must be considered:

Five Great Facts

First. Lack of Efficient Federal Enforcement. For the first eight years Prohibition enforcement was under the Secretary of the Treasury, who manifested little interest in that department of his official duties, with resultant grave abuses and flagrant unchecked violations. He not only failed

MY CHURCH

My church, how I love it. It enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught becomes radiant, insistent and inescapable.

In the stress and storm of adolescence, my church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.—Southern Farmer.

to ask for sufficient money and men to enforce the law efficiently, but openly opposed the proposed Harris appropriation of \$25,000,000 as not needed. The Prohibition Law was hamstrung almost beyond recovery by the Mellon regime. There was no fair opportunity to demonstrate its practicability or its value. In 1929, President Hoover did strongly emphasize the duty of enforcement and appointed incorruptible and efficient prohibition officials. Had the present officials been in charge of enforcement from the beginning with an ample supply of money and men, there would be an entirely different situation today. But President Hoover also made the grave, even fatal mistake, in 1929, of failing to call upon a willing Congress to furnish the money and men necessary to secure proper enforcement; hence the multiplication of bootleggers and speakeasies of which he complained in his August acceptance speech, and which the Prohibition department was unable to check for lack of sufficient force. Not until the Federal Government has been given an ample force to enforce the Prohibition law can any fair judgment be formed as to the real value of that law, nor can any fair-minded person declare that there has been any real test of its enforceability.

Lack of Co-operation

Second. State co-operation in enforcement is vital, but the advocates of Prohibition in many states have failed to emphasize its importance. On the other hand, under the leadership of Alfred Emanuel Smith and Tammany Hall, who led the way in the repeal of the New York State Prohibition law, the enemies of prohibition carried on a persistent aggressive nullification program of refusal to co-operate with the Federal Government. The failure of local, town, county, city and state officials to give efficient co-operation has been a serious blow to the success of the Prohibition law, and the people themselves are responsible for not

requiring efficient enforcement by their local officers.

Roman Catholic Opposition

Third. The steadily increasing open opposition to the Eighteenth Amendment by the Roman Catholic hierarchy, from Pope to priests, must be openly and seriously reckoned with in any appraisal of actual conditions, for the attitude of the hierarchy influences nearly one hundred per cent of the Roman Catholic population with over seven million voters. Romanism has had as its willing, obedient spokesmen Smith, Raskob, Farley, Curley, Walsh of Massachusetts, Igoe and others, culminating in Smith's open attack at Newark upon the Methodist Church and other Protestant organizations as an "aggregation of bigots," and then in his absurd declaration at Boston in flat contradiction of recent Papal encyclicals that "there is no bigotry in the Roman Catholic heart." The repeal of the Eighteenth Amendment will undoubtedly be hailed with delight by the Roman Catholic hierarchy and press as a defeat for Protestantism.

This is no attack upon Romanism, but is a clear accurate statement of its attitude in this warfare with the beverage liquor traffic, in which warfare great governing bodies of the leading Protestant denominations are steadfastly opposing any modification of the Prohibition law. It will be interesting to note to what extent Southern politicians will go in co-operation with corrupt grafting Roman-controlled Tammany in the modification of the Volstead Law and repeal of the Eighteenth Amendment regardless of the official action of great Protestant church bodies in the South.

False Propaganda

Fourth. The nature and the amount of false wet propaganda has been amazing. Prohibition and Prohibition advocates have been so persistently, falsely and viciously attacked as to deceive some of the very elect, to say nothing of the general public. Everything unfavorable to Prohibition has been magnified by the press, and everything favorable has been minified or ignored. Nevertheless, the fact remains and must be proclaimed boldly, constantly and persistently: Conditions are far better than they ever were in the saloon days. Those who really remember what those conditions were fifteen or twenty years ago agree with Evangeline Booth that "the difference is as between night and day," and with Jane Addams, "it is as if we were living in another world." The Duponts, Sabins and the entire higher society cocktail crowd are but featherweights in comparison with these great women. With all of the nullification by so-called "best citizens" and violations by the open and lawless elements, the solid, substantial benefits of prohibition are so great, that false propaganda must be openly and positively met by flat denials, demands for proof, and by statements of the actual facts.

The Present Duty

Fifth. The unseemly hysterical haste to rush through a repeal resolution and a beer bill recalls the stampeding hoodlum galleries of Chicago and the old saying, "Give them enough rope and they will hang themselves." Were it not for damage certain to come to men, women, children, and homes, the temptation would be great to let this hysterical liquor-mad movement have its way, and pass its legislation without opposition, simply waiting for the certain tremendous reaction which will inevitably follow the return of the so-called "good old days."

But there is a great principle at stake, a responsibility to be faced and a duty to be performed, and with a full knowledge of the facts, despite the false propaganda, and slipping, sliding politicians, the annual conferences of the M. E. Church, South, have all within the past ninety days faced their responsibility and gone on record officially as standing for the retention of our prohibition laws. It is the duty of our people to send promptly to Senators and Congressmen, governors and members of state legislatures, resolutions of quarterly, district and annual conferences, of mass meetings held in churches or elsewhere, supplemented by petitions, signed by voters and by personal letters, telegrams and appeals, thus delivering their sentiments and meeting their responsibility in such fashion that members of Congress will clearly understand that they will be held responsible for their action.

It is our duty to proclaim that in this warfare with the body and soul destroying liquor traffic, there will be no surrender, no retreat, no compromise, but that in the pulpit, in the Sunday school, and in the printed page we will continue to teach more effectively than ever the real facts about alcohol, the great enemy of the race.

If the great political parties do actually come under the control of those elements which stand for a general liberalization of the moral legislation of state and nation, then the moral forces of

the country, North, South, East and West must join together to consider seriously the formation of a party which will stand unswervingly for the social and moral uplift and betterment of the American people.

JAMES CANNON, JR., Pres.;
EUGENE L. CRAWFORD, Sec.

Washington, D. C., Dec. 3, 1932.

A PLEA

By Rev. James H. Felts, D.D.

There are many calls, but there are many hearts to respond. There are urgent calls, but there are hot hearts to hear and heed. We even hear of arrested development, discontinued enterprises of the Church. Shall I say, and that saying go unchallenged, that we have come to a deserted village and have decided to live there? God forbid.

Sometimes a good football team gets in six inches of a touchdown, yet fails to "put it over." So near and yet so far. Have our efforts to enable the New Orleans Christian Advocate to breathe comfortably fizzled out? Have we charges utterly indifferent to a real S. O. S. call? Too many calls for these hard times, say you? Yes, and worse coming, say I if we surrender vital agencies of our church.

Our church organs and schools are more sorely needed now than at any time in our history. We have come to the place, my brethren, where we must gladly share the sufferings of our Lord in the sacrifice we make to carry on. And our pastors are the ones to lead. The limit already reached? We haven't begun to fight.

Laymen are making greater sacrifice these days than pastors. We have shelter, food, raiment, and JOBS. That is more than many of our people have. If all of us go to it we can put over any necessary enterprise of the church. And there are men and women still found in the pews who only need consecrated leadership to give the required impetus for this day of need.

Let's put the New Orleans Christian Advocate BEYOND the goal line. For be it known unto all who read this plea for concerted action in our day of crisis—our material problems depend for their solution on our spiritual energy. If our spiritual energy is not sufficient to give us new-old messages of power for this day, our leadership will be discounted and this arm of our church will perish, together with others of equal or greater value.

If we really have the will to do our people will find the way. Blessed is the man whose courage is sufficient for the day in which he lives and the tasks to which he is called.

Grenada, Miss.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Athanasius contra mundum. Against the world and the world against him. Firm as a rock against the assaults of Arius and his followers, the grand old metropolitan bishop defended the deity of the Christ. Banished repeatedly by fickle emperors, abetted by opposing churchmen, and repeatedly restored to his position amid the cheers and huzzahs of the people, he finally triumphed over his enemies, and has won a place in the Church of God as champion of the orthodox creed. A saving Christ must be a divine Christ. Nothing short of divine power can save and cleanse man from the fell guilt and stain of sin. Thousands today of the churches, in substance repeat the Athanasian creed, and rejoice in the saving grace of the strong Son of God.

And now I am thinking of the old church father's life, of the persecutions he bore, of the suffering he underwent, in exile and concealment often from his enemies, until the supreme truth for which he stood won its way into the heart of the Church, and now Arianism is like the figment of a forgotten dream. Hear me, if the truth, any great moral, spiritual or social truth were alone in man's keeping it would have long since perished from the earth.

Lincoln's striking statement, "fooling all the people some of the time, fooling some of the people all of the time, but not fooling all the people all of the time," gives one food for earnest thought. The tragedy of it is fooling all the people or a major part of them some of the time and the consequent moral and spiritual loss entailed thereby. Just now it seems the wets of Europe and America are fooling our people. But the loyal true advocates of prohibition are like

Napoleon's old guard they may die, but never surrender.

"We are beaten back in many a fray,
But fresher strength we borrow,
And where the vanguard camps today,
The rear shall rest tomorrow."

Athanasius won the the victory for the great essential doctrine—an immortal Christ, a divine Saviour, the Redeemer of the race by virtue of his deity, and countless thousands today bless and praise God, that by faith in his eternal name and power they lean upon one strong to save and mighty to redeem. And all real truth is akin to him.

* * *

Well, the Democrats have drifted into office by way of the Rum river, flowing through valley of depression, bordering the land of hard times and the barren hills of discontent. I too am a Democrat as all our fathers were, so I believe in the Constitution, and that word means to stand with; and I think it means also to stand by this document and its provisions in toto. See Mr. Webster's definition of the Democratic party. The emblem of this party was formerly a rooster, sitting high and crowing loud. Mr. Nast, great cartoonist, gave them the donkey instead of the bold chanticleer, and they adopted it or him. The situation at present is anomalous, subnormal and hard to understand. I am saying little about it and hoping for the best. A "wet" rooster does not crow, but a wet donkey sometimes brays.

628 Kings Highway, Shreveport, La.

WAS THE COMMAND, "GO YE INTO ALL THE WORLD," MEANT FOR US?

Dear Sirs—Enclosed is a paper written for and read at a meeting of Zone Four of the Woman's Missionary Society of Hattiesburg district. After the piece was read a motion was made and unanimously carried that the paper be sent to the New Orleans Advocate for publication. The paper was written by Mrs. Ed. Seay, of New Hebron, Miss.

"In the beginning God"—

This first statement in the Bible stands as a gateway at the beginning of the universe. In the beginning of the heavens, in the beginning of time, in the beginning of the Bible, in the beginning of redemption, in the beginning of all things—God.

God created man in His own image and commissioned him to rule the earth. God's purpose in Creation was to establish His Kingdom on earth. When sin entered the world it did not change God's purpose, it only changed His method. Immediately after man had sinned, God gave the promise of redemption. He said to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." This is the first announcement that Christ the coming Saviour shall triumph over Satan and trample him under foot. There is, however, that other statement, "Thou shalt bruise his heel." Christ shall gain the victory and the victory shall be for His people, but before the victory is won there is an age-long struggle with Satan.

"In the fullness of time God sent forth His Son." For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The "seed of the woman" is to enter upon His work. He is to call all nations to repentance. Christ himself says, "For the Son of Man is come to seek and save that which was lost."

God's redemptive purpose is being fulfilled. He sent Christ to win back all that had been lost by the fall of man. Christ came to establish in the world the rule of God, the authority of God, the government of God. There is no way to bring God's kingdom into the world without bringing God into the lives of men. The world is brought to God by knowing Christ. Christ said, "I am the way, the truth and the life; no man cometh unto the Father but by me." Christ, in offering Himself to men gave His life, all that He was, all that He believed, all that He did and all that He said. His teaching is a world message. The Sermon on the Mount is a world message. The parables were addressed to the whole of mankind. Christ himself assures us that He came not to be ministered unto, but to minister. His was a mission of service. He came to redeem a lost race and to redeem and save the world in Christ who died for all men, and it is the wish and desire of Christ that all nations and kindreds

and tribes shall know about His redeeming and saving work and shall have the opportunity of availing themselves of His saving grace. To this end He organized the church and to this end He commissioned His disciples. They were to go into all the world and tell the "Good news" to every creature.

Christ gives to His churches a commission to witness both "in" and "unto"—in Jerusalem and unto the uttermost parts of the earth. This is all one witness and it is to be borne to the ends of the earth continuously. There is to be no break, no let up anywhere along the line. He did not give one commission to the individual church and another commission to the individual believer, and another commission to Christianity as a whole. There is just one commission to all; that same commission is to every church and to every believer and to every organization connected with the church. What Christ said to one, He said to all—"Go." Christ is the Saviour of all men without respect to race or color or country. One cannot find a racial or color line anywhere in the Great Commission. The Great Commission, like every other command of Christ, comes back directly to the individual. It was given to the churches only, because churches are composed of individual Christians. This command of Christ therefore obligates every member of every church to witness to Christ both in Jerusalem and unto the uttermost parts of the earth. This will mean the going forth of the Christian into all the world and into all the life of the world, sent by Christ, as Christ was sent by the Father, to carry on to the end God's redemptive purpose in Christ. It will mean the people of the Gospel, with the Gospel, giving that Gospel to the people without it, no matter who they are or where they are. No individual can escape that great command. Those who accept Christ as Savior and Lord can no more get away from the responsibility of witnessing to Christ in all the world than they can get away from the presence of God. This is an eternal obligation which Christ has laid upon his followers. No matter what others may do, no matter what the church to which one belongs may do, no matter what the denomination with which one is affiliated may do, every follower of Christ is obligated by the imperial command of the Lord Jesus Christ to "Go ye into all the world."

RESOLUTION OF RESPECT

Whereas, in the Providence of God, our brother, Rev. H. A. Wood, has suffered the loss of his devoted companion and is now doubtless passing through the darkest days of his life and is in need, as never before, of the love and sympathy of his brethren;

Therefore, be it resolved, that the district stewards of the Newton district now in session at Newton, Miss., this the sixth day of December, 1932, with the pastors and lay leaders of this district, hereby express our deepest sympathy to him and his children in this hour of bereavement and assure him of our continuous remembrance of them before the throne of grace.

Be it resolved further, that a copy of these resolutions be sent to Brother Wood and a copy also furnished the New Orleans Christian Advocate and the Newton Record.

(Signed) L. L. ROBERTS,
JAMES M. SELLS,
L. M. REEVES.

KINGDOM EXTENSION INSTITUTES, MISSISSIPPI CONFERENCE

Seashore district, Main Street, Biloxi, Jan. 3, 10 a. m.

Hattiesburg district, Main St., Hattiesburg, Jan. 4, 10 a. m.

Brookhaven district, Wesson, Jan. 5, 10 a. m.

Vicksburg district, Port Gibson, Jan. 6, 10 a. m.

Jackson district, Galloway Mem., Jackson, Jan. 10, 10 a. m.

Newton district, Montrose, Jan. 11, 10 a. m.

Meridian district, Fifth St., Meridian, Jan. 12, 10 a. m.

LET US ALL DO IT

I usually spend from \$3 to \$5 sending cards to the brethren at Christmas time. I am just about an average fellow; so I suppose we spend as much as \$500 this way. I am serving notice on all of the preachers not to expect any cards this Christmas, for I am going to send the amount I usually spend for cards to some superannuate. What do you think about it?

Merry Christmas to you all.

WALTER W. JONES, P. C.

Merigold, Miss.

New Orleans Christian Advocate

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C. MILTON CHALMERS, Manager.

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TERMS:

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Editorial

EDITORIAL OBSERVATIONS

(Continued from Page 1)

that rises. A brave, good man has gone home to be with God. He is now in the Father's house.

The next comes at that point when it becomes necessary to superannuate a man. With how much more grace we could do it if we, as a great Church, had provided adequately for those lonely and closing years. But often there is nothing for the superannuate except the pittance that passes for a pension. And added to this is the grief that comes with breaking from the active ranks and the loved work is laid aside, and the march toward the sunset is begun.

But this point is often relieved by the steady courage of the superannuate as he stands up and "takes it like a man."

The third is what occurs when, upon the calling of the name of some pastor, his elder answers, "Bishop, Brother Blank has surrendered his credentials as a minister and his membership in the Church." There has been a breakdown of character. Under the pressure of temptation a preacher has taken leave of his own ideals, violated the standards of our ministry, and disgraced his family.

There is nothing to relieve this grief. Only God can remake a broken life and a broken world.

HAIL, SIR KNIGHT!

(A Tribute to Rev. M. L. White)

"Nothing against him, Bishop."

The bishop was calling the names of the preachers. That "nothing against him" sounded peculiarly strong and hearty. I looked across the way to see who it was.

"Bishop," he began. "I have had a good year. The people have been good to us. And God has been good to us."

"My presiding elder and I have been talking things over, and he and I have concluded that it is time for me to retire from the ranks of the active ministry."

There he stood, tall and straight as a soldier, and the glint of battle was still in his eye. But he was doing the hardest thing that a Methodist preacher ever has to do. He was joining the ranks of the superannuates.

Forty-three years in the itinerancy of the Mississippi Conference. My heart was pounding away against my ribs, for nothing in an annual conference moves me quite like the retirement of a preacher. Few can do it gracefully. Don't I know him? Sure I do.

That man was a member of the ad interim committee that examined me for licence to preach in 1908. I remember the questions he asked. There was a kindness about him, and a tenderness that the preacher-boy appreciated. Then, after the ordeal was over and the committee had reported favorably, this same man came to the boy-preacher and said, "I knew your father and loved him. And I am counting big on you."

I had seen very little of him since that day, just once to be exact.

But I am going to let you listen in on that report. Rev. M. L. White is speaking:

"I was licensed to preach forty-six years ago, and have been a member of the Mississippi Conference for forty-three years. I owe practically everything that I am to the Mississippi Conference. If I hadn't come into the Conference, I don't know what would have become of me. I am one of the four preachers that came from Wilkinson county.

On Good Circuits

"During these forty-three years, I've had the best circuits in the Conference. I never had a poor circuit, and have saved a little money on every circuit I served.

"I haven't moved much. I've usually stayed four years, and I've just finished four years at Florence. I have served fourteen circuits in forty-three years. I spent thirty-three years on eight of these circuits. I hate mighty bad to go, but Brother Leggett and myself thought it would be best for me. I go out with love in my heart for everyone of my brethren.

"I never left a circuit owing a penny. I once borrowed one hundred dollars and paid it back two months before it was due. We raised seven children, and everyone of them was educated at Whitworth and Millsaps College. I didn't sacrifice anything by joining the Conference, but I won. I have heard preachers say they sacrificed a lot when they joined the Conference, but I didn't believe what they said. If you'd turn them loose, they couldn't make a living at anything else.

Seventeen Become Preachers

"Sixteen or seventeen young men have been licensed to preach under my ministry, and be-

THE SPIRIT THAT WINS

"Dear Advocate: Since I have moved onto my new charge, and am trying to find where I stand, I should like to engage your assistance. I want to know the names of subscribers to the Advocate at Trout and Goodpine, also whether the 'Save the Advocate' quota has been raised at both churches, and if not how much is lacking at each church. I think we shall like our new location fine."

"R. H. STAPLES, P. C."

Let all pastors follow the excellent example of Brother Staples. That will make it easy.

tween five and six thousand people brought into the church."

These stanzas from the North Carolina Christian Advocate, by William Wood, have much in them that apply to Brother White:

THE OLD MINISTER, KNIGHTLIEST OF KNIGHTS

He preached the Glorious Gospel,

Wielded a facile pen,

And sacrificed at every point

To help his fellowmen.

His clothes are often shabby,

Threadbare, and faded, too;

And here and there so very thin

His skin a-peeping through.

The pinch of poverty was felt

And sent him to his knees;

His chief desire to know his Lord

And him alone to please.

His wife, as true as she could be,

Both joys and sorrows shared;

A helpmeet she in ups and downs—

A team divinely paired.

Their children shared parental aims

And studied night and day

To make the best of scant supplies,

And trod the rugged way.

The best the schools and colleges

Could offer they obtained;

Their children forging to the front

With nothing, all was gained.

But keeping their insurance up

For "rainy days" ahead,

Their clothes continued shabby,

But what a light they shed!

They lived with God, obeyed the Word,

And taught the world to see

That mortal worth is more divine

Than proud prosperity;

That all the best this life affords

Awaits the chivalry

Of noble souls who walk with God

Through years of poverty.
Honor men with honest wealth,
And knightly deeds applaud;
But crown, as knightliest of all,
These humble saints of God.

OUR WEEKLY PARTY

Bishop Arthur Moore has just closed a meeting at First Church, Baton Rouge, where Dr. R. H. Harper is pastor.

Mrs. R. P. Vinson, Sanatorium, Miss., aged 77, a reader from childhood, sends warm greetings and encouragement.

Rev. C. K. Smith began his new year as pastor at Crowley, La., with two special sermons on the first Sunday in December.

A good letter comes from Mrs. G. W. Huff, widow of our late Rev. Geo. W. Huff, telling us where to send the Advocate.

F. L. L. Smith, Gulfport, Miss., sent in some money from First Church, Gulfport. Thank you, Brother Smith. Keep on and we will pull out.

Mrs. Margie Field, of Madison, Miss., accompanied by her daughter, Mrs. E. S. Crouch, of New Orleans, made a pleasant call to the office last week.

Mrs. H. A. Wood, wife of our pastor at Union, Miss., died at the parsonage home, Saturday, December 3, and was buried at Newton, Sunday afternoon.

Revs. R. G. Lord, W. R. Hammontree, J. E. Stephens and W. R. Lott drove to Nashville to attend the General Educational Council meeting, December 12-15.

Mrs. Lee H. Bird, Monticello, Miss., renews her subscription, saying that she has been a reader since childhood, and reports that she appreciates the Advocate more and more.

From the Kingston Sunday school, on the Washington charge, near Natchez, Miss., comes \$2, its quota on "Save the Advocate." The good letter is signed by S. B. McCaleb, Sec. Treas.

"St. Paul's Conception of Worship" and "The Sin of Appetite" are subjects of sermons preached by Dr. L. L. Cowen, Central Church, Meridian, Miss. Seems to us that Dr. Cowen is plowing in fertile soil.

The Board of City Missions, New Orleans, desires to furnish the Chalmette-Gentilly parsonage. Those desiring to contribute furniture or money will please see or call Mrs. A. L. Swan, 2402 Pine St., phone, Walnut 2976.

Rev. L. M. Lipscomb, pastor at Louisville, Miss., wants a list of the Advocate subscribers on his charge, and assures us of the fullest possible co-operation for the paper. We expected just that sort of conduct from him.

Mrs. W. B. McKay, of the Holly Bush Sunday school on the Fannin, Miss., charge, is securing the quota of her Sunday school, part of which has already come in. We appreciate this faithful help of our Sunday school workers.

Rev. A. Y. Brown, pastor at Calhoun City, Miss., drives home a strong point in the columns of the Monitor-Herald about the place of the church in the community. He compares the service of the railroad to the community and the service of the church.

Streater Meek, a grandson of J. B. Streater, a prominent layman of Black Hawk, Miss., and a nephew of Dr. R. A. Meek, former editor of the Advocate, recently died of pneumonia in a New Orleans hospital. Our sympathy goes out to the bereaved.

In wandering about over the pages of "Who's Who in America," we came upon another friend. Rev. R. H. Harper, D.D., pastor of our great capitol city church at Baton Rouge, walks there in company with other worthies of business, state and church.

Gycelle Tynes, Gloster, Miss., this year holds the highest honor given by the student body of Millsaps College. He is "Master Major." Miss Mary Sue Burnham, of Magee, was named representative of the Co-Eds. Congratulations to these young people.

On the night of December 18, a pageant will be given in the Aberdeen church, Mississippi. A special offering for Conference Collections will be taken. The Board of Stewards are trying to raise the collections by two special offerings, Christmas and Easter.

The Greensburg charge (La.) has received its new pastor, Rev. E. W. Day. "We welcome Brother Day to our midst and hope that he will like our people and that he will accomplish good while here," is what we read in the local paper.

Eight students and the dean of Millsaps College, accompanied by Dr. J. L. Decell, pastor of Galloway Memorial Church, attended the State Methodist Students' Conference, which met at State College, December 1-4. Dr. Decell led one of the department groups of the conference.

While the editor was gone from the "gap" a few days ago in walked Dr. D. M. Key, president of Millsaps, accompanied by Dr. W. L. Blackwell, a member of his faculty. They were in town attending the meeting of the Southern Association of Colleges and Secondary Schools. So sorry we missed them.

Listen! "We shall continue to work on 'Save the Advocate' campaign. You are giving us a good paper. Many expressions of appreciation of your work do we hear as we travel through the district. W. N. Duncan." That is another presiding elder speaking. Dr. Duncan looks after the Greenwood district.

When you are plugging away trying to get out your paper and Rev. R. W. Vaughan, superintendent of our Orphanage at Ruston, La., comes in you have a bigger and better day. Such was our pleasure last week. No man in the Louisiana Conference is doing a greater piece of work, and no one is deserving of greater co-operation and support.

Have you ever heard of Gen. "Jeb" (J. E. B.) Stuart? And do you like to read something interesting and good? Well, send ten cents to Rev. H. H. Smith, Ashland, Va., and ask him to send you a copy of his booklet, "J. E. B. Stuart; A Character Sketch." In a revival at Emory and Henry College, while he was a student there, "Jeb" Stuart joined our church.

We have received a copy of the bulletin of First Church, Greenwood, Miss. From it we note that Rev. E. H. Cunningham, the new pastor, is already well established and is opening up for a great year. Here is a paragraph: "The pastor and family are happy to be in Greenwood and desire to express their very grateful appreciation for the many kindnesses extended since their arrival."

Rev. R. L. Allen, pastor of Seminole Heights, Tampa, Fla., formerly of Mississippi, enjoys a peculiar distinction. He built the church of which he is pastor and is the only pastor who has even served it. Speaking of long pastorates in that Conference the Florida Advocate says, "Rev. R. L. Allen, pastor at Seminole Heights, has served that charge eleven years, and it looks to an outsider that he is there permanently."

"I shall try, both in private conversation and in my quarterly conferences, to augment the subscription list in my district, and to get each charge to pay its quota on the 'Save the Advocate' campaign." This strong word is from Dr. T. J. O'Neil, presiding elder of the Meridian district. We deeply appreciate this sort of support. With all our elders and preachers responding in like spirit and action we have nothing to fear.

"Believe it or not, yesterday a man stopped me on the street and said, 'I want to send a church paper to my son who lives at Belzoni, Miss.,' and started down into his pocket for the 'long green.' Just as soon as I could get my bearings I assured him that the New Orleans Christian Advocate was what his son needed, and proceeded to close the deal with him." That's Rev. R. G. Moore, our pastor at Itta Bena, Miss. And the Advocate goes to the address he sent.

Mrs. H. S. Crow, of Coushatta, La., whose mother was a cousin of Bishop Candler, expresses a desire for the "Home Circle" page and some good poems in the Advocate. Several others have said, "Hurry up and get us out a 16-page paper." Now, we assure you that just as soon as we can feel justified in doing so we shall gladly comply with this request. When all the rest of the charges have reported their quotas on the campaign we shall be getting in position to do just what you ask.

Speak a little louder, Brother, so those in the back of the house can hear you. "Enclosed find check for \$5 for 'Save the Advocate' fund." I have no organized church, but am serving over 300 patients at the Sanatorium. I want to make a personal gift." That was Rev. W. M. Williams, chaplain of the Sanitarium at Magee, Miss. Brother Williams is doing a great work with these sick people. We thank him for his personal gift and shall accept his invitation to visit him as early as possible.

"We are planning." We like to hear that word. So much is done without object, purpose or plan. And we must admit that the malady makes sore inroads on the church and its affairs. Just drifting. But Rev. R. G. Moore, Itta Bena, Miss., uses the word and goes on to say something of the details: A series of messages on "What Constitutes a Successful Church;" a "Fellowship Night for Our Adult Membership;" two big events for the Christmas season, "A White Christmas" pageant by the Epworth Leagues and a Christmas cantata, "Chimes of the Holy Night," by our fine and faithful choir.

We've always thought it would be interesting after you've died to have the chance to come back to the earth and see what sort of a monument was erected to your memory. You might be disappointed. So you better build it yourself before you die. The other day the Louisiana Annual Conference was served a great spread of good things on the campus of the Louisiana Methodist Orphanage. Shortly before the meal was served Rev. C. C. Weir, our pastor at Franklin, La., was introduced as the founder of the orphanage. Now, whether we mark a stone for him or not when he is gone we think that that institution is monument enough.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

Joining the church is an act; yet real church membership has to be achieved. The church is a place in which we express our religious nature. If the member does not take an active part in the real life of the church then membership does not mean anything. The fact that a person has his name on a register somewhere has little value. At times people associate their church membership with the building, the cemetery, the family, or the pastor; so when they move from that location these various ties prevent them from active interest in another church. Some sincere people think it would be disloyal to move their membership from the old home church, even though they do not receive any spiritual benefit from its association or ministry. Their church membership thus becomes something like a membership in a memorial society. I have known good parents to handicap their children very much in their life by requesting them to keep their membership at the old home. That should not be done. It is a compliment to a church for the member leaving to ask for his letter for it means they he is going to seek the same good spiritual fellowship wherever he lives. Our annual loss here is one of real tragedy. There is simply only one thing we can do about it and that is to be continually after the people to join in where they live and be of active worth.

* * *

The value of a good usher in a church can hardly be estimated. The people soon learn to trust men who have tact, judgment and courtesy. The friendly gracious greetings at the door is an asset to any church and it can be furnished in all our churches, city and town or country. There should be no difference for the people are the same everywhere. An usher who knows the nice thing to do or say; just where to place the elderly man or woman, the mother with a little child, or the stranger. The real usher knows the value of the worship service and at the proper time at intervals seats the audience and sees to it that proper ventilation is given without the pastor having to keep that in mind. Pastors will find it well worth their time to instruct ushers in the happy art of being "door keepers of the house of the Lord."

* * *

Every person is potentially a "seat of power." It is the privilege of the pastor to see that individual Christians develop into strong forces for righteousness. It is a sign of spiritual illness when persons demand and expect so much detailed oversight and attention from the pastor or church leaders. Real strong spiritual people are those who are developing others and thus become more powerful. We make "seats of power" when we teach a person to pray; his prayers give out help and strength. The same is true when we teach any Christian to express his or her religious faith. The pastor who leads all the prayers, all the songs, executes all the plans, is certainly taking upon himself too much and taking from his people their privileges of development.

* * *

The same evangelistic singer will find his work increasing this year. Churches, and Methodist

churches most of all, must give out the vigorous gospel message in song. There is a place in our church for good singers. Under the plan whereby each church is divided into Adult, Young People and Children's divisions the church can be harnessed to sing in those groups and not leave any "after effects." It has been too often the case that evangelistic singers grouped the children around their own personality, organized separate groups and left the church weaker with its young people. Under our present plan that can be avoided. The singer can recognize the grouping as it is in the church and by using the workers in those divisions give excellent help to the regular work being done.

AT THE CROSS

Arthur Brisbane, the highest paid newspaper writer in the world and one whose syndicated articles appear daily in scores and scores of our newspapers, writes all sorts of stuff—good, bad and indifferent. The ability to write interestingly and briefly upon a very wide range of topics appears to be his one outstanding gift. Sometimes he drops upon a low plane and at other times he ascends to the heights, as the following clearly proves:

"In all the history of the world there is no picture such as that of Golgotha, the patient, upturned face of the sufferer destined to change the world, the Roman soldiers at the foot of the cross gambling for His scanty garments, the rabble hooting, the thieves on either side denouncing Him because the miracle they hoped for did not come; the faithful women, Mary Clopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come, and give His body back to them. Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth. But there is nothing to compare with that one great picture, the crucifixion and the last words of Christ: 'Father, forgive them, for they know not what they do.'"—North Carolina Christian Advocate.

"SAVING THE ADVOCATE"

Receipts through Monday, December 8, 1932.

LOUISIANA CONFERENCE		
Alexandria District		
Previously reported		\$32.00
Baton Rouge District		
Previously reported		119.25
Lake Charles District		
Previously reported		70.45
Minden District		
Previously reported		101.97
Monroe District		
Previously reported		79.15
New Orleans District		
Previously reported	249.87	
Felicity, N. O., Rev. J. T. Harris	1.00	
Total for district		250.87
Ruston District		
Previously reported		106.24
Shreveport District		
Previously reported		125.50
Total Louisiana Conference		\$885.43

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported		119.57
Hattiesburg District		
Previously reported		70.65
Jackson District		
Previously reported	120.50	
Eden and Bentonla, Rev. M. H. McCormack	8.00	
Total for district		128.50
Meridian District		
Previously reported		98.10
Newton District		
Previously reported		86.75
Seashore District		
Previously reported		88.96
Vicksburg District		
Previously reported		62.45
Total Mississippi Conference		\$654.98

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported		32.00
Columbus District		
Previously reported		38.00
Corinth District		
Previously reported		26.75
Greenville District		
Previously reported		34.93
Greenwood District		
Previously reported		52.00
Grenada District		
Previously reported		45.00
Sardis District		
Previously reported		22.60
Total North Mississippi Conference		250.68

MISCELLANEOUS CONTRIBUTIONS		
Previously reported		146.10
Total all sources		\$1937.19

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
 MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
 NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

This month we are receiving less money for Missions than we have received in a number of years. We call upon our friends to aid us in extending the number of churches who will observe the fourth Sunday and send in the offering. That is our only hope. We had trusted that we would get a large offering as we did last year, but we have been disappointed. Upon the fourth Sunday offerings depends our ability to reach and serve a larger number of schools. We have workers trained and equipped may you use all diligence to aid.

Plan of Work for 1933

1. Pastors' School, June 19 to 29, 1933.
2. Pray for Wesley Foundation at M. S. C. W.
3. Standard Training Schools.
4. 10c per active member for Sunday School Day offering and Honor Roll School.
5. An offering from each Sunday school on circuits for Sunday School Day places circuit on Honor Roll.
6. All schools observing fourth Sunday for Home and Foreign Missionary Enterprise.
7. Young People's Unions in every district.
8. Every church observing College Day with program and offering.
9. District surveyed.
10. Circuit surveyed.
11. Junior College Methodist Students reached by the Church.
12. Twenty Cokesbury Standard classes.
13. Two colored vacation church schools.
14. Circuits to hold Vacation Church Schools.
15. One new Sunday school organized in each district.
16. Campaign of evangelism in each Sunday school.
17. Reaching the unreached.
18. Hold institutes in interest of each age group division.
19. Young People's Assembly, June 5 to 9, at Whitworth College.

This is a big program and it will take co-operation to carry it through. The Methodist Students' Conference at Mississippi State College was a success in every way. It was a joy to be thrown with such a fine upstanding earnest group of young people. It made us proud of our young people

IS IT INSURED?



Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO

—The Methodist Mutual—has been furnishing protection AT COST upon easy annual payments since 1898. No assessments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. The

oldest fire insurance company in the United States is a Mutual organized by Benjamin Franklin. Get the facts.

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 Southern Church Department
 METHODIST EPISCOPAL CHURCH, SOUTH
 808 Broadway, Nashville, Tenn.

first and of our colleges. Dr. J. Loyd Decell brought earnest, meaningful messages which gripped the groups and made distinct contributions to the entire Conference.

Pray for our field program.

Yours in Him,

JOHN C. CHAMBERS,
 Executive-Extension Secretary.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

The December meetings of the two Unions of Baton Rouge district were held Sunday the 4th—the Elizabeth Langford Union in Hammond, the Hoyt M. Dobbs in Jackson. Both had fine Christmas programs, though attendance was rather slim because of much illness.

The Elizabeth Langford Union program was led by Miss Gertrude Jackson, with a talk on "A Christian Christmas," by Mr. Wade Sutton, of Ponchatoula. Rev. B. H. Andrews, the new pastor at Ponchatoula, expressed his willingness, even eagerness, to co-operate with the Young People in their Union. In the absence of both president and vice-president, Collins Lipscomb presided at the business session. The Union voted to present Rev. J. H. Bowdon with a gift, in token of their love and appreciation. After adjournment to meet January 1 in Ponchatoula, lemonade and cake were served.

The Hoyt M. Dobbs Union program was presented by Jackson Young People, and was well planned and carried out. Blackwater, Istrouma, Slaughter, Zachary, First Church Intermediates were represented, besides the Jackson folk. The banner was won by Zachary, and it was announced that the January meeting would be a social at Blackwater.

Local News

The annual banquet of the Hammond Young People's Division was an important event in November. The theme of "Bubbles" was beautifully carried out with an array of many-hued balloons, and a basket of bright autumn flowers in the center of the table. Toasts were given to Marguerite "Mig" Wolf, president of the Young People's Department, and by Elizabeth Waldrep, president of the Intermediate Department. Talks were given on "Bursting Bubbles" by Miss Eunice Chandler; and "Blowing Bubbles," by Ludell Sims. Bob Wilson played "Mardi Gras," accompanied by Elizabeth McCain on the piano, which was repeated several times by request. After the formal part of the program, each young person entertained impromptu. The evening closed with the singing of "Blest Be the Tie," and the League benediction.

Miss Jennie Searles was quietly married to Mr. J. L. Jones at Hammond, Sunday, November 27, the Rev. Mr. Elliot, pastor of the First Baptist Church, officiating. Jennie is a sister of your field secretary, and is known to many young people in the state, having served as district secretary of Minden district several years ago. The bride wore black and gold, with accessories to match, and a corsage of yellow talisman roses with lilies of the valley. Mr. and Mrs. Jones are at home at 740 America Street, Baton Rouge, La.

As you read this, your field secretary and conference president, Mrs. G. W. Pomeroy, are in attendance on the General Educational Council meeting in Nashville. We will take part in the meetings of the Young People's Associate Council of this General Council. We expect to have many things of value to bring back to you from this meeting.

MARY SEARLES.

THE LOCAL CHURCH BOARD OF CHRISTIAN EDUCATION AT WORK

Edited by Prof P. J. Rutledge, Millsaps College

EXTRACTS FROM THE MINUTES OF THE BOARD

"The board, having disposed of the final Christmas plans at its last meeting, devoted its time to the report and plans of the Committee on Evangelism for January and February. Mr. Hough was asked by the committee on worship to prepare and lead the worship program on Personal Evangelism before the Adult Division on Sunday, December 18, as a preparation for the campaign on evangelism in the first quarter in the new year. The committee suggested that the Sunday school council follow bulletin No. 20, "Evangelism in the Sunday School," for January and February, observing January as preparation month and February as active evangelism in the Sunday school. The pastor and Sunday school superintendent invited the council to meet in their homes the first two meetings in January.

"The Committee on Evangelism further recommended that a church loyalty program be initiated in January in the Adult and Young People's Divisions at the worship hour on the subject of "Knowing Your Church," based upon the principle that if the members of the church know more about the church and its departments they will be more loyal to them.

Worship Program For December 18

Adult Division—Mr. Hough

1. Quiet Music—"Fairer Lord Jesus."
2. Hymn—"Where Cross the Crowded Way."
3. Offering—Pianist playing "We've a Story to Tell to the Nation."
4. Scripture Lesson Told—Math. 4:18-25.
5. A Talk—By leader.

In the scripture lesson we see the methods of Jesus. He did not begin His work by creating a sensation and by attracting men to Him in preaching great sermons. He rather chose to go among men and select His disciples by personal contact. Jesus won His disciples one by one, and they in turn continued His methods and brought others in by winning their friends to the cause. This method is the fundamental principle of soul-winning. The greatest power in presenting the gospel message is through personal contact with persons we love and seek to help. The greatest need of the church today is more personal evangelism. Personal evangelism prepares the way for periods of revivals. The special revival services merely reap the harvest resulting from personal work.

Phone, Main 2838

Rose McCaffrey
 SUPERIOR MULTIGRAPHING
 409-410 New Masonic Temple

The Sunday school offers a great opportunity for evangelism. It has many pupils who are trying to live Christian lives but who have never made a definite public decision for Christ. Conversion is a mighty reorganization of motives and the dedication of the life to the principles which Jesus taught. Great preparation must be made for this experience in the lives of young people. The Sunday school should teach children the sacredness of the Christian life and give them some appreciation of the duties which it requires of them. Many children join the church without adequately understanding all that is involved in it. When this occurs the church program to that extent has failed.

Each church should have a committee on evangelism. One of the duties of this committee is to plan periods of special stress on evangelism leading to a day of decisions. Our Church has such a committee, and it will make its report today for the program in January and February. This committee will lead the way for us, but it must be clearly understood by every member of this group that the task of evangelism is a universal one. No one can evade this responsibility. We must follow the example of Jesus by winning our friends one by one. After we have succeeded in bringing them to Christ we should seek to have them join some church and thus become active in its tasks.

Many of us hesitate to approach our friends about religion because we feel that our lives are not what they should be. Certainly we should try to live as to be worthy Christians, but our job is to point our friends to Christ as the true example. We have available for our task the power of the Holy Spirit. It is our privilege to present the Lord Jesus. Even though we may feel timid and weak in our efforts, we will get help if we will remember that our message is the greatest and most important one that man can pronounce, and for that reason we should never hesitate to testify for Christ both in speech and in daily living. Let us reveal to our friends especially at this Christmas season that we are not ashamed of the Gospel of the Son of God, but that we believe that it is the power of God unto all men who will accept him.

6. Prayer and benediction.

PELOUBET'S SELECT NOTES

for 1933

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FUNERAL HOME

4820 MAGAZINE ST.

NEW ORLEANS

Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

A LETTER TO THE PRESIDENTS OF AUXILIARIES

From Mrs. B. W. Lipscomb

My Dear Sister—We, your co-workers, are taking advantage of the closing quarter of the year to write you regarding the financial outlook for the Missionary Society for the year 1932. Because, from your end of the line, you may be experiencing a difficulty in raising the amount of money which your society usually gives to the work, and, from this end of the line, we are experiencing the distress that is coming to our work in all the fields because of the heavy financial shortage, our hope is that earnest co-operation will enable us successfully to meet the difficult situation that confronts us.

We hope, to this end, that there is some way in which you, as president of your society, can make an appeal for full payment of the pledges for the year. Some of our membership cannot give as much as formerly, but every member can, by sacrifice, give something. Moreover, there are those whose incomes have not been diminished and who, because living costs are less, can give more than heretofore. Those whose incomes have been cut, can probably give as much as they gave before, because of this decrease in living costs. Many people are spending just as much money for living and pleasures as before, but seem to have a "depression complex" as to giving their money to missions. Won't you and your treasurer study your membership carefully and make public and personal appeals to them for the largest possible gifts that we may close the year's work as well as possible: an extra gift, large or small, can be given by many of them and will be of tremendous help. The observance of Harvest Day, in December, will help you to secure the payment of your budget. A copy of the program will be sent upon request.

We are economizing in expenditures in every way we know; up to this time, we have been able to pay our missionaries' salaries, but the work in all fields has been drastically cut. This year's income will be the smallest for ten years, but a strong

effort on the part of every president will bring an increase even now.

May we count of you, as the leader of your society, to take this burden on your heart and prayerfully use every method to lay it on the hearts of your membership, so that all of us working together now shall save our missionary cause from further destructive retrenchments? We believe that this matter is of primary concern to you as it is to us—and that you will.

The Board of Missions has prepared an attractive and convincing booklet called "So You Don't Believe in Foreign Missions," which it offers for sale for ten cents. Five cents of this amount may be kept by the Missionary Society and applied to their pledges. You can order any number you want from the Literature Headquarters, Doctors' Building.

"The total net gains for the three quarters are 288 auxiliaries and 10,203 members, which is an indication of the good work being done," says Mrs. Lipscomb.

CONFERENCE NEWS

Mississippi

"If all of you could have heard the appeal made at Conference for the Orphans' Home, and heard Mr. McDonald say that the women through the Octagon campaign had given to the Home \$16,000, I am sure you would renew your efforts immediately, especially since the value of the coupons will decrease at the close of 1932.

To show our loyalty, let each housekeeper purchase quite a quantity of each product before the decline in coupon value, and send coupons to Mrs. Alma Riley before Christmas.

It would mean much to the Home and at the same time we shall find each product useful.

Thanking you for what has been done, we are looking for even greater things for our loyal women.

Most sincerely,
MRS. T. B. COTTRELL,
Conf. Pres.

North Mississippi

Zone 3, Sardis district, held the last meeting of the year at Crenshaw, with Mrs. E. H. Rook presiding. Five of the seven auxiliaries were represented. Como leading with twenty-six in attendance. About fifty members were present and many visitors. The devotional was given by Rev. E. G. Roth, of Longtown, whose subject was "Stewardship." Reports from the auxiliaries of the year's work was given and plans discussed for future work. A rising vote of thanks was given Mrs. Rook, chairman, and Mrs. W. S. Taylor, secretary, for their efficient and faithful service during the year. Both were re-elected to serve next year. The week of prayer special and Christian social relations were given in a very interesting way by Mr. Phil Pointer and Mrs. R. M. Short, of Como. A solo was rendered by one of the Crenshaw ladies. A silent but impressive reminder of the Octagon soap campaign was an attractive poster on the wall. The chairman led the "Spiritual Life Group Retreat." Mrs. L. C. Short, who was a conference officer for many years, was present and gave a message on "Prayer." Rev. W. D. Bennett, of Crenshaw, gave the consecration and closed the meeting with prayer. The next meeting will be at Longtown.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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"Precious" is her name. "Precious" has rubber limbs that feel just like a baby's own soft self. She sleeps, sucks her thumb, enjoys her pacifier and clasps her hands. "Precious" cries just like a baby, too, when you pinch her. "Precious" is a regular \$4 value that you can get from your grocer for three Luzianne Coupons and \$1.68.

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QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian District—First Round

Cleveland, Dec. 18, 11 a. m.
Hawkins Memorial, Dec. 18, 7 p. m.
Daleville, at Andrew Chapel, Dec. 25, 11 a. m.
Poplar Springs, Dec. 25, 7:30 p. m.
Quitman, Jan. 1, 11 a. m.
East End, Jan. 1, 7:30 p. m.
Scooba, at Scooba, Jan. 8, 11 a. m.
Seventh Ave., Jan. 8, 7 p. m.
Vimville, at Marion, Jan. 15, 11 a. m.
Central, Jan. 15, 7:30 p. m.
Enterprise, at Enterprise, Jan. 18, 7:30 p. m.
DeKalb, at New Hope, Jan. 19, 11 a. m.
Porterville, at Porterville, Jan. 22, 11 a. m.
Pachuta, at Pachuta, Jan. 22, 3:30 and 7:30 p. m.

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

Houlka, at Houlka, Dec. 15.
Vardaman, at Vardaman, Dec. 16.
Fulton, Dec. 17, 18.
Houston, Dec. 18, 19.
Becker, at Paines Memorial, Jan. 4.
Greenwood Springs, at Riggins Chapel, Jan. 6.
Shannon, at Shannon, Jan. 7, 8.
Verona, at Verona, Jan. 9.
Tremont, at Tremont, Jan. 11.
Buena Vista, at Egypt, Jan. 12.
Salem and Friendship, at Salem, Jan. 14.
Toccopola, at Price Memorial, Jan. 16.
Randolph, at Washington, Jan. 17.
Pittsboro and Bruce, at Pittsboro, Jan. 18.
Calhoun City, Jan. 19.
Derma, at Derma, Jan. 20.
Bellefontaine, at Walthall, Jan. 21, 22.
Eupora, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23.
Algoma, at Algoma, Jan. 24.

T. H. DORSEY, P. E.

Greenwood District—First Round

Minter City and Glendora, at Minter City, Dec. 18, a. m.
Drew Ct., at Drew, Dec. 18, p. m.
Moorhead and Isoia, at Moorhead, Dec. 21, p. m.
Ebenezer Ct., at Ebenezer, Jan. 1, a. m.
Itta Bena, Jan. 4, p. m.
Acona Ct., at Acona, Jan. 8, a. m.
Lexington Station, Jan. 8, p. m.
Tchula and Cruger, at Tchula, Jan. 11, p. m.
Duck Hill Ct., at Duck Hill, Jan. 14, a. m.
Winona Ct., at Bethlehem, Jan. 15, a. m.
Kilmichael Ct., at Kilmichael, Jan. 15, p. m.
Greenwood, First Church, Jan. 18, p. m.
Sunflower Ct., at Sunflower, Jan. 22, a. m.
Webb and Sumner, at Webb, Jan. 22, p. m.
Ruleville and Doddsville, at Ruleville, Jan. 25, p. m.
Belzoni Station, Jan. 29, a. m.
Schlater and Price Memorial, at Schlater, Jan. 29, p. m.
Swifton Ct., at Swifton, Feb. 5, a. m.
Inverness Station, Feb. 5, p. m.

W. N. DUNCAN, P. E.



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HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c, and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Sardis-Grenada Dist.—First Round

Mt. Pleasant, at Mt. Pleasant, Dec. 17-18.
Byhalia, at Byhalia, Dec. 18, p. m.; Q. C., Dec. 19, 10 a. m.
Red Banks, at Red Banks, Dec. 20, 11 a. m.
Arkabutla, at Strayhorn, Dec. 21, 11 a. m.
Lake Cormorant, at Robinsonville, Dec. 22, 11 a. m.
Courtland, at Courtland, Dec. 28, 11 a. m.
Batesville, Dec. 28, 7 p. m.
Shuford, at Eureka, Dec. 31, 11 a. m.
Horn Lake, at Horn Lake, Jan. 1, 11 a. m.
Coldwater, at Coldwater, Jan. 1, 7 p. m.
Holcomb, at Holcomb, Jan. 4, 11 a. m.
Grenada, Jan. 4, 7 p. m.
Oakland, at Oakland, Jan. 7, 11 a. m.; Jan. 8, 11 a. m.
Charleston, Jan. 8, 7 p. m.
Longtown, at Longtown, Jan. 10, 11 a. m.
District Missionary Institute will meet at Batesville Jan. 12, at 10 a. m.

WALTER L. STORMENT, P. E.

Mothers, Mix This at Home for a Bad Cough

Saves \$2. So Easy! No Cooking!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made costs no more than a small bottle of ready-made medicine, yet it is the most effective remedy that money can buy. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

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WINTERSMITH'S
CHILL TONIC
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MALARIA, CHILLS and FEVER
for over
60 Years
A Reliable General Strengthening Tonic
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Persistent coughs and colds lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a new medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for persistent coughs and colds and other forms of throat troubles. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the infected membranes and stop the irritation and inflammation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of persistent coughs and colds, bronchial asthma, bronchitis and other forms of respiratory diseases, and is excellent for building up the system after colds or flu. Money refunded if any cough or cold, no matter of how long standing, is not relieved after taking according to directions. Ask your druggist.

(Adv.)

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Lake Charles District—First Round

Merryville, Dec. 18, a. m.
DeRidder, Dec. 18, p. m.
Lake Charels, Dec. 25.
Sulphur, Jan. 1.
Leesville, Jan. 8, a. m.
Hornbeck, Jan. 8, p. m.
Lake Arthur, Jan. 15, a. m.
Gueydan, Jan. 15, p. m.
Lafayette, Jan. 22, a. m.
New Iberia, Jan. 22, p. m.
Vinton, Jan. 29.
Many, Feb. 19.
Crowley, Feb. 26, a. m.
Abbeville, Feb. 26, p. m.
Indian Bayou, March 5, a. m.
Rayne, March 5, p. m.
Subject to necessary changes.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round

Farmerville, at Calhoun, Dec. 18, a. m.;
Q. C., 2:30 p. m.
Jonesboro, Dec. 18, p. m.
Choudrant, at Choudrant, Jan. 1, a. m.;
Q. C., 2:30 p. m.
Hodge, at Hodge, Jan. 1, p. m.
Dubach, at Dubach, Jan. 8, a. m.; Q.
C., 2:30 p. m.
Haynesville, Jan. 8, p. m.
Simsboro, at Simsboro, Jan. 15, a. m.;
Q. C., 2:30 p. m.
Bienville, at Bienville, Jan. 15, p. m.
Clay, at Clay, Jan. 22, a. m.; Q. C., 2:30
p. m.
Marion and Downsville, at Marion,
Jan. 22, p. m.
Gibbsland, a Gibbsland, Jan. 29, a. m.;
Q. C., 2:30 p. m.
Arcadia, Jan. 29, p. m.
Eros, at Eros, Feb. 5, a. m.; Q. C., 2:30
p. m.
Ruston, Dec. 11, a. m.; Feb. 6, p. m.
Athens, at Athens, Feb. 12, a. m.
Homer, Feb. 12, p. m.
Lapine, at Frenon Chapel, Feb. 19,
a. m.; Q. C., 2:30 p. m.
Bernice, at Bernice, Feb. 26, a. m.;
Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 26,
p. m.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Noel Memorial, Dec. 4, a. m.; Q. C.,
Jan. 2, 7:30 p. m.
Mangum Memorial, Dec. 11, a. m.; Q.
C., Jan. 3, 7:30 p. m.
Cedar Grove, Dec. 18, a. m.; Q. C., Jan.
4, 7:30 p. m.
Bossier City, Dec. 25, a. m.; Q. C., Jan.
5, 7:30 p. m.
Greenwood and Bethany, at Green-
wood, Jan. 1, a. m.; Q. C., 2 p. m.
Claiborne, Jan. 1, 7:30 p. m.; Q. C.,
Jan. 11, 7:30 p. m.
Noble and Benson Ct., at Noble, Jan.
8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Jan. 15, a. m.;
Q. C., 2 p. m.
Oil City, at Oil City, Jan. 22, a. m.;
Q. C., 2 p. m.
Park Avenue, Jan. 22, 7:30 p. m.; Q. C.,
Jan. 23, 7:30 p. m.
Mansfield, Jan. 29, a. m.; Q. C., 2 p. m.

Logansport Ct., at Logansport, Feb.
5, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Feb.
12, a. m.; Q. C., 2 p. m.
First Church, Feb. 12, 7:30 p. m.; Q.
C., Feb. 13, 7:30 p. m.
Grand Cane Ct., at Stonewall, Feb.
19, a. m.; Q. C., 2 p. m.
Vivian, Feb. 26, a. m.; Q. C., 2 p. m.
Mooringsport, Feb. 26, p. m.; Q. C.
after preaching.
Pelican Ct., at Pelican, Mar. 5, a. m.;
Q. C., 2 p. m.

District stewards' meeting at First
Church, Shreveport, Thursday, Dec.
15, 10 o'clock a. m. In addition to the
district stewards, the pastors, the dis-
trict and associate district lay leaders
and the charge lay leaders are ex-
pected to be present.

GEO. S. SEXTON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Centenary, McComb, Nov. 27, 11 a. m.;
Feb. 1, 7 p. m.
Hazlehurst, Dec. 4, 11 a. m.; Feb. 6,
7 p. m.
Wesson, Dec. 4, 7 p. m.; Feb. 7, 7 p. m.
Magnolia, Dec. 11, 11 a. m.; Jan. 25, 7
p. m.
LaBranch Street, at LaBranch Street,
Dec. 11, 7 p. m.; Feb. 20, 7 p. m.
Brookhaven, Dec. 18, 11 a. m.; Feb. 14,
7 p. m.
Pearl River Avenue, Dec. 18, 7 p. m.;
Feb. 15, 7 p. m.
Summit, at Summit, Jan. 1, 11 a. m.
and 1:30 p. m.
Bogue Chitto, at Bogue Chitto, Jan. 1,
4 p. m. and 7 p. m.
Foxworth, at Sandy Hook, Jan. 8, 11
a. m. and 1:30 p. m.

The district stewards, charge lay
leaders, and pastors are called to
meet at 10 a. m. in the First Methodist
Church, Brookhaven, December 9, 1932.
Tylertown, at Tylertown, Jan. 8, 5
p. m. and 7 p. m.
Scotland, at Bethesda, Jan. 14, 11 a. m.
and 1:30 p. m.; Jan. 15, 11 a. m.
Meadville, at Bude, Jan. 15, 3 p. m. and
7 p. m.

Gallman, at Gallman, Jan. 22, 11 a. m.
and 1:30 p. m.
Adams, at Adams, Jan. 25, 11 a. m. and
2 p. m.
Monticello, at Monticello, Jan. 29, 11
a. m. and 1:30 p. m.
Georgetown, at Providence, Feb. 5, 11
a. m. and 1:30 p. m.
Crystal Springs, Feb. 5, 7 p. m.
Barlow, at Rehobeth, Feb. 8, 11 a. m.
and 2 p. m.
Osyka, at Osyka, Feb. 12, 11 a. m. and
2 p. m.

CHAS. W. CRISLER, P. E.

Hattiesburg Dist.—First Round

Williamsburg, at Williamsburg, Dec
18, 11 a. m. and 2 p. m.
Petal, at Petal, Dec. 18, 7:30 p. m.
Silver Creek, at Silver Creek, Jan. 1,
11 a. m. and 2 p. m.
Sumrall, at Sumrall, Jan. 1, 7:30 p. m.
Eucutta, at Eucutta, Jan. 8, 11 a. m.
and 2 p. m.
Heidelberg, at Sandersville, Jan. 8,
7:30 p. m.; Jan. 9, 10 a. m.
Leakesville, at Leakesville, Jan. 15,
11 a. m. and 2 p. m.
Lucedale, at Lucedale, Jan. 15, 7:30
p. m.
New Augusta, at New Augusta, Jan.
18, 11 a. m. and 2 p. m.
Ellisville, at Ellisville, Jan. 22, 11 a. m.
and 2 p. m.
Collins, at Collins, Jan. 22, 7:30 p. m.;
Jan. 23, 10 a. m.
Mt. Olive, Feb. 5, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Feb. 5, 7:30 p. m.;
Feb. 6, 10 a. m.
Bonhomie, at Bonhomie, Feb. 8, 7:30
p. m.
Purvis, at Purvis, Feb. 12, 11 a. m. and
2 p. m.
Main Street, Feb. 12, 7:30 p. m.
Magee, at Magee, Feb. 19, 11 a. m. and
2 p. m.

Taylorville, at Taylorville, Feb 19,
7:30 p. m.; Feb. 20, 10 a. m.
J. T. LEGGETT, P. E.

Jackson Dist.—First Round

Flora, at Flora, Dec. 4, 11 a. m.; Jan.
25, 7:30 p. m.
Capitol Street, Dec. 4, 7:30 p. m.; Jan.
6, 8 p. m.
Galloway Memorial, Dec. 11, 11 a. m.;
Jan. 2, 8 p. m.
Glendale, Dec. 11, 7:30 p. m.; Jan. 4,
7:30 p. m.
Yazoo Circuit, at Fletcher's Chapel,
Dec. 18, 11 a. m. and 2 p. m.
Yazoo City, Dec. 18, 4 p. m. and 7:30
p. m.
Camden, at Camden, Jan. 1, 11 a. m.
and 2 p. m.
Canton, January 1, 7:30 p. m.; Jan. 11,
7:30 p. m.
Bolton, at Raymond, Jan. 8, 11 a. m.
and 2 p. m.
Brandon, at Brandon, Jan. 8, 7:30 p.
m.; Jan. 9, 10 a. m.
Mendenhall, at D'Lo, January 15, 11
a. m. and 2 p. m.
Millsaps Memorial, Jan. 15, 7:30 p. m.;
Jan. 18, 7:30 p. m.
Eden, at Eden, Jan. 22, 11 a. m. and 2
p. m.
Madison, at Madison, Jan. 22, 7 p. m.;
Jan. 24, 10 a. m.
Terry, at Forest Hill, Jan. 25, 11 a. m.
and 2 p. m.
Harrisville, at Harrisville, Jan. 29, 11
a. m. and 2 p. m.
Florence, at Star, Jan. 29, 7 p. m.; Jan.
30, 10 a. m.
Benton, at Benton, February 5, 11 a.
m. and 2 p. m.
Satartia, at Satartia, February 11-12,
11 a. m.
Fannin, at Pearl Chapel, Feb. 12, 3
p. m. and 7 p. m.
Edwards, at Edwards, Feb. 19, 11 a. m.
and 2 p. m.
Grace, Feb. 19, 7:30 p. m.; Feb. 20,
7:30 p. m.
Vaughan, at Vaughan, Feb. 26, 11 a. m.
and 2 p. m.
Clinton, at Ridgeland, Feb. 26, 4 p. m.
and 7 p. m.

B. L. SUTHERLAND, P. E.

Newton District—First Round

Decatur, preaching, Dec. 4, 11 a. m.;
Q. C., Jan. 4, 7:30 p. m.
Chunky, preaching, Dec. 4, 7:30 p. m.;
Q. C., Jan. 5, 7:30 p. m.
Shiloh, Dec. 18, 11 a. m.
Rose Hill, Tues., Dec. 20, 11 a. m.
Laurel, First Church, Jan. 1, 11 a. m.
Laurel, Kingston, Jan. 1, 2:30 p. m.
Laurel, West, Jan. 1, 7:30 p. m.
Philadelphia Ct., Jan. 7, 11 a. m.
Philadelphia Station, Jan. 8, 11 a. m.
Burnside, Jan. 8, 2:30 p. m.; 7:30 p. m.
Raleigh, Jan. 14, 15.
Carthage Ct., Jan. 21, 11 a. m.
Carthage Station, Jan. 22, 11 a. m.
Lena, Jan. 20, 11 a. m.
Walnut Grove, Jan. 22, 2:30 p. m. and
7:30 p. m.
Harperville, Jan. 23, 11 a. m.
Hammond, Jan. 9, 11 a. m.
Forest, Jan. 29, 7:30 p. m.

Lake, Feb. 5, 11 a. m. and 2:30 p. m.
Union, Feb. 5, 7:30 p. m.
Morton, Feb. 12, 11 a. m. and 2:30 p. m.
W. M. SULLIVAN, P. E.

Seashore District—First Round

Gulfport, First Church, Dec. 18, 10 a. m.
Handsboro and Second Church, Gulf-
port, Dec. 18, 11 a. m.
Bay St. Louis, Dec. 18, 7 p. m.
Logtown, at Logtown, Jan. 1, 11 a. m.
Picayune, Jan. 1, 7 p. m.
Carriere, at Wesley Chapel, Jan. 8,
11 a. m.
Poplarville, Jan. 8, 7 p. m.
Moss Point, Jan. 15, 11 a. m.
Kreole, at Kreole, Jan. 15, 7 p. m.
Americus, at Pleasant Hill, Jan. 22,
11 a. m.
Escatawpa, at Escatawpa, Jan. 22, 7
p. m.
Columbia and Mission, at Columbia,
Jan. 29, 11 a. m.
Lumberton, Jan. 29, 7 p. m.
Coalville, at Coalville, Feb. 5, 11 a. m.
Wiggins, at Perkinson, Feb. 5, 7 p. m.
Mentorum, at Pine Grove, Feb. 12, 11
a. m.
Brooklyn and Bond, at Brooklyn, Feb.
12, 7 p. m.

The district stewards and pastors
are called to meet at First Church,
Gulfport, Dec. 13, at 10 a. m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Port Gibson, 11 a. m., 2 p. m., Dec. 18.
Hermanville, preaching at Pattison,
7:30 p. m., Dec. 18.
Lorman, at Lorman, 11 a. m., 2 p. m.,
Jan. 1.
Fayette, 7 p. m., Jan. 1.
Nebo, at Cool Spring, 11 a. m., 2 p.
m., Jan. 8.
Mayersville, at Mayersville, 11 a. m.,
Jan. 15.
Louise and Holly Bluff, at Holly Bluff,
3:30 p. m., Jan. 15.
Anguilla, at Delta City, 11 a. m., 2
p. m., Jan. 22.
Rolling Fork and Cary, at Rolling
Fork, 4 p. m., Jan. 22.
Utica, at Utica, 11 a. m., 2 p. m., Jan.
29.
Gibson Memorial, 7:30 p. m., Jan. 27;
7 p. m., Jan. 29.
Crawford Street, 7:30 p. m., Feb. 3.
Oak Ridge, at Oak Ridge, 11 a. m., 2
p. m., Feb. 5.
Natchez, 11 a. m., 1:30 p. m., Feb. 12.
Washington, at Stanton, 3:30 p. m.,
Feb. 12.
Roxie, at Roxie, 3 p. m., 7 p. m., Feb.
19; preaching, Knoxville, 11 a. m.
Silver City, 11 a. m., 2 p. m., Feb. 26.

HENRY G. HAWKINS, P. E.

When answering advertisements
mention this paper. Thus you will
aid us in securing more advertis-
ing patronage.

How Doctors Treat Colds and Coughs

Medical writers agree that the
important point in the treatment of a
cold, or cough due to a cold, is to
relieve the congestion in the nose and
throat, thereby preventing serious
complications which may follow a neg-
lected cold. To stop this congestion
calomel was the accepted and standard
remedy until Calotabs, the improved
calomel compound tablet was intro-
duced.

Now that science has robbed calo-
mel of its nausea and danger, mak-
ing it pleasant to take and perfectly
safe for general use, over forty million
Calotabs are consumed in the U. S.
yearly with only the most pleasant
and satisfactory results. In millions

of homes Calotabs have proven their
superiority in the prompt relief of
colds and coughs due to colds.

One or two Calotabs at bed-time
with a glass of sweet milk or water.
No salts necessary. No nausea nor
the slightest interference with your
eating, work or pleasure. Next morn-
ing the congestion has subsided, your
cold or cough is relieved, your system
is thoroughly purified and you are
feeling fine with a hearty appetite for
breakfast. Eat what you wish—no
danger.

Get a family package of Calotabs,
containing full directions, only thirty-
five cents. Trial size, ten cents. At
any drug store. (adv.)

for **HEADACHE**

A Liquid Remedy is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

Liquid CAPUDINE

Christian Advocate

NEW ORLEANS

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D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, DECEMBER 22, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

CHRISTMAS EXHORTATION. The mystic spell is upon us again. Drifting leaves, bare trees, crops all in, enough wood in the shed, children home from school, fire roaring up the chimney, holly, happy calls of childhood, greetings of friends gone but not forgotten, carols. It is Christmas.

Sit by the fire. Turn out the lights. Let the pageantry and pull of memory pass your door. Let time add the touches of 1932 to the growing picture of Christmas. As the pressure of the past and present come upon us, let us for a while have solitude, silence and meditation. Let us listen to the comment of the years. Let all the mingled emotions of life well up within you and have way. It is Christmas.

For a while let us send all of our treasures on ahead. Let a gap come between them and us. Let us cross back over the brook and, like Jacob, wrestle with the Angel of Life. Let us not hide our heads or dodge. Let us face it all. He that has faced life fairly has found God.

The meaning of it all? While the fire is burning low and your thoughts are coming home from their wanderings and wonderings through the haze, with increasing and more satisfying distinctness you will begin to see it. The Word became flesh and dwelt among us, and we beheld his glory.

O God, made flesh that we might be made godlike, once more, with kindling assurance, make us glad in the faith that never fails. Re-enthroned hope in our hearts, and let love rule our lives. Slay within us our hampering inhibitions. Release and wing our aspirations. Make us more than a match for our tasks, and endue us with a nobler spirit for our time. Amen.

THE SIN OF SANTA CLAUS is a topic that meets with an instantaneous and radical reaction. It seems so utterly out of keeping with so many of our treasured traditions and memories.

But what we were trying to get at is the commercialization and paganization of Christmas.

It was brought to my attention this way. The barber was cutting my hair. We were talking about everything. Then he mentioned his little daughter, telling me what a long list of things she had written out for Santa Claus to bring her for Christmas. It was an amazing list. A few days later the child went into the city and with widening eyes beheld the displays in the windows. Returning home she immediately revised, or rather supplemented, the list. There were so many things that she had not thought of before.

"That was just a child, Mr. Editor," you

say chidingly. "Let them have their fun." That is just the tragedy of it. It is a child. And grown people are the completed processes of childhood. Grown people are what they have learned. Everything almost that they are they learned. And the deepest impressions and the most determining impressions were received in childhood.

Our thought is to get rather than to give, to receive rather than to share. Our stand-

IMMANUEL'S REIGN

By Rev. S. A. Steel, D.D.

Immanuel comes and the wilderness blooms,
And the desert shall leap at his voice,
For the glory divine shall o'er all the earth
shine,
And the solitude, too, shall rejoice.

The kingdom of love, coming down from above,
Shall establish goodwill upon earth;
The heavens shall ring, and the angels shall
sing,
And rejoice o'er Immanuel's birth.

The deaf and dumb unto Jesus shall come,
And the Spirit his gifts shall impart;
The blind, they shall see, and the bond shall be
free,
And the lame shall leap up like the hart.

In the dry parched ground there shall fountains
be found,
And where dragons lay there shall be
peace;
And grasses shall grow where the still waters
flow,
And all strife and contention shall cease.

A way shall be there, and a highway so fair
The wayfaring men need not err;
No lion shall roar or affright any more,
And naught that can harm shall occur.

The redeemed of the Lord shall return at his
word,
And shall come unto Zion again;
All sorrow shall cease and the joy shall in-
crease,
And great blessings they all shall obtain.

Hasten, Lord, the glad time when the promise
sublime
Of Immanuel's reign we shall see,
When the word of the Lord shall be spread all
abroad
As the waters that cover the sea!

ard of success is what one can acquire, not what one can give to human need. This is materialism. This is paganism.

Furthermore, the greatest realization of life cannot be found in this direction; the greatest joy of life cannot be secured by this method. It warps the ideals and shrivels the soul. It shrinks the personality and starves the spirit. For a man's life consisteth not in the abundance of the things which he possesseth, and it is more blessed to give than to receive.

WHAT SHALL WE DO ABOUT PROHIBITION? That the struggle for temperance and prohibition has passed into a new phase is hardly to be doubted. No cause so important should be hampered by worn-out methods. Taking its rise in the hearts of devout churchmen and having at the time, as a movement, almost an entirely religious meaning, it has passed into the realm of economics and politics, education and industry, without losing its moral and religious significance. It is to be presumed therefore that methods of direction should in like manner change and adapt themselves to the changed situation.

Recently there met in the city of Jackson, Miss., a group of more than 300 dry leaders, gathered from all sections of the state, and organized under the name of United Drys. The purpose and personnel of the organization indicate that it includes all the interests of church, and other dry organizations, fusing them into a unified agency to fight any attempt to repeal the Volstead act or make any modification of the prohibition amendment.

Committees of Publicity, Education and Legislation are a part of the organization. A careful campaign is being planned to cover the entire state.

Governor Conner was commended for his stand for the dry laws and in reply said: "I appreciate the recognition of this group of Mississippi drys and wish to state that I am dry in principle and habit as I have always been, and shall be glad to co-operate with this organization in any way possible."

Similar meetings have been held in other southern states. A resolution was passed by the late session of the Louisiana Conference calling upon the Bishop and Presiding Elders to call some such meeting for Louisiana, acting in accord with our General Board of Temperance and Social Service.

Whether the political solidity of the South should be maintained is questioned by many, but certainly we have nothing to lose in preserving its dry solidarity. Through this means it has the opportunity of serving the entire country.

It would seem that an elaborate and expensive organization would be out of order at this time. Perhaps already organized groups may continue to render effective service, but there should be a unification of the forces in the state, thus giving it a more compelling voice and influence.

As a publicity feature, in view of the good roads over the state, a kind of "flying squadron" might be organized, or groups of such, to make trips into nearby communities without a great deal of expense. A number of good speakers can be found over the state and others can be developed.

"SOME NEEDED ADJUSTMENTS"

That Can Be Adjusted

Littell Rust, Lay Leader, Tennessee Conference

I have before me a communication bearing date of September 2, from the bishop's room, Board of Church Extension Building, Louisville, Ky., by Bishop W. F. McMurry, entitled "Some Needed Adjustments."

This article has been published in a recent issue of the Christian Advocate and certain suggestions are outlined, setting forth the reasons for consolidation of boards and other changes which would accomplish the following: a more efficient administration at less cost and a bringing together of the work now being done by several boards under one board.

Since this question has been raised and the matter is to be considered, let us make some sane suggestions for the church to consider, which we believe will accomplish what the bishop seems to be driving at in his article.

The question raised with reference to Home Mission work, that it be consolidated with the Board of Church Extension, is nothing new to Southern Methodism. The officials of the Board of Church Extension have advocated some similar plan for the past two quadrenniums and as a further evidence of their thinking Bishop McMurry states in his article that the Church Extension Building in Louisville was erected with some such arrangement in mind.

In the general education program of the church, we do not think of missions any longer as Home and Foreign, but we are endeavoring to view the same with the broader viewpoint of "World Missions."

If we are to think of Missions as a dual enterprise, one program that relates to the Home Field and another that relates to the Foreign Field, we would bring about a division in the thinking of our people rather than center their thoughts on the proposition of "World Missions." The best answer that Home Missions have not been given a fair chance is shown by the amount of money that the Church has invested in that great missionary enterprise.

In 1931, the General Board of Missions expended for Foreign Work the sum of \$780,307 in addition to the amount that the General Board expended for home work; the Annual Conference Boards expended in 1931 for Home Missions approximately \$364,429, making a total amount expended for this cause \$635,025.

There are some other items such as Church Extension and District Work that are carried on in the Home Mission Field that would increase the amount expended for Home Missions considerably over the above amount expended by the General and Conference Boards. By this comparison, we see that the Home Mission program has received nearly an equal division of the funds raised for Missions as a whole.

The Mission program of the Southern Methodist Church, Home and Foreign is so closely and vitally related that to separate them and create a Home Mission Board would not be for the best interest of "World Wide Missions."

It seems that the chief item of consideration among the laymen of our Church in these days of stress and confusion is how can we economize? Since this is the attitude of their minds at the present time, I shall now endeavor to show how a large saving can be effected by certain consolidations without impairing the work.

Since the work of the Board of Church Extension is largely Mission, why not transfer the Board of Church Extension to the General Board of Missions and let the Church Extension Work represent a section of the General Board of Missions. The work can be carried on by the Board of Missions by the addition of one man. The same treasurer of the General Board of Missions could also be treasurer of the funds now held by the Board of Church Extension. This would not lessen the efficiency of the work of the Board of Church Extension, but would consolidate this work with the Home Mission Work of the General Board of Missions and these two interests of the Church could be carried on without overlapping with a saving of approximately \$36,000 each year.

If the Hospital Board is to be considered in this discussion, then the work of the Hospital Board could be turned over to the Board of Missions. The General Board of Missions is an experienced agent of the Church in conducting hospital work as demonstrated by the work in our several foreign fields. The General Board of Missions could give supervision to the hospitals in the home field in co-operation with the trustees in the several annual conferences without any

additional expense. The amount now being expended by the General Hospital Board of approximately \$20,128 per year would be a further saving to the Church.

With reference to the General Board of Lay Activities of which I happen to be a member. This is purely a layman's organization and the only one that we laymen have. Our women have their organizations and why not grant the laymen the same privileges? I do not claim that this organization is perfect by any means, yet I do know that it has been the means of developing hundreds of our laymen in the work of our Church and its work has created enthusiasm and interest.

The bishop speaks in his article of a Joint Committee of co-operation between the General Board of Education and the General Board of Lay Activities. This is just the reason for the creation of the General Board of Lay Activities, namely, a co-operating agency with the other boards and for this reason I feel that the work being done by these would suffer if it were tacked on and made a part of any one of the other boards of the Church.

In this connection, we might consider the Board of Temperance and Social Service. Whether justly or unjustly, and I think unjustly, our temperance program has suffered because it is conducted largely by the ministers of our Church, and they have been accused by the foes of tem-

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years was an itinerant preacher. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen hundred years have come and gone, and today he is the centerpiece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary Life—Author unknown.

perance of getting into politics. Why not have the cause of temperance assigned to the Board of Lay Activities and avoid this criticism? The Social Service work could be distributed between the General Board of Christian Education and the General Board of Missions and this would cause the further saving of \$12,000 annually.

Then why maintain the Board of Finance? The charter of our Publishing House provides that all profits shall be used for superannuated preachers and they did handle the funds for this cause until this board was created. Why could not Whitmore and Smith handle this fund again and if necessary call to their aid some of the consecrated and capable bankers of our Church as a Superannuate Endowment Committee to serve without compensation and to meet annually and supervise the administration of the funds now held by the Board of Finance?

This would cause a further annual saving of \$28,315.

The effect of the consolidations and changes herein suggested would mean a saving to the Church, even in this time of poor collections, of over \$96,000 annually or a total of \$384,000 for four years.

This would leave the general work of the Church to be administered by the Board of Education and the Board of Missions, with the Board of Lay Activities as a co-operating agency.

This would co-ordinate the general program of the Southern Methodist Church, prevent overlapping and bring about a more efficient administration at considerable less cost.

Another advantage to be obtained would be a reduction in the general apportionments. The askings would be reduced to three instead of six. I for one would be willing to have the askings of the Board of Lay Activities reduced by \$15,000 and this would make a total reduction in apportionments of \$440,000. I believe that with this reduction, the laity of our Church would be so greatly heartened as to make it possible for the Church to pay the balance of the apportionments in full and would give the General Board of Christian Education and the Board of General Missions such an increase in their income as would make it so that they could take care for the present of their increased responsibilities.

In the light of recent court decisions and legislation, I am sure that any legal difficulties caused by this consolidation could be overcome.

I thoroughly agree with that part of the article of Bishop McMurry with reference to the reduction of presiding elder districts as well as the reduction in the number of conferences.

In my own Conference (Tennessee) we have reduced the number of presiding elder's districts this year from eleven to eight, and the Conference Board of Lay Activities was the leader in the agitation that brought about this reduction. There can still be further reductions.

I also agree with the bishop in raising the standards of requirements for admission of ministers into our connection and the annual conference should rigidly enforce these requirements.

Several of our bishops will retire from active service in 1934 under the age limit rule passed by the last General Conference.

Let us at this time resolve that the next General Conference will not elect any additional bishops.

If the idea becomes prevalent in our church, the item of traveling expenses could probably be reduced during the next eighteen months and it would cause a further reduction in the apportionments made by the next General Conference.

I agree that it is time to think in terms of business and religion, efficiency and economy, and to sacrifice pride and ambition for the advancement of the Kingdom.

Nashville, Tenn.

CHRISTIAN IDEALS IN EDUCATION

By J. M. Sullivan, Miss. Conf. Lay Leader

It is not only appropriate but quite important that periods of special emphasis be assigned to the various types of activity included in the program of the Church. At this time, therefore, attention is called to the Quarterly Education Program which is scheduled for the fifth Sunday of October.

The exercise of the educational function by the Church has been justified by the history of its long and fruitful service in this field, and the permanence of its duty as an active participant in promoting institutions for higher education is not questioned by those who appreciate the value of the Church in the development of worthy citizenship. In discussing Christian Ideals in Education, however, it is not our desire to be narrow or sectarian, and certainly the Church itself will not wish to begrudge recognition to any other type of institution. As a matter of fact, it has in recent years, to a rapidly increasing extent, demonstrated its desire to co-operate with state institutions of learning in making provision for the religious oversight and training of their students.

Reference has frequently been made to the fact that a majority of the colleges and universities of our country were founded by Christian philanthropy and fostered by the Christian Church. Though some of these have passed from under the control and fostering care of the Church, it is interesting to note the dominant aims in founding the earlier institutions as gathered from charters and other authoritative documents.

The aim of John Harvard in donating money for the founding of Harvard College is expressed on Harvard's seal to this day in the words: *Pro Christo Ecclesia*—"For Christ and the Church."

The College of William and Mary was founded "that the youth may be piously educated in good letters and manners, and to make a place of universal study, or a perpetual college of divinity, philosophy, languages, and other good arts and sciences."

Columbia University (King's College) was started by Trinity Church with the following objectives:

"The chief thing that is aimed at in this college, is to teach and engage the children to know God in Jesus Christ, and to love and serve Him in all Sobriety, Godliness, and richness of life, with a Perfect Heart and Willing Mind; and to

train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country, and useful to the public weal in this generation—for the instruction of youth in the Learned Languages and in the Liberal Arts and Sciences . . . , to lead them from the study of Nature to the knowledge of themselves, and of the God of Nature, and of their duty to Him."

Wellesley College and Vassar College were both founded by Christian gentlemen to educate girls and to teach the principles of right living. Matthew Vassar, in addressing the trustees in 1861, said: "I wish the course of study should embrace the following particulars: some knowledge of the Federal and State Constitutions and laws, and last and most important of all the daily systematic reading and study of the Holy Scriptures as the only and all-sufficient rule of Christian faith and practice."

Cornell University was founded through the generosity of Ezra Cornell, who said: "I hope that we have laid the foundation of an institution which shall combine practical with liberal education. I desire that this shall prove to be a beginning of an institution which shall furnish better means for the culture of all men of every calling, of every aim; training them to be more useful in their relations to the State and to better comprehend their higher and holier relation to their families and their God."

More important to us, however, than those things which were in the minds of the early founders of American institutions for higher education, commendable as their ideals were, is the attitude toward Christian education that shall hold sway in the minds of this generation. Of greater importance still are the educational policies that may relate to the maintenance and administration of the institutions of the Church, for there are certain important phases of education and training which can be emphasized better in the denominational college than in any other type of institution. That moral values, such as the church-related college is peculiarly fitted to emphasize, are of continuing importance in education was pointed out by Dr. John J. Tigert, then United States Commissioner of Education, when addressing the National Education Association a few years ago, said: "If we cannot teach these virtues along with modern thought, then we had better dismantle our splendidly equipped institutions and return to the old log schoolhouse. . . . We had better have citizens who have character and little education than citizens whose knowledge is a peril to society. . . . Germany showed us plainly the evil of education for culture and efficiency without proper social attitude."

The Church cannot justify her continuance in the field of higher education with such investment of money and sacrificial labor as she has been putting into it unless the administration, the heads of the various departments, and all faculty members in her colleges are in full sympathy with a positively religious aim and practice in the life and activities of the institution.

For the most part, the educational institutions of our own Church, in which we are more directly interested, have exemplified this attitude, and a vast number of students, men and women, have received training to become successful citizens and today bear living testimony to the service of Christian education.

A recent report on the educational institutions of the Methodist Episcopal Church states: "We believe the influence of religion is more perfectly present in our Methodist educational institutions than in our local churches and that these institutions are furnishing our youth with much richer Christian influence and ampler Christian instruction than they received prior to entering these schools. It is this influence of religion that has humanized and vitalized these institutions and made possible the stream of Christian leadership they have sent forth. . . . They have held American education from total secularization and are increasingly influencing it toward a Christian ideal."

Many years of experience and observation convince the writer that this statement is true of our own colleges. The challenge to the administrations and faculties of these institutions, however, in these strenuous days of uncertain trends, is to see that there is no weakening in their religious standards and to rededicate their energies to the high privilege of teaching not merely as a profession but as an investment of life. It calls for an ever increasing religious emphasis, while every effort is being made to develop to the highest efficiency the academic work in such fields as English, history, mathematics, philosophy, and the like.

We have partially failed, if the teaching force of our colleges is not such in character and abil-

ity as to command the confidence of an interested laity. On the other hand, a more loyal interest and patronage, and a more liberal financial support would be fitting expressions on the part of the laymen of our Church to their loyalty to this vital feature of the Church's program and of their faith in the Christian college as an enduring and effective servant of the Church—The Methodist Layman.

WILLIAM WESLEY BROWN

A Tribute by Rev. Paul H. Grice, a Former Pastor

William Wesley Brown was born July 29, 1851, near Vestry, Jackson county, Miss., where he spent his life until a few years ago, when he moved to McRaven and lived only a short time then moved to Van Winkle, the present home of the family, from which place he departed this life on Monday morning, December 12, about 3 o'clock.

On December 21, 1876, he was happily married to Miss Sarah Jane Moore and to them were born five sons and four daughters, Leonard, Obert, S. C., Jim, Knox, Lillian, Erette, Myrtle and Mary. Of these, six children with their devoted mother survive: Leonard having died in 1898, Obert in 1907, and in May, 1926, that stalwart, noble, outstanding educator, Rev. Jim Brown, went to his reward.

Brother Brown was reared in the atmosphere of honesty and noble ideals, which inspired him to press forward and upward.

Though his educational advantages were limited, as far as schools are concerned, yet at an early age he acquired the habit of reading and studying, especially the Bible, and in this way he acquired a good education and was well versed in the scriptures.

Brother Brown, at a tender age, felt the call to preach, and when he was about twenty-nine years of age he was granted local preacher's license by the Methodist Episcopal Church, South. Never did one act of his cast a shadow that would make the church feel that a mistake was made by having honored him with this position.

He was loved most by those who knew him best. His preaching was most acceptable at the churches on the Mentor and Vanleave circuits, the communities where most of his life and labors were spent.

He was a useful Christian worker, preaching, teaching and leading wherever the opportunity presented itself. The last outstanding work he did was the sponsoring of the community prayer meeting, going from house to house in these services, which was so effective. This splendid work was started soon after he moved into this community and continues now due largely to his noble influence.

In 1915, this writer, then a boy preacher, was assigned to the Mentor circuit as pastor at a time in his life when he needed just such help as a true servant of God, such as Brother Brown was, could give.

His interest in the Church and young preachers was akin to that manifested by St. Paul towards the Church and Timothy in their work.

Brother Brown was loyal to his church at all times and believed that "The gates of hell shall not prevail against it."

He got a great deal of joy out of his Christian service, and especially in encouraging young preachers in their work. There are many young preachers whose lives were touched by his influence, among them Revs. J. B. Cain, T. C. Cooper, S. F. Flurry, M. W. David, J. L. Carter, S. C. Moody, the writer and many others.

Many times since the writer's acquaintance in 1915 has he heard Brother Brown discuss those things which are sacred and holy. The last time, only a few weeks ago, he had some members of his family call me to come to see him. We sat together for a long time and he told me of the journey he expected to take before long, but expressed himself as having no fear or dread, for the Christ that had saved him was a constant companion and was walking every step of the way by his side.

Brother Brown did not accumulate a fortune, so far as the material things are concerned, though he always had a comfortable and hospitable home. He felt that his greatest investment was in giving his children a Christian education, and lending a helping hand to those who were in need. He felt the greatest fortune that could be acquired is that "which we lay up in heaven, where thieves do not break through and steal and rust doth not corrupt." Therefore he made a large investment in things that do not fade away, but are eternal, a Christian influence that will live on from time to time 'til the end of time—

"When we asunder part,
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again."

A VALUED FRIENDSHIP

Although not of that faith, we watched the appointments of the Methodist Episcopal Church, South, with a large degree of interest to see if our good friend Dr. John F. Foster would again pastor the local Methodist church. There was a tinge of disappointment when we learned that he was not reassigned to Bunkie. However, we were glad of the fact that he is stationed no farther away than Ferriday, which means that we will at least have an occasional visit from him.

In our many years serving the public we have never had an opportunity to be associated with a man more lovable in character and portly in demeanor than Dr. John F. Foster. For the past four years there have been but few weeks that he did not bring his Methodist notes and at the same time bring a message of good cheer to those who make your newspaper. As a pastor, he has led his flock earnestly and sincerely as a man of God, while as a citizen he has taken part in civic affairs as a Christian gentleman, standing for that which was right and always holding himself aloof from petty arguments and dissensions, striving only for a higher and nobler social plane. This community is better for Dr. Foster having lived here.

We regret to see him leave. His counsels will be missed in many places. However, we take great pleasure in recommending this good man to the people of Ferriday—our loss is their gain. We shall miss his weekly visits to our office, we shall miss him at the Rotary Club, we shall miss him in numerous other ways—but his absence will only tend to keep kindled the respect we hold for him, and throughout the years to come the latchstring of the Bunkie Record and our home hangs on the outside to Dr. John F. Foster.—Bunkie (La.) Record.

MRS. R. V. FULTON PASSES

Mrs. R. V. Fulton, wife of our pastor at Choudrant, died on Sunday night, December 11, and was buried from the Methodist church in Choudrant, December 13. The funeral was in charge of Dr. W. L. Doss, Jr., assisted by Bros. R. M. Brown, H. W. Cudd and E. G. Kaetzell. A memoir of this good life will appear later.

DOUBT

(Dedicated to preachers and teachers who undermine the faith of our people)

My name is DOUBT.

I walk the ways of earth with soundless footsteps. I steal unawares into human hearts. I speak in whispers. I am the harbinger of fear.

I paralyze the strong arm of Christian service, and blur the clear vision of the keenest eyes.

I enter the house of God, and, using the voice of preacher or teacher, I speak words which dim the lamp of hope.

I cause good friends to eye one another askance, and pass upon the street without a word of greeting.

I creep in as the companion of sorrow and pain, persuading the soul to distrust its safest moorings. I cause the tired pilgrim to throw away his staff, the hungry man to refrain from eating, and the thirsty man from drinking.

I enter the classroom, and cause youth to hear words which lead them out of the safe Narrow Way of life, and into the dangerous Broad Way of death.

I stand beside the couch of the dying, weaving black shadows which obscure the Sun, and cause them to cry out in heart anguish.

I give the voice of truth an uncertain sound, and cause those who dwell in the temple of faith to distrust its foundation.

I have the serpent's breath and the eagle's wing. I am swift and deadly.

I feed on the choicest possessions of life. I am the supreme wrecker of most precious things.

My name is DOUBT!—Selected.

BISHOPS MEET IN SHREVEPORT

Our Bishops have just closed their meeting in the city of Shreveport. All were present except Bishops Candler, Denny and Dubose. A full account of the meeting will appear in our next issue.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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TERMS:

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Editorial

VANDALISM WE CALL IT. And still it happens in what we call our civilized country, what we once called a Christian nation.

I was attending service in a church, a Methodist church, to be a bit more exact. And to be still a bit more exact the church was in a college town, and it is reported that there was more or less of culture in the community. And of course we should not condemn an entire community for the wrong of an individual, a congregation for the vandalism of one member, or a guest of the church. Of course it could not have been a preacher who did it.

I was looking at the lovely hymnals recently purchased. And they were real Methodist Hymnals. (Of course, that does not mean that all the hymns and tunes were Methodist in authorship. They could not be truly Methodist and be that.) I like to "feel" a hymnal. I like its weight in my hand. I like to turn its pages. It is like going through a hall of music, and a journey through childhood, and a glad climb up the heights of religious poetry and worship.

So, during an idle moment, I turned a copy open at the fly-leaf in the front, to go in by the door, as it were, slowly but reverently, like going into a church. Imagine the shock.

That first clean white leaf of that brand new Methodist hymnal in that Methodist church had been torn in two, and half of it torn out of the book by thoughtless and profane hands. Presumably this half of the leaf, torn into the very binding of the volume, had been used to send a note to some member of the choir or someone else.

Now, such handling of a hymnal is in a class with throwing a hymn book across the house, using it for a prop, allowing goats to enter the church building, and of selling doves and changing money in the Temple. Maybe not?

"CHRIST AND THE COMING KINGDOM"

This is the title of the book to be used this year in our Kingdom Extension period. It is edited by Dr. W. F. Quillian, general secretary of the General Board of Christian Education.

Again the work of Missions, Education, Church Extension and Hospital ministry is brought to our attention.

Bishop Paul B. Kern, just home from the Far East, writes the chapter on "Christ and the Ministry of Missions." The chapter on "Christ and the Ministry of Building" is contributed by Dr. R. N. Allen, and "Christ and the Ministry of Healing" is written by Dr. C. C. Jarrell. Dr. Quillian himself prepares the other material composing the volume.

It is easy for us to allow this period of special emphasis to become merely a matter of routine, failing to register in our minds the importance of the matters involved. But surely at such a time as this we cannot afford to regard lightly the age-making issues involved. Christianity is chal-

lenged as never before. A broken and beaten world waits upon the Church of Jesus Christ saying, "To whom can we go? Thou hast the words of eternal life."

THE DEPRESSION BOOK CLUB

We have heard from one of our Louisiana preachers endorsing the book club plan announced in the December 15 number of the Advocate. If you are interested, let us hear from you right away. The New Year is upon us and we should be under way.

OUR WEEKLY PARTY

"'Twas the night before Christmas." Bring in the yule log, or the "back stick," and we'll make this our Christmas party. One of the biggest things about Christmas is memories. Do you recall the things that made your early Christmas days happy?

Rev. J. T. McCafferty, Kosciusko, Miss., sends subscriptions. Thank you, Brother McCafferty.

The Advocate is grateful to Congressman J. D. Fernandez, First District, Louisiana, for the Congressional Record.

"Everything O. K. here. Best wishes for the welfare of the Advocate." Rev. R. L. Walton, Ocean Springs, Miss.

"We have been heartily received and are happily situated," is the way Rev. O. S. Lewis, Brookhaven First Church, writes.

TO OUR SUBSCRIBERS AND FRIENDS

This number of the Advocate brings to you our Christmas Greetings and good wishes. Through the year many of you have taken an active part in promoting our welfare and in seeking to purchase for us a larger and more serviceable future. As never before we have been made to feel that you regard this as no private concern but as an institution of your church.

For this and many courtesies and many assurances of continued co-operation we thank you heartily. And upon you from the Father's hands may there fall at this Christmas time an extra gift of His grace. And may God, through the Christ Child, re-enter your lives for their remaking and redemption.

D. B. RAULINS,
C. M. CHALMERS.

Dr. Thomas Carter, readmitted to the Louisiana Conference at its late session, was appointed to a professorship in Vanderbilt University.

That new presiding elder of the Grenada-Sardis district is getting under way and his preachers are warming up to him. Rev. W. L. Stormont has already begun his round of conferences.

"You are giving us a good paper. My prayer is that the Advocate will be saved. Every loyal Methodist should get it and read it." Mrs. Geo. H. Stockstill, Picayune, Miss.

Drs. Fitzgerald and Frank Parker, both absent from the Louisiana Conference session, were greatly missed. Along with his renewal recently received, Dr. Frank sent a subscription for someone else.

December 11 was "Pledge Day" at the Methodist Church in Brookhaven. Rev. Osmond S. Lewis, the new pastor, preached that day on "The Challenge of the Impossible" and "The Unfailing Source of Security."

"The people of Scooba extended to us a hearty welcome and seem ready to co-operate in the program of the church. We shall not forget you, but shall try to do all we can for you." Rev. W. C. M. Baggett, Scooba, Miss.

Rev. H. L. Johns, our pastor at Ruston, La., is very sick with flu and pneumonia. Mrs. Johns also is sick with flu. Let us pull together in our prayers for these fine servants of the Church and the Kingdom.

In the recent release of grades at Millsaps College seniors and freshmen were found to be in the high tier. Nineteen students made the much-coveted all-one list. That means 90 or above in every subject for the first nine weeks.

"Here's the check for \$8 for the "Save the Advocate" campaign from the Eden and Bentonla

charge, Jackson district." This good word is from Rev. M. H. McCormack, Jr., recently transferred to Friars Point, North Mississippi Conference.

Rev. H. M. Young, a superannuate of the North Mississippi Conference, living at Booneville, Miss., writes a good word for the Advocate, and speaks most highly of his pastor, Rev. J. V. Bennett. We join him in his appreciation of Rev. J. V. Bennett.

According to a new bulletin, "Facts About Juvenile Delinquency," stealing brought a larger proportion of boys before juvenile courts in 1931 than in previous years. What are you doing in your home and Sunday school to correct that situation?

Rev. J. W. Booth, new pastor at Houma, La., and Rev. A. T. Law, pastor at Felicity, New Orleans, with the presiding elder, Dr. Duren, are the only new men we have in the New Orleans district this year. All are getting their work in hand for the year.

Congressman Wall Doxey, Second District, Mississippi, renews his subscription to the Advocate, "which I most certainly enjoy receiving," he says. Did you note where Congressman Doxey's name appeared when the poorly conceived and ill-timed Garner resolution came up?

Rev. M. Mellard, pastor at Anguilla, Miss., writes encouragingly of the district stewards' meeting at Vicksburg, commending most highly the work of Rev. H. G. Hawkins, presiding elder of the district. "The pastors and people are gratified that he is returned to the district."

"Here is hoping for a better Conference year in the Kingdom of our Lord, and that will include the Advocate." That is from Rev. J. C. Wasson, pastor of Marks Circuit, Marks, Miss. He asked for a list of the subscribers on his charge. Have you done your part yet to "Save the Advocate"?

"The Practical Value of the Church" was the topic of the good sermon recently preached at First Church, Columbus, Miss., by Dr. V. C. Curtis, presiding elder. If you know Dr. Curtis you are not surprised at his using such a topic, and you are not worrying as to how he used it.

Miss Mary Nichols, past head resident at Jubilee Inn, Shreveport, La., is now in school at Scarritt, at Nashville. Miss Mary E. Freeman is her successor, and she is already making a place for herself among the Methodists of Shreveport. Be on the lookout next week for an article on the Jubilee Inn.

We hope you will not overlook in last week's Advocate the report from our General Board of Temperance and Social Service. It seems that the public press is already seeking to create a wrong impression by its method of handling the report. Get it complete as it appears in the Advocate.

Rev. G. H. Corry, pastor of Indian Bayou, La., tells us that J. I. Hoffpauir, Jr., announces that the library of his father, the late Rev. J. I. Hoffpauir, is for sale, all or any part of it. Among the books are several used in the Conference Course of Study along with commentaries and other useful books. They are to be sold at a sacrifice.

Rev. J. H. Stafford, a local Methodist preacher of New Orleans, called at the office on Monday of this week to extend the season's greetings to the members of the Advocate force, and to present as a Christmas gift a subscription to one of our Superannuated ministers. This is an old habit of Brother Stafford's, and we love him the more for his thoughtfulness.

Dr. A. C. Millar, editor of the Arkansas Christian Advocate, who, in connection with his editorial work last year served a district as presiding elder, is now giving his entire time to the Advocate. We wish this strong man of our church increasing success in this field. Dr. Millar is dean of our Methodist editors and a most valuable man to the church.

The editor apologizes to Rev. Otto Porter, presiding elder of the Seashore district, and others concerned. Notice of the death of Rev. Geo. Huff, one of our superannuates, was not given the space it should have had in our news columns. We trust a fuller report of the life and work of Brother Huff will be sent to us.

What's this? Hard times? "We have been well received in our new home. People here and at Sumner gave us a royal reception. Table heavily loaded, and pantry filled with good things to eat. We have been here twelve days, and people have visited in our home each day of the twelve. We have met no strangers. Outlook for year

is very promising. W. T. Phillips, P. C., Webb, Miss."

We saw this in the bulletin of First Church, Columbus, Miss., where Rev. A. T. McIlwain is pastoring this year: "Were you at church last Sunday? If not, you missed an inspiring scene. One hundred and six Methodist young women from the college (M. S. C. W.) were received into the church. Miss Moore, director of the Wesley Foundation, read their names when they were received."

"The warm welcome received by the pastor and Mrs. Wier bespeak a delightful year of co-operation and active service in the work of the church. Let us not wait, but start right off. It is your pastor's heartfelt desire to see the Franklin church one of the conspicuous churches of the state. This can only be true by sacrificial service and the putting of first things first." Bulletin of First Church, Franklin, La.

We often hear some good word from a preacher telling about the fine reception he has received on his charge. This is what I saw in a local paper about the departing and new pastors: "We shall greatly miss them from our midst." "We welcome this good family to our midst and urge that our people back them up to the fullest extent. Let's help them to like our section by co-operating with them; and let's go out Sunday morning to hear him preach."

Six Mississippi Congressmen stood by Mississippi traditions when the repeal measure came up. Two others, J. W. Collier and Will Whittington, strayed from the fold. They voted "wet." Do they represent Mississippi? Congratulations to Congressmen Sandlin and Wilson, of Louisiana, who did not fail their constituents. President-elect Roosevelt himself said that a Congressman was responsible to his constituents and not to the Democratic platform.

Did you see in the papers about how our representative at Berlin tangled Mr. Einstein up, temper and all, when he was trying to get a permit to come over here and teach school awhile? Well, his name is Messersmith. With a name like that who could expect even the great "relativist" to get by? However, he is not the only one who is messing things up. Seems that the legislative bodies of some countries, august though they be, smear things a bit at times.

Dr. Jas. H. Felts, pastor at Grenada, Miss., is rejoicing in the work of the pastorate to which he was returned at the late session of the North Mississippi Conference. We wish you could take a peep into a letter we had from him. Seems to be preaching too. "Is Christianity Failing?" and "Will Christianity Endure?" were his topics on a recent Sunday. Fine thing to hook your congregation with an interrogation point. It makes them help do the thinking.

The large and talented choir of the Carrollton Avenue Methodist Church, New Orleans, under the able leadership of Mr. G. Campbell Cooksey, director of Music, rendered a half hour program of sacred music last Saturday evening over radio station WSMB, a member of the N.B.C. chain of stations. The choir also rendered a sacred concert at the church on last Sunday evening. Dr. B. F. Rogers is serving his second year as pastor of this fast growing church.

You readers who have radios are in for a real musical treat over the Christmas week-end. In almost every instance, the various chain programs announced for Saturday and Sunday will be devoted to the singing and playing of Christmas Carols and other Sacred music appropriate to the occasion of the birth of the Christ child. And, too, how appropriate it is that we celebrate the birth of Jesus on the Sabbath. The churches of every Christian denomination should be full to overflowing next Sunday. What a wonderful opportunity of worship will be ours.

Dr. W. L. Duren, has been gladly received as presiding elder of the New Orleans district. And he is starting on a rather high level for these times. He has invited the preachers to his house Monday evening. This was in the bulletin of First Church, Franklin, La.: "You will be delighted with our new presiding elder. Dr. Duren, who served last year on the Monroe District, is not a stranger to us, as he served a six-year pastorate at Rayne Memorial Church, New Orleans. He is not only a prominent pastor, but is also an author of note. His latest book is a life of Bishop Chas. B. Galloway."

There are more than 250 pastoral charges in the three patronizing Conferences who have not as yet had a part in the "Save the Advocate" Campaign. Let us remind these pastors that we only have until February 1 in which to complete

this task, and there is still some \$1500 to be raised before that time. The amount asked for is small and one that, according to those who have already responded, is easy to raise. The Plan: \$2.00 from each congregation; \$2.00 from each Sunday school; \$1.00 from each Missionary Society, and \$1.00 from each Young People's chapter. Altogether now, let's complete the task.

The Banner-Democrat, Lake Providence, La., carried a very appreciative estimate of Rev. H. B. Hines, pastor of our church there, as he went away to Conference, expressing the desire that he be returned. It spoke very highly of his spirit of co-operation and the hard work he has done on the charge. Following his return, this word appeared: "Everyone in our town and parish will be delighted to know that Rev. H. B. Hines has been returned to his charge here. He is a genial gentleman, a true Christian, and popular with all who have the pleasure of his acquaintance. Welcome back to you, Brother Hines."

STUDENT WORK AT NATCHITOCHES

By Rev. B. C. Taylor, Contributing Editor

The State Normal College has the largest enrollment this year it has ever had during the fall term. There are twelve hundred enrolled. The most of these students are from Louisiana. Of this number, there are approximately three hundred Methodist students. About fifty of these come from neighboring towns on busses and are here only during the class periods.

From the standpoint of future leadership, the State Normal students come first. All of them are preparing to be teachers in the schools and colleges of Louisiana and other states. It is true there are more Methodist students in the university at Baton Rouge, but all of them are not preparing to be teachers and leaders of youth. When we realize the fact that the greater per cent of these students come from small towns and villages, and that the best training they will ever have, in a religious way, will be given to them while in Natchitoches, it is a responsibility that we feel very keenly and must meet with the very best we can offer.

Through our Young People's Division of the church school we are touching from seventy-five to one hundred and twenty-five each Sunday. On account of the crowded conditions in our church we have not been able to offer but two courses this fall. One is a lecture course in the main auditorium taught by Prof. Ropp of the Public Speaking department, and the other is a "Life Problems" course taught by Prof. Maddox, head of the mathematics department.

Our church services are well attended, both morning and night, by students. However, we are handicapped at night by a rule at the college that prohibits freshmen and sophomore girls attending church. We ministers of the city tried to get this rule set aside during the first week of this fall term, but to no avail. Because of this same rule we are not able to have any of the girls from the college at the Senior League meeting. We are reaching a great many of the boys through the League as there are no restrictions on them at any time.

Through our "Fellowship Committee," which we are now putting into execution, we are making it possible for the students to have a touch of home life while here. A family takes from two to five students as their special responsibility, and at different times during the year gives them some kind of entertainment. This one fact we have discovered, students do not like to be made a fuss over. They want to come informally and feel free to do as they would at home and this is the purpose of this special effort.

That a stronger tie may be made between the pastor's family and the students, we have just inaugurated a series of alphabet parties, which meet Saturday afternoons between 3 and 6 o'clock. Last week the A's and B's were invited. They made candy, played the radio, cooked, washed dishes, and entertained the babies. If this isn't practical training for the future tell us what else to offer?

The "Home Builders," a class of younger married women, are now decorating our social hall, back of the church auditorium, and when it is finished we are planning to have informal get-acquainted meetings for students and our church folks for a few minutes after the evening service is over.

The first Sunday night of this school term, we held an informal get-acquainted meeting out under the giant pecan tree on the church lawn. We are now planning a big Methodist party on the campus in the women's gym. A special effort

will be made to reach every Methodist student for this meeting. But owing to the fact there are so many extra-curricula activities, we find it inadvisable to try to have social events very often.

The student choir is one of the interesting phases of our work. The pastor never misses choir practice unless some other engagement takes him away. This hour spent with the choir is one of the bright spots of the week and one of the best ways of knowing people I know of. Prof. Alexander, of the English department, is the director and is untiring in his efforts.

Last Sunday evening we had our initial "Family Night" service. The church was packed. Thirty young people were in the choir and half of the congregation was young people. It was an inspiring hour and we plan to make it a monthly event.

The college pastorate is not without its problems and difficult places, but there is enough challenge to it to make a pastor "see visions and dream dreams" and be glad of the opportunity to spend himself for the youth of tomorrow and for the blessed Christ who ever leads us onward.

KINGDOM EXTENSION INSTITUTE

The Brookhaven District Kingdom Extension Institute will meet at Summit Methodist Church, Thursday, January 5, at 10 a. m.

All the pastors of the district are expected to be present with their lay leaders, Missionary committees and Sunday school superintendents.

This will be a very important meeting for the purpose of looking after all plans for education and cultivation as well as study of the great cause involved in the Extension movement. Dinner will be furnished all who attend.

CHAS. W. CRISLER, P. E.

IMPORTANT NOTICE

It is important that all requests for change of address be made as promptly as possible. No change can be made without request. In writing, give the old address as well as the new.

"SAVING THE ADVOCATE"

Receipts through Monday, December 20, 1932

LOUISIANA CONFERENCE		
	Alexandria District	
Previously reported	.....	\$32.00
	Baton Rouge District	
Previously reported	.....	119.25
	Lake Charles District	
Previously reported	.....	70.45
	Minden District	
Previously reported	.....	101.97
	Monroe District	
Previously reported	.....	79.15
	New Orleans District	
Previously reported	.....	250.87
	Ruston District	
Previously reported	.....	106.24
	Shreveport District	
Previously reported	.....	125.50
Total Louisiana Conference	.....	\$885.43

MISSISSIPPI CONFERENCE		
	Brookhaven District	
Previously reported	.....	119.57
	Hattiesburg District	
Previously reported	.....	70.65
	Jackson District	
Previously reported	.....	128.50
Madison, Rev. Paul H. Grice	.....	2.70
Total for district	.....	131.20
	Meridian District	
Previously reported	.....	98.10
	Newton District	
Previously reported	.....	86.75
	Seashore District	
Previously reported	.....	88.96
	Vicksburg District	
Previously reported	.....	62.45
Total Mississippi Conference	.....	\$657.68

NORTH MISSISSIPPI CONFERENCE		
	Aberdeen District	
Previously reported	.....	32.00
	Columbus District	
Previously reported	.....	38.00
	Corinth District	
Previously reported	.....	26.75
	Greenville District	
Previously reported	.....	34.93
	Greenwood District	
Previously reported	.....	52.00
	Grenada District	
Previously reported	.....	45.00
	Sardis District	
Previously reported	.....	22.00
Total North Mississippi Conference	.....	250.68

MISCELLANEOUS CONTRIBUTIONS		
Previously reported	.....	146.10
Total all sources	.....	\$1939.89

AN UNUSUAL RECORD

Dear Editor—The West Monroe Methodist Church is proud of its record for the past year. In spite of one of the worst floods ever experienced, and other difficulties, we were able under the splendid leadership of our pastor, Rev. Louis Hoffpauir, to do a work worthy of mention.

Financially we feel we did an almost impossible thing, having paid our pastor's salary, met our church payments regularly, and paid more on Conference Claims than the previous year.

We feel that spiritually our advancement has been greater. We had ninety-seven join on profession of faith, and a total of one hundred twenty-six.

Not only the church, but the town of West Monroe, regardless of denomination, was delighted to have Rev. Hoffpauir back for another year.

We feel that we are ready to go forward for a greater work this year.

Yours very truly,

BOARD OF TRUSTEES,

By R. E. Rushing, Sec.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Union News

The Earnest Workers' Union of Monroe district met in Oak Grove, Sunday, October 30. The following officers were elected: President, Jack Shell, Lake Providence; vice-president, Laura Williams, Oak Grove; secretary, Edna Mae Kelly, Tallulah; treasurer, Miss Halstead, Pioneer.

The attendance totaled 110, with representatives from Tallulah, Pioneer, Kilburn, Locust Grove, Oak Grove and Lake Providence.

Local News

Enthusiastic reports are received from Lake Providence. New officers have recently been elected, under the correlated plan. Chas. Brown, Jr., was made president of Epworth League section.

Baton Rouge young people have had an unusual privilege in that they have heard Bishop Arthur J. Moore in a special sermon to young people. This was a part of a series of revival services conducted by Bishop Moore at First Church.

MARY SEARLES.

MANSFIELD COLLEGE CLASS RING FOUND IN NEW JERSEY

From far away New Jersey comes word that a large department store is trying to find the owner of a ring, probably found in their store, and from the description given it seems to be a class ring from Mansfield College, with the class of 1928, bearing the initials E.K.M.

The store wrote to Rev. D. B. Raulins, who was former president of the college, but who is now located at Algiers, where he is pastor of the Methodist church.

Mr. Raulins, upon receipt of the information, immediately wrote to Mrs. Bessie Murphy, of Mansfield, who was secretary and registrar at the college while Mr. Raulins was president.

Mrs. Murphy has gone over the list of graduates for 1928, but does not find any name to correspond with the initials given in the information.

However, if any of the graduates of the dear old Mansfield College have

lost a ring, and are interested, they might make further inquiries about the ring found in Newark, N. J.—Mansfield Enterprise.

BETHLEHEM

By Rev. R. L. Isbell

The eyes of the Christian world ever turn with renewed gladness towards the city of Bethlehem, and thousands of pilgrims from every direction are on their way to this sacred shrine with their offerings of worship.

Oh, what precious memories of the distant past cluster around this hallowed place! It is one of Palestine's oldest towns and the events of its religious history and associations awake profound interest.

Here Boaz lived and Ruth gleaned in his nearby field; here David was born and on the adjacent hills kept watch over his father's flocks, and here Samuel anointed him king of Israel; here the Saviour of the world was born, and here the peaceful valleys were awakened by the angelic anthem of the new-born king.

As one journeys from Jerusalem to Bethlehem, a little less than six miles to the south, the great emotions are excited. Every foot of the way has been trodden by feet of sacred memory and scenes of startling interest have been enacted.

Along the rocky ridge and winding pathway the virgin and her husband plodded their weary way from far-off Galilee to the "City of David, which is called Bethlehem;" along this way Abraham journeyed to the "Mount of God," leading his only son to the sacrificial altar; along this same road the magi came with their gifts of gold, frankincense and myrrah to worship the Savior of mankind; along this same way Jacob went on his way to Hebron, and on this road his beautiful Rachel died as she gave birth to Benjamin, and by the side of this road she lies buried. Here on the plane of Rophaim, over which the road passes, Sennacherib's army was smitten by the destroying angel, and on this same plane David twice defeated the Philistines.

Bethlehem is located on a ridge running almost east and west and at an altitude of 2,550 feet. It is bounded on the south and north by deep valleys and has a population of about 12,000, almost all Christian—of the Greek Catholic Church.—Southern Farmer.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian District—First Round

Quitman, Jan. 1, 11 a. m.
East End, Jan. 1, 7:30 p. m.
Scooba, at Scooba, Jan. 8, 11 a. m.
Seventh Ave., Jan. 8, 7 p. m.
Vimville, at Marion, Jan. 15, 11 a. m.
Central, Jan. 15, 7:30 p. m.
Enterprise, at Enterprise, Jan. 18, 7:30 p. m.
DeKalb, at New Hope, Jan. 19, 11 a. m.
Porterville, at Porterville, Jan. 22, 11 a. m.
Pachuta, at Pachuta, Jan. 22, 3:30 and 7:30 p. m.

T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

Becker, at Paines Memorial, Jan. 4.
Greenwood Springs, at Riggins Chapel, Jan. 6.
Shannon, at Shannon, Jan. 7, 8.
Verona, at Verona, Jan. 9.
Tremont, at Tremont, Jan. 11.
Buena Vista, at Egypt, Jan. 12.
Salem and Friendship, at Salem, Jan. 14.
Toccopola, at Price Memorial, Jan. 16.
Randolph, at Washington, Jan. 17.
Pittsboro and Bruce, at Pittsboro, Jan. 18.
Calhoun City, Jan. 19.

Derma, at Derma, Jan. 20.
Bellefontaine, at Walthall, Jan. 21, 22.
Eupora, Jan. 22.
Mathiston and Maben, at Mathiston, Jan. 23.
Algoma, at Algoma, Jan. 24.

T. H. DORSEY, P. E.

Greenwood District—First Round

Ebenezer Ct., at Ebenezer, Jan. 1, a. m.
Itta Bena, Jan. 4, p. m.
Acona Ct., at Acona, Jan. 8, a. m.
Lexington Station, Jan. 8, p. m.
Tchula and Cruger, at Tchula, Jan. 11, p. m.
Duck Hill Ct., at Duck Hill, Jan. 14, a. m.
Winona Ct., at Bethlehem, Jan. 15, a. m.
Kilmichael Ct., at Kilmichael, Jan. 15, p. m.
Greenwood, First Church, Jan. 18, p. m.
Sunflower Ct., at Sunflower, Jan. 22, a. m.
Webb and Sumner, at Webb, Jan. 22, p. m.
Ruleville and Daddsville, at Ruleville, Jan. 25, p. m.
Belzoni Station, Jan. 29, a. m.
Schlater and Price Memorial, at Schlater, Jan. 29, p. m.
Swifton Ct., at Swifton, Feb. 5, a. m.
Inverness Station, Feb. 5, p. m.

W. N. DUNCAN, P. E.

Sardis-Grenada Dist.—First Round

Mt. Pleasant, at Mt. Pleasant, Dec. 17-18.
Byhalia, at Byhalia, Dec. 18, p. m.; Q. C., Dec. 19, 10 a. m.
Red Banks, at Red Banks, Dec. 20, 11 a. m.
Arkabutla, at Strayhorn, Dec. 21, 11 a. m.
Lake Cormorant, at Robinsonville, Dec. 22, 11 a. m.
Courtland, at Courtland, Dec. 28, 11 a. m.
Batesville, Dec. 28, 7 p. m.
Shuford, at Eureka, Dec. 31, 11 a. m.
Horn Lake, at Horn Lake, Jan. 1, 11 a. m.
Coldwater, at Coldwater, Jan. 1, 7 p. m.
Holcomb, at Holcomb, Jan. 4, 11 a. m.
Grenada, Jan. 4, 7 p. m.
Oakland, at Oakland, Jan. 7, 11 a. m.; Jan. 8, 11 a. m.
Charleston, Jan. 8, 7 p. m.
Longtown, at Longtown, Jan. 10, 11 a. m.
District Missionary Institute will meet at Batesville Jan. 12, at 10 a. m.

WALTER L. STORMENT, P. E.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MEMORIAL

In loving memory of my dear grandmother, CAROLINE MARTHA ELIZABETH JORDAN, born May 1, 1839. Died December 22, 1930.

You left me here in sorrow,
But God's wisdom is His own;
I know from what you were in life
You're near His heavenly throne,
And all I ask and seek in life,
Is daily to prepare
To face my God upon His throne,

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And in grace to meet you there.
Sadly missed by granddaughter,
HETTIE STOCKSTILL.

A GOOD MAN GONE

A few days ago we buried Brother WALTER L. BACHMAN, who had been a member of the Winona Methodist Church for thirty-five years. He had been a steward for years and had been a faithful supporter and friend of the church. He leaves a wife, two brothers and a sister, and a great host of other relatives and friends to mourn his going. He will be missed, but God has a wonderful way of raising up others to take the place of those who fall along the way. May God bless the relatives who wait on this side the sea.

E. S. LEWIS, P. C.

Winona, Miss., Dec. 5, 1932.

RESOLUTIONS

Whereas our church has sustained a great loss in the going away of Brother E. W. Burton; and

Whereas he was interested in every phase of the work of the church, but particularly in the Sunday school; and

Whereas he has given more than forty years of earnest, loyal, devoted work to the church in various capacities; and

Whereas he was a faithful member of the official board and quarterly conference;

Therefore, be it resolved, first, that, we do hereby express our deep appreciation of him as a man, a citizen and Christian gentleman, as well as his life and service, and commend his example to all those he so earnestly sought to help in the Christian life; and

Second, that we assure his family, friends and loved ones of our sympathy and prayers and commend them to Him who is the consoler and counselor of all who seek from Him strength and guidance; and

Third, that a copy of these resolutions be spread upon the minutes of the official records and the Quarterly Conference, and a copy be sent to the family of Brother Burton, the New Orleans Advocate and the county papers.

(Signed) W. H. HOOVER,
For the Committee.

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Woman's Missionary Society

All Communications for this Department should be addressed to
Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

THE BEAUTIFUL GIFT

By Grace Noll Crowell

What can a mother give her children Greater today than this one great thing—

Faith in an old, sweet, beautiful story, A star—a stable—a new-born king?

Shining faith in the young lad, Jesus; Lover of high white things was he: Jesus—straight as a Lebanon cedar; Jesus—clean as the winds from the sea.

Faith in the young law come to manhood, Jesus, compassionate, tender and true—

Oh, my children—what more glorious Gift in the world can I give to you?

Carry it high like a lamp in the darkness,

Hold it for warmth when the day is cold—

Keep it for joy when youth goes singing,

Clasp it for peace when you are old.

What can a mother give her children More than a faith that will not dim? Take it, my dear ones—hold it forever: A lamp for a lifetime—faith in him.

CHRISTMAS GREETINGS

To the Women of the Louisiana, Mississippi and North Mississippi Conferences—Christmas Greetings

Dear Friends—Before another issue of the Advocate visits you we will celebrate the birthday of the Christ, our Elder Brother. What gift shall we bring Him this year? Let us search our hearts and bring that, whatever it may be, which we have been withholding; then, truly, will our Christmas be a joyous one.

My wish for each one of you, is a peaceful Christmas.

Yours for service,

MRS. STANLEY WILSON.

Meridian, Miss., Dec. 22, 1932.

LOUISIANA CONFERENCE

To the Auxiliaries of the Louisiana Conference.

Dear Missionary Women—I am so happy to send you, through the Advocate, my Christmas greetings and to call again to your thoughts our wonderful heritage of peace—"My peace I give unto you." The spirit of Christmas demands that we keep His peace in our hearts and spread it abroad. Have we failed to share that peace which Jesus gives because we're unable to give in a material way as much as we'd like? Are we contributing all we can to His cause? Are we loyally supporting those agencies which are working to bring in His kingdom? Are we using our influence toward molding public opinion along constructive lines? Now is our opportunity to be truly missionary in making more Christian our own lives, our communities, our state and our nation.

As we approach this blessed season shall we not rededicate ourselves to His world program of "Peace on Earth, Goodwill Among Men"?

Yours in love and service,

MRS. GEORGE SEXTON, JR.,

Conference President.

Shreveport, La., Dec. 22, 1932.

MISSISSIPPI CONFERENCE

To the Auxiliaries of the Mississippi Conference.

Dear Women—Christmas celebrates the coming of light into the world, and

all paintings of the Christ child represent that light as coming from Him, and the return of the Christmas season bids us tell to all the world that this light is available for every man, woman and child, and this opportunity is afforded us through the Woman's Missionary Society, not only at this celebration of His coming into the world, but every day we should herald it.

The Christmas good news is yet to reach all people and we are to be the missionaries. Much awaits our enlistment.

May we hasten to carry the joyful news and as we journey may the light of His presence and peace and good will be our constant companions—as we join in the angelic choir.

We think we hear this Christmas reminding us that the first act of worship to Christ was that of giving.

May we worship Him by giving ourselves as well as our substance, and may the motive of our giving be unselfish that those in need may be blessed, and in this the giver be more abundantly blessed.

Christ is the Christmas giver. Many of the richest and sweetest joys human hearts can experience were born into the world when Christ was born.

"Love came down at Christmas,
Love all lovely, love divine,
Love was born at Christmas,
Stars and angels gave the sign."

One of the many joys is the joy of human brotherhood and at this season may this tie be stronger than ever as we, as a great sisterhood, together worship the Christ of every nation, and sing, "Glory to God in the highest, and on earth peace, good will toward men."

"Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before He finds His throne,
And brings the day of love and good—
The reign of Christlike brotherhood."

MRS. T. B. COTTRELL,
Conference President.

Fayette, Miss., Dec. 22, 1932.

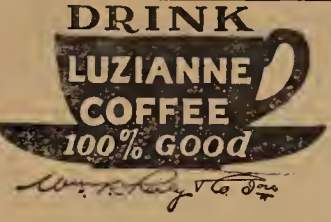
NORTH MISSISSIPPI CONFERENCE

To the Auxiliaries of the North Mississippi Conference.

Dear Mrs. President—I am sorry this must be a general letter. I should so much like to talk to you individually about your problems of the past year and your enthusiasms for the coming year. Finances, study classes, community problems, honor rolls, world clubs, are some of the tasks to which you have given yourself wholeheartedly, and I want you to know that every officer of both Conference and Council who has written you letters or made demands on your time appreciates the effort you have made.

This year has been a hard one for us all and our records may not show the totals we should like, but we must not be discouraged. I am hoping that from the Guest Meeting and Enrollment Week you have many new members. Finances through the third quarter were only fifty-six per cent paid, but Mrs. Fulton encourages us to expect the fourth quarter to redeem this figure. If your own auxiliary is paying in full I am sure you are quite pleased.

I wish I could share with you the Retreat the Executive Committee held in Grenada in September. That one made me glad that the auxiliaries were



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to hold Retreats in the Fourth Quarter zone meeting. Enthusiastic reports have come from these, giving us cause to believe that as individuals we are growing spiritually. I rejoice with you that we are sisters in a cause that holds its womanhood after the standard set for us by Christ.

As we look into the coming year we anticipate many changes in our personnel. Practically the same difficulties will face us again this year in regard to finances. Yet, the tree tops will not be so far and the hills not so steep if we carry the King of this glad season on with us. He will speak to us in our quiet hours and we shall know that He does pick up the broken threads for us. Many of you will not be carrying the responsibilities of the presidency next year and to you we bring our requests for service. We need your experience the advantage that a year's development

brings, your enthusiasm for the work. Your contributions will be even richer this year than last.

To both of you, old and new, I bring a message of love and appreciation. In the words of the angels, I would say, "Peace on Earth, Goodwill to Man." An ideal, is it not? But a blessed opportunity for us as Missionary women. Let us pray that another year will find us more nearly understanding the phrase, "Peace on Earth, Goodwill to Man."

Sincerely yours,

MRS. F. N. MOORE,

Conference President.

Kosciusko, Miss., Dec. 22, 1932.

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EX-PRESIDENT WILSON AND
PROHIBITION

By Dr. Jno. F. Foster

Reading some data in one of my papers I am copying some of the same thinking that it might be of interest to the readers of the Advocate, for there is an impression abroad that he was an anti-prohibitionist, possibly growing out of a misunderstanding of his vetoing of the Volstead Act.

When governor of New Jersey, he favored local option in defiance of the whiskey element.

He approved and issued the proclamation providing for the prohibition of the use of grain in the making of liquor.

His Secretary of Navy with his support banished liquors from the navy. He vetoed the Volstead Act as it was presented at that time because it combined war prohibition with prohibition under the Eighteenth Amendment, and recommended that they be passed as separate bills, referring to the Amendment as a great reform.

He was President when Congress voted to submit the Amendment to be voted on by the legislatures of the different states, and during the time the same was being voted upon by the states. One word of opposition would have had great effect, but no such word was spoken.

The foes of the Amendment held him to strict accountability for its passage, and Tumulty, in his book, states that his critics claimed that he was the force behind the passage of the Amendment.

Not a word from him can be found opposing prohibition, and as a rule the world knew his views.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Clinton, at Clinton, Jan. 1, 11 a.m.
Zachary, at Slaughter, Jan. 1, 7:30 p.m.
Pine Grove, at Montpelier, Jan. 8, 11 a.m.
Amite, Jan. 8, p.m.
Greensburg, Jan. 15, a.m.
Kentwood, Jan. 15, p.m.
Baker, at Baker, Jan. 22, 11 a.m.
Istrouma, Jan. 22, p.m.
Gonzales, Jan. 28, 11 a.m.
Denham Springs, at Denham Springs, Jan. 29, 11 a.m.
Walker, at Walker, Jan. 29, 7:30 p.m.
St. Francisville, Feb. 5, 11 a.m.
Jackson, at Jackson, Feb. 5, 7:30 p.m.
Baton Rouge, First Church, Feb. 6, 7:45 p.m.
Springfield, at Maurapas, Feb. 12, 11 a.m.
Hammond, Feb. 12, 7:30 p.m.
Pearl River, at Pearl River, Feb. 19, 11 a.m.
Angie, at Angie, Feb. 19, preaching, 7:30 p.m.; Q. C., 3:00 p.m.
Franklinton, Feb. 26, 11 a.m.
Bogalusa, Feb. 26, 7:30 p.m.
Natalbany, at Natalbany, Mar. 5, 11 a.m.
Ponchatoula, Mar. 5, 7:30 p.m.

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Plaquemine, Mar. 12, 11 a.m.
Keener Memorial, Mar. 12, 7:30 p.m.
K. W. DODSON, P. E.

Lake Charles District—First Round

Sulphur, Jan. 1.
Leesville, Jan. 8, a. m.
Hornbeck, Jan. 8, p. m.
Lake Arthur, Jan. 15, a. m.
Gueydan, Jan. 15, p. m.
Lafayette, Jan. 22, a. m.
New Iberia, Jan. 22, p. m.
Vinton, Jan. 29.
Many, Feb. 19.
Crowley, Feb. 26, a. m.
Abbeville, Feb. 26, p. m.
Indian Bayou, March 5, a. m.
Rayne, March 5, p. m.

Subject to necessary changes.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round

Farmerville, at Calhoun, Dec. 18, a.m.;
Choudrant, at Choudrant, Jan. 1, a.m.;
Q. C., 2:30 p.m.
Hodge, at Hodge, Jan. 1, p.m.
Dubach, at Dubach, Jan. 8, a.m.; Q. C., 2:30 p.m.
Haynesville, Jan. 8, p.m.
Simsboro, at Simsboro, Jan. 15, a.m.;
Q. C., 2:30 p.m.
Bienville, at Bienville, Jan. 15, p.m.
Clay, at Clay, Jan. 22, a.m.; Q. C., 2:30 p.m.
Marion and Downsville, at Marion, Jan. 22, p.m.
Gibbsland, a Gibbsland, Jan. 29, a.m.;
Q. C., 2:30 p.m.
Arcadia, Jan. 29, p.m.
Eros, at Eros, Feb. 5, a.m.; Q. C., 2:30 p.m.
Ruston, Dec. 11, a.m.; Feb. 6, p.m.
Athens, at Athens, Feb. 12, a.m.
Homer, Feb. 12, p.m.
Lapine, at Frenon Chapel, Feb. 19, a.m.; Q. C., 2:30 p.m.
Bernice, at Bernice, Feb. 26, a.m.;
Q. C., 2:30 p.m.
Farmerville, at Farmerville, Feb. 26, p.m.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Noel Memorial, Dec. 4, a.m.; Q. C., Jan. 2, 7:30 p.m.
Mangum Memorial, Dec. 11, a.m.; Q. C., Jan. 3, 7:30 p.m.
Cedar Grove, Dec. 18, a.m.; Q. C., Jan. 4, 7:30 p.m.
Bossier City, Dec. 25, a.m.; Q. C., Jan. 5, 7:30 p.m.
Greenwood and Bethany, at Greenwood, Jan. 1, a.m.; Q. C., 2 p.m.
Claiborne, Jan. 1, 7:30 p.m.; Q. C., Jan. 11, 7:30 p.m.
Noble and Benson Ct., at Noble, Jan. 8, a.m.; Q. C., 2 p.m.
Ida and Hosston, at Ida, Jan. 15, a.m.; Q. C., 2 p.m.
Oil City, at Oil City, Jan. 22, a.m.; Q. C., 2 p.m.
Park Avenue, Jan. 22, 7:30 p.m.; Q. C., Jan. 23, 7:30 p.m.
Mansfield, Jan. 29, a.m.; Q. C., 2 p.m.
Logansport Ct., at Logansport, Feb. 5, a.m.; Q. C., 2 p.m.
Belcher and Gilliam, at Belcher, Feb. 12, a.m.; Q. C., 2 p.m.
First Church, Feb. 12, 7:30 p.m.; Q. C., Feb. 13, 7:30 p.m.
Grand Cane Ct., at Stonewall, Feb. 19, a.m.; Q. C., 2 p.m.
Vivian, Feb. 26, a.m.; Q. C., 2 p.m.
Mooringsport, Feb. 26, p.m.; Q. C. after preaching.
Pelican Ct., at Pelican, Mar. 5, a.m.; Q. C., 2 p.m.

GEO. S. SEXTON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Centenary, McComb, Nov. 27, 11 a.m.; Feb. 1, 7 p.m.
Hazlehurst, Dec. 4, 11 a.m.; Feb. 6, 7 p.m.
Wesson, Dec. 4, 7 p.m.; Feb. 7, 7 p.m.
Magnolia, Dec. 11, 11 a.m.; Jan. 25, 7 p.m.

LaBranch Street, at LaBranch Street, Dec. 11, 7 p.m.; Feb. 20, 7 p.m.
Brookhaven, Dec. 18, 11 a.m.; Feb. 14, 7 p.m.
Pearl River Avenue, Dec. 18, 7 p.m.; Feb. 15, 7 p.m.
Summit, at Summit, Jan. 1, 11 a.m. and 1:30 p.m.
Bogue Chitto, at Bogue Chitto, Jan. 1, 4 p.m. and 7 p.m.
Foxworth, at Sandy Hook, Jan. 8, 11 a.m. and 1:30 p.m.

The district stewards, charge lay leaders, and pastors are called to meet at 10 a.m. in the First Methodist Church, Brookhaven, December 9, 1932.
Tylertown, at Tylertown, Jan. 8, 5 p.m. and 7 p.m.

Scotland, at Bethesda, Jan. 14, 11 a.m. and 1:30 p.m.; Jan. 15, 11 a.m.
Meadville, at Bude, Jan. 15, 3 p.m. and 7 p.m.

Gallman, at Gallman, Jan. 22, 11 a.m. and 1:30 p.m.

Adams, at Adams, Jan. 25, 11 a.m. and 2 p.m.

Monticello, at Monticello, Jan. 29, 11 a.m. and 1:30 p.m.

Georgetown, at Providence, Feb. 5, 11 a.m. and 1:30 p.m.

Crystal Springs, Feb. 5, 7 p.m.

Barlow, at Rehobeth, Feb. 8, 11 a.m. and 2 p.m.

Osyka, at Osyka, Feb. 12, 11 a.m. and 2 p.m.

CHAS. W. CRISLER, P. E.

Hattiesburg Dist.—First Round

Silver Creek, at Silver Creek, Jan. 1, 11 a.m. and 2 p.m.
Sumrall, at Sumrall, Jan. 1, 7:30 p.m.
Eucutta, at Eucutta, Jan. 8, 11 a.m. and 2 p.m.
Heidelberg, at Sandersville, Jan. 8, 7:30 p.m.; Jan. 9, 10 a.m.
Leakesville, at Leakesville, Jan. 15, 11 a.m. and 2 p.m.
Lucedale, at Lucedale, Jan. 15, 7:30 p.m.
New Augusta, at New Augusta, Jan. 18, 11 a.m. and 2 p.m.
Ellisville, at Ellisville, Jan. 22, 11 a.m. and 2 p.m.
Collins, at Collins, Jan. 22, 7:30 p.m.; Jan. 23, 10 a.m.
Mt. Olive, Feb. 5, 11 a.m. and 2 p.m.
Prentiss, at Prentiss, Feb. 5, 7:30 p.m.; Feb. 6, 10 a.m.
Bonhomie, at Bonhomie, Feb. 8, 7:30 p.m.
Purvis, at Purvis, Feb. 12, 11 a.m. and 2 p.m.
Main Street, Feb. 12, 7:30 p.m.
Magee, at Magee, Feb. 19, 11 a.m. and 2 p.m.
Tylorsville, at Tylorsville, Feb. 19, 7:30 p.m.; Feb. 20, 10 a.m.

J. T. LEGGETT, P. E.

Newton District—First Round

Decatur, preaching, Dec. 4, 11 a.m.; Q. C., Jan. 4, 7:30 p.m.
Chunky, preaching, Dec. 4, 7:30 p.m.; Q. C., Jan. 5, 7:30 p.m.
Shiloh, Dec. 18, 11 a.m.
Rose Hill, Tues., Dec. 20, 11 a.m.
Laurel, First Church, Jan. 1, 11 a.m.
Laurel, Kingston, Jan. 1, 2:30 p.m.
Laurel, West, Jan. 1, 7:30 p.m.
Philadelphia Ct., Jan. 7, 11 a.m.
Philadelphia Station, Jan. 8, 11 a.m.
Burnside, Jan. 8, 2:30 p.m.; 7:30 p.m.
Raleigh, Jan. 14, 15.
Carthage Ct., Jan. 21, 11 a.m.
Carthage Station, Jan. 22, 11 a.m.
Lena, Jan. 20, 11 a.m.
Walnut Grove, Jan. 22, 2:30 p.m. and 7:30 p.m.
Harperville, Jan. 23, 11 a.m.
Hammond, Jan. 9, 11 a.m.
Forest, Jan. 29, 7:30 p.m.
Lake, Feb. 5, 11 a.m. and 2:30 p.m.
Union, Feb. 5, 7:30 p.m.
Morton, Feb. 12, 11 a.m. and 2:30 p.m.

W. M. SULLIVAN, P. E.

Seashore District—First Round

Logtown, at Logtown, Jan. 1, 11 a.m.
Picayune, Jan. 1, 7 p.m.
Carriere, at Wesley Chapel, Jan. 8, 11 a.m.

Poplarville, Jan. 8, 7 p.m.
Moss Point, Jan. 15, 11 a.m.
Kreole, at Kreole, Jan. 15, 7 p.m.
Americus, at Pleasant Hill, Jan. 22, 11 a.m.
Escatawpa, at Escatawpa, Jan. 22, 7 p.m.
Columbia and Mission, at Columbia, Jan. 29, 11 a.m.
Lumberton, Jan. 29, 7 p.m.
Coalville, at Coalville, Feb. 5, 11 a.m.
Wiggins, at Perkinson, Feb. 5, 7 p.m.
Mentorum, at Pine Grove, Feb. 12, 11 a.m.
Brooklyn and Bond, at Brooklyn, Feb. 12, 7 p.m.

OTTO PORTER, P. E.

Vicksburg District—First Round

Lorman, at Lorman, 11 a.m., 2 p.m., Jan. 1.
Fayette, 7 p.m., Jan. 1.
Nebo, at Cool Spring, 11 a.m., 2 p.m., Jan. 8.
Mayersville, at Mayersville, 11 a.m., Jan. 15.
Louise and Holly Bluff, at Holly Bluff, 3:30 p.m., Jan. 15.
Anguilla, at Delta City, 11 a.m., 2 p.m., Jan. 22.
Rolling Fork and Cary, at Rolling Fork, 4 p.m., Jan. 22.
Utica, at Utica, 11 a.m., 2 p.m., Jan. 29.
Gibson Memorial, 7:30 p.m., Jan. 27; 7 p.m., Jan. 29.
Crawford Street, 7:30 p.m., Feb. 3.
Oak Ridge, at Oak Ridge, 11 a.m., 2 p.m., Feb. 5.
Natchez, 11 a.m., 1:30 p.m., Feb. 12.
Washington, at Stanton, 3:30 p.m., Feb. 12.
Roxie, at Roxie, 3 p.m., 7 p.m., Feb. 19; preaching, Knoxville, 11 a.m.
Silver City, 11 a.m., 2 p.m., Feb. 26.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville District—First Round

Glen Allen and Winterville, at Glen Allen, preaching, Jan. 1, a.m.; Q. C., afternoon.
Hollandale, preaching, p.m. Jan. 1; Q. C., after service.
Rosedale, at Rosedale, prayer service and Q. C., Jan. 4, p.m.
Merigold and Sherard, at Merigold, preaching, Jan. 8, a.m.; Q. C., p.m.
Duncan and Alligator, at Duncan, preaching, Jan. 8, p.m.; Q. C. after service.
Boyle and Pace, at Boyle, prayer service and Q. C., Jan. 11, p.m.
Indianola, preaching, Jan. 15, a.m.; Q. C., p.m.
Cleveland, preaching, Jan. 15, p.m.; Q. C. after service.
Shelby, prayer service and Q. C., Jan. 18, p.m.
Gunnison and Hillhouse, at Gunnison, preaching, Jan. 22, a.m.; Q. C. p.m.
Dublin and Mattson, at Dublin, preaching, Jan. 22, p.m.; Q. C. after service.
Greenville, prayer service and Q. C., Jan. 25, p.m.
Arcola and Murphy, at Arcola, preaching, Jan. 29, a.m.; Q. C., p.m.
Shaw and Litton, at Shaw, preaching, Jan. 29, p.m.; Q. C. after service.

E. NASH BROYLES, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 79—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4057.

D. B. RAULINS, M.A., Editor

NEW ORLEANS, LA., THURSDAY, DECEMBER 29, 1932.

C. MILTON CHALMERS, Manager.

EDITORIAL OBSERVATIONS

HANG UP A NEW CALENDAR and face the New Year like a man. It is a new chance for us all. Yes, it will be in order to draw up some new resolutions. If you have not completed your character there are several things you might do about that. There is nothing quite like calling yourself in and having a thorough going-over by yourself. That man who ceases to exercise criticism of himself is doomed. Paul said, "Examine yourselves to see if you be in the faith." Re-examine the grounds of your faith and see if you are prepared to give an answer to those who may ask about it.

Just what sort of a church-member are you? Have you made any progress in your churchmanship? Are you still willing to let the church go on in the same old way? Have you made a real business of your church life, or is it just a side issue with you? Are you a dependable church member? Do you invest time, thought, prayers and service in the church? No other institution under the sun is attempting to do what it is trying to do. Your lodge is no substitute for the church, and the radio is no substitute for a sermon from your pastor.

What kind of a citizen are you making? Are you a Democrat just because your father and grandfather were? They might have had some reason for their political allegiance. Do you? How much of your patriotism is a matter of prejudice? We certainly need a new type of citizen. Will you be one? Until we have done our best as citizens we need not blame the professional politicians.

And how are you living in your home? What is your family life like? Are you realizing what you should out of it? Why not make it a little Kingdom of God, a kingdom of love and co-operation?

Let us lay aside our grouches and gird ourselves for a great year of growth and development. "In ourselves our future lies; life is what we make it."

* * *

WHAT ARE YOU GOING TO READ ABOUT in 1933? This question presumes that you are going to read. Having decided upon that the next step is what to read.

As advice, like castor oil, is easier to give than to take, I am taking the offensive and giving the advice. You take it.

Here are some matters that are genuinely alive and worthy of your thoughtful consideration and reflection. The "Laymen's Inquiry" into foreign missions in the Far East has issued in a report, now in book form, "Rethinking Foreign Missions," and has created more discussion than any other thing that has happened in the church in quite awhile. Get hold of the book, if possible, then follow that with the reports about it in your religious journals. This

book might be profitably used in Mission Study Courses and Adult Bible Classes.

In your newspapers be on the lookout for articles bearing upon War Debts, Prohibition and International Relations. Keep your eye on the Manchuria-Japan problem, and don't overlook Russia. However much you may dislike Russia and her red-bearded ways, a country occupying as large a territory, with as great population, its attitude toward religion, and its unusual experiment in government, which has been under way for ten years, is worthy of your study. Note the possibilities of her alliance with China. And China herself

'TIS NEW YEAR—IN THE SOUTH

By Samuel W. Irwin

The sun has plowed since mid-day through
sweeping racks of cloud;
The golden leaves scud to their knotted shelter
of the oak-roots firm.
A frost-gilt December night will hold dictator's
claim around us.
It is winter and the aged year is passing and
the hours are stern.

Hear! from yon rim of woods, pine, beech and
great green magnolias,
With rubber leaves of bay trees and thorn-
tipped holly (lingering Christmas things).
Bursts forth a melody and a rush of wings;
The migrant birds in orchestration full have
come to minister at the year's decease
That song which lifts a surging crested wave
to barricade the further boast of death
Thrills with a note of immortality and peace.
The orchestra of life—this mocking-bird, these
robins, cardinal reds and humble wrens—
Proclaims a new day for their created wing,
and foretells
For men a heavenly place beyond.

And with the morning
Dawns a new-born year.

should occupy a good bit of your reading time.

"Technocracy" is a word that you may not find in your dictionary, but you will find it in your newspapers and magazines. Find out all you can about it. You may be a "technocrat" and not know it.

Certainly keep your eyes on all matters pertaining to Disarmament and World Peace. The League of Nations is not dead, and Geneva, Switzerland, may be a much bigger place in the world's history than you realize.

By all means study the work of Christianity in this and other lands. For some years now religion has been front page news.

And it will be more than worth your while to re-read and re-study and live with your Bible. If you can ever get it fully alive in its own historic background the first thing you know it will cease to be just ancient literature and will spring alive

right into the midst of our life today. That project initiated by Jesus of Nazareth called the Kingdom of God is by no means a washed out issue.

Now we have told you some of the things to be reading. The how and what to do about it all we shall leave to you for the present.

* * *

FROM THE CONFERENCE SIDELINES I hear and see a great deal. Just have to let you in on some of them.

A lady came in during the reports of the preachers. She had not been in a Conference before. One after another gave in his report. She seemed more and more confused. Then she leaned over and whispered me this question: "What do they mean, 'Nothing against him?' What makes them keep on saying that?"

I said, "Lady, that question opens up about the biggest thing in a Methodist Conference. I can't tell you all of it just now, but it means this: At Conference each year each preacher has to answer not only for the work he has done, but for the life he has lived. That is the character question. John Wesley started it a long time ago. He believed very much in education and preparation for the work of the ministry, but he was more concerned about the character of the preacher himself. He held that character constitutes the chief credentials of a Methodist preacher. He seemed to feel that a man's sermon was always what it was plus or minus the man who delivered it.

Nothing wrenches the machinery of an annual conference more than for that answer to be lacking or for any other to be given when a preacher's name is called. No presiding elder answers any other question with quite the joy that he feels when he can say, "Nothing against him, Bishop."

* * *

"PURGING THE ROLL" seems to be the practice of some pastors. Some say, "pruning the roll," but it is all the same thing. A pastor reports so many received, but a net loss of so many, due to the "purging" of the roll.

Thereupon the brave bishop rolls up a brick in a pillow and dashes it at the whole conference. He is particular to suggest "present company excepted," but lays down some rather pointed warnings about this "purging of the rolls."

* * *

"THE SOLUTION TO THE PROBLEM presented to us by the corrupt professional politician is to take the appointment for executive offices out of the realm of politics and place it upon a civil service basis," remarked Rev. Martin Burke of the Catholic church the other day.

And he went on to say that colleges and

(Continued on Fifth Page)

A PIROGUE AND A BABY

By Rev. Virgil D. Morris

Several letters from workers on the Foreign Mission Fields have appeared lately in issues of the Advocate telling of the splendid work that is made possible through the aid of our General Mission Board and other connectional agencies. I have been much interested in the valuable information that they give to our laymen, who certainly should know that their money is producing results. Let us not forget that our General Mission Board is also maintaining extensive Home Mission Work as well. The work to which I have been assigned for the past sixteen months is supported by our great Mission Board and I thought the readers of the Advocate might like to know something of that phase of our Mission Work also. Therefore, I am writing this sketch of the work I am serving.

The work to which I have been assigned includes four preaching places, two in the city of New Orleans and two points 125 miles below the city. These last two points, Burrwood and Port Eads, are government engineering stations located at the mouths of Southeast and South Passes, the two main channels of commerce of the Mississippi River into the Gulf of Mexico. It takes a day's travel to reach each of them. After sixty miles of bus travel it is necessary to transfer to a river steamer to Pilottown, farther down the river by forty miles. The remaining distance is made in a small gasoline launch which makes daily trips to carry mail to each of the points. The church services at each of these places are held in the community hall, which sometimes necessitates sandwiching in religious services between other affairs. For example, on one particular occasion after the hall had been occupied all day as a polling precinct, services were held, after which a community dance was given in the same building. Such are the conditions under which it is sometimes necessary to worship. At each of the places there is a small nucleus of Protestants who make possible the work. A finer, more loyal group is not to be found anywhere. The only other religious services held in this territory are conducted by the Roman Catholic Church, whose minister goes once a month to each place.

Other points are also contacted. On one occasion I advertised that I would be in Pilottown on a certain date. Among other things when I arrived I found several babies to be baptized. One mother had come down the river twenty-five miles in a pirogue to have her baby baptized by a Protestant minister. This example serves to show the great need for the work our Church is doing and illustrates the intense interest that is manifested on the part of the people. Were it not for the good offices of the General Board of Missions this Home Mission Work would be impossible.

Before establishment of Chalmette, Methodism in the city of New Orleans had not given birth to a single new church for over twenty-five years. At least five different localities in the city had grown up without any Methodist church to minister to them. In some cases no Protestant church at all was represented in the communities. These localities are largely populated by people who have moved into the city of New Orleans from surrounding towns of Louisiana and Mississippi—our own people. Because of the lack of church facilities many of these people have grown away from the Church. To remedy this situation, the General Board of Missions co-operating with the Board of City Missions, a group of Methodist laymen in the city, opened mission points in two of these localities. Vacant houses were rented and opened as preaching places and Sunday schools. The City Board paid the rent and the General Board paid for ministerial support.

The younger of the two places, Gentilly, located in the territory of some three by eight miles of thick population, and served by two large public schools and two parochial schools, is now nearly two years old. The membership has grown to seventy-five. Last week the church school, including the Sunday morning session, the Wesley Fellowship Service, and the mid-week Standard Training Class, had an actual attendance of 109. The Sunday school has grown to such proportions that the apartment in which we are worshipping is no longer adequate and the overflow is taken care of by borrowing space in three other apartments located in the same building with the church. The need is there, and were it not for the aid of the General Mission Board, this Home Mission Work would be impossible.

The Chalmette congregation is located in a territory served by three public schools and one

parochial school. There is no other Protestant church in this territory. The actual membership of this congregation is now 69 with a Sunday school enrollment of 104. The house that is used as a church is in no manner able to properly facilitate the working of the organization. A garage to the rear of the building has been converted into the Beginners' Department, but in cold weather improper heat renders it useless. Through the aid of the General Board of Church Extension and the Church Extension Society of New Orleans a building site for this congregation has been purchased, but enough funds for the erection of the building have not been procured. (Some reader of this article may be led of God to help make this building possible. If so, communicate with the pastor, V. D. Morris, 2775 Gladiolus Street, New Orleans, or with the presiding elder, Dr. W. L. Duren.)

Preaching ten times a month at these four places, conducting eight prayer meetings, and traveling 250 miles a month leaves no time at all for the at least three other localities in the city of New Orleans that need Methodist church services and Sunday schools. Your money contributed through the Conference Benevolences and the Kingdom Extension Funds enables your General Mission Board and other connectional agencies to make this Home Mission Work possible.

THE ELECTION AND THE CHURCH

By William T. Ellis

Staggering significance must be attached to the recent American Presidential election. All sorts of grave meanings are being seen in it by the secular press. But for the Christian Church there is one outstanding import of it all: an overwhelming majority of the people are seeking a better way of life. Their number is far greater than Governor Roosevelt's impressive majority. Even the least thoughtful person cannot escape the truth that the American mood is one of desire for change. The nation is profoundly dissatisfied with things as they are—and that discontent embraces the whole post-war scheme of life.

Such open-mindedness and unrest as the election revealed are a clear call to the Church. The people have said, in effect, "We are not satisfied. We want a better way of life. Perhaps a change of administration will help. Anyway, we'll try it; for we are ready to follow any path that seems to be a way out."

At the best, as Governor Roosevelt would be the first to declare, political remedies can go only part of the way in effecting a new national order. The deeper remedies lie within the minds and hearts of the people. Here the Church and the School must take up the task.

Not since the war has the Church been given such an opportunity. Open-minded, unsatisfied, questioning, the people are plainly ready to take any steps that will lead them toward the New Day.

If the Church is wise and courageous and prompt those steps will be toward the houses of worship, where the essential Way of Life is set forth, Sunday after Sunday.

UNFOOL THE SOUTH AND SAVE PROHIBITION

By E. H. Tilton

The South went forth to give as one of America's contribution to history, Prohibition. That contribution is now trying to take a back step. To the surprise of the country, the South, as represented by its political delegates at the two party conventions, acquiesced in this back step. The question in the minds of the country is, "Did the Southern people approve of the action at the conventions?" Before the South decides this question, it should realize whence comes this great onslaught on Prohibition.

The Country Editor Publishing Co., Inc., in an editorial entitled "Wall Street Hits Back," declares that Wall Street is at the bottom of this mob-emotion against Prohibition. The financial and industrial interests of the East saw the political control necessary for their vast schemes taken away from Wall Street, and given to Main Street. Wall Street, to regain control, hit at Prohibition, which by breaking up party solidarity in the East, weakened Eastern party control, and thereby strengthened the great agricultural groups in Congress.

In short, Prohibition threw political power to the South, and to the sons of the wild jackasses. The Country Editor says, that perhaps nothing

has better illustrated the power of money to impose its will upon a Democracy than the campaign carried on by Wall Street to destroy Prohibition. "The creation of mass thinking, through the use of huge sums of money, became an accomplished fact. The theory was, that if it could be done in the case of a new biscuit, a cigarette, a breakfast food, it could be done in the case of a great National policy. . . . Wall Street in its entire career has never launched a bolder, or more unscrupulous enterprise."

The writer, who lives in the North knows that this campaign has come out of Wall Street. Four years ago insiders said frankly that Prohibition had got to be destroyed. The idea was to capture both parties after the people had been thrown into a mob-emotion induced by the new educators, press, radio, and movies.

Are the Southern people going to be fooled enough by the manufactured frenzy to lie down and let their Senators and Representatives play Wall Street's game?

The South is in the saddle. Will they ride Wall Street's hobby-horse, Party Control for Wall Street, or will they ride for themselves and for the vision of their forbears forged out of the agony and tears of women and children? Now is the time for the South to fight for its visions, and save America from retreating to the Saloon Age, an age that cannot help putting in power, not the South and West, not even Wall Street, as Wall Street foolishly hopes, but the criminal classes, the gangster who joins with Wall Street in wanting repeal of Prohibition.

Cambridge, Mass.

SAFETY SIGNALS

Rev. S. J. Davies, D.D.

The College of Bishops, M. E. C., S., have been with us. Guests of the First Methodist, Shreveport, La. Dr. and Mrs. Angie Smith tendered them a reception at their home, on Friday evening, and the good men and fair women whose hospitable homes sheltered and fed the welcome guest are rejoicing in the fact of giving and receiving. Bishop McMurray preached to a fair congregation at the First Methodist. A thoughtful, well delivered and timely sermon on America's need of God. Had it not been so blithening cold with sleet and snow covering the city a much larger audience would have heard a great sermon, preached in a great church by a great man. God and life, developing, training, disciplining men of his class, mold and make them what they are.

Bishop Cannon talked appropriately, convincingly and conclusively on the Eighteenth Amendment, tearing to shreds the flimsy arguments of nullificationists and their coteries and clans. The bishop's address also sounded a clarion note on this subject.

The pulpits of the leading churches of our city were filled by other members of the Episcopal Colleges and no doubt the congregations heard words of wisdom and faith. For I have known and heard many men of this office, and never a dull one among them. And moreover the church and its institutions have kept them so everlastingly busy that they have had but little time to spend on strange and perilous doctrines. All of them that I have heard were sound in doctrine, and most of them soundly wise and otherwise. A fine body of representative American citizenship and manliness. I do not think I am given to bestowing fulsome compliments, but taken altogether these bishops of ours will do to tie to, and if one ties to them and what they teach, he will not drift very far. May the Great Shepherd guide and keep these faithful under shepherds of the flock committed to their care and sustenance.

I am going to steal a train of thoughts from Bishop McMurray's sermon of last Sunday. And if he calls me to account therefor my only excuse is to tell him that he had an appreciative and attentive hearer on occasion aforementioned. A lady asked him why we did not have a new Bible, since we have so much that is new now-a-days. The Bible, he answered, is ever new. Might just as well plead for a new sun or new stars or moon. The same sun that flashed in splendor athwart the far-flung spaces and revealed the new-born earth to the sons of God, who shouted for joy, is never old, ever new. Every sunrise is a miracle of glory, every sunset a benediction for rest to a tired world. There has been no abatement of its power, heat or light so far back in history as men may know. Rejoicing with strength more than many myriads of strong men to new races it marches through

its appointed course leading its galaxy of splendid planets and their attendants in a way only half known and guessed by astronomers.

And this train of glory and beauty, the stars with their lucent rays, the moon ever changing, the poet's dream, the lover's lamp, hold their appointed way. They need no renewal, no repair, no revision, ever new, though their light guided Abraham over the plains of Mamre and shed their lustre over Egypt while the Pyramids were yet young.

Even so, lady, there is no need of a new Bible, with its unchanging ethical standards, but there is need of a renewed faith in that revelation of life and life's worth and purpose it contains. For in it, and through it, is God the Father shown and his image, expressed and crystalized in his Son, the Christ of the ages. If one but appropriates the riches of grace, the wealth of divine love and mercy it teaches, there is no need of further revelation.

628 Kings Highway, Shreveport, La.

FROM ONE OF THE LEAST OF THESE

Three years ago we had a church pledge of \$50 over and above our regular church pledges. When the first of January came in order to pay it we must, of necessity, take \$30 from our salary. Likewise the only way we could pay our fire insurance, due the first of February, was to put aside \$30 from the January salary. There was only one \$30 for the two needs. As I halted between two decisions I asked myself this question: "Do I really believe God when He says, 'Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you'?"

I hastily assured myself that I did. "But," I reasoned, "need I waste my breath telling God I believe the truth of that verse, if I am afraid to trust Him with my insurance money?"

I staked my all on the truth of that verse and the \$30 went on the church pledge. Ere the first of February came I had received \$65 as a "love gift," entirely unsolicited. To me God was saying, "Here is your insurance money and with it the extra money you wanted so much to give to the mission special."

Do we test out the truth of that "Seek ye first" statement of Jesus? Never once, when I have had the courage to test it out, has it failed. But when I have tested it out, it has, likewise, tested the very mettle of my soul; as it will every person of small means. Still I know that it is equal to the "depression" and all that it involves. And with that truth, and a burning love in our hearts, we can be sure that the work of the kingdom is the one thing that should (and shall we not say must?) go forward in His name.

SOME OBSERVATIONS

Rev. W. R. Lott, Contributing Editor

The literature of the Church is rich in books on the study of the growth of the natural and normal child. There is no excuse for any responsible person being uninformed concerning the laws of growth and characteristics of the various ages of life. The first duty of parents and teachers then is to know the children. When we look about us on all sides we see tragedies in homes and in church activity just because the adults fail to understand the developing person. The field of parent education and training of teachers in child study is of increasing importance. During the past twenty years in the church work we have made some progress, but we have yet to take hold of it as it should be done. The wise parent will learn what to expect in physical, mental and religious development of the child. To be sure, these forces in life can not always be controlled, but when we have knowledge concerning them direction has a better chance to succeed.

Sin is the enemy of life. Wise people will not commit sin. The pain it causes should make every human being hate it. It will take the fairest daughter and make her a repulsive demon; the noblest son is soon a wreck when he begins to commit sin. Sin will creep into the preacher's life and take his power away; then his position and finally cast out a derelict, hated and despised by all mankind. It will cause the father to leave his own home and be dragged to the depths of the sea of despondency. Sin will drag its slimy self into the heart of a mother and wrapping itself around her heart stifle the noblest impulses. Running like a dark chasm, deep and devious, it goes

through the Bible from Eve to the final symbol of evil in Revelations. It is dangerous even to look over into it. So many have fallen in never to come out. Resolve today that you will not sin by word, thought or deed.

* * *

We are a generation of people who take time to do no more than read a few lines in each article in a magazine or paper. That habit weakens us very much, so that we really do not know anything definite. Suppose we determine that this year we will read all our church magazines from "cover to cover." You just try that and you will see how many fine articles on religious subjects we have in any of our Sunday school and young people's periodicals. Reading maketh a full mind and out of that mind we can give to others. One year in which our people would read all the articles in the Adult Student would raise our people in knowledge and give them a clearer vision of what is expected of a church member in this day and generation.

THAT GIFT OF HUMOR

Among all the blessings that a kindly Creator has granted to the children of men that gift of humor is surely to be given a very foremost place. Wise men in recent years have been trying to explain it to us, and to tell us why it was that we laughed, but they do not seem to have made it very clear or plain. But if the inner quality and meaning of humor hasn't yet been explained, the need of it for our humanity, if we are to spend our brief span of life in a wholesome and reasonably happy way, is very evident and needs no stressing or argument. To lack a sense of humor, that is, a sense of the congruous and incongruous, of the fitting and the absurd, is to be counted among the greatest defects and inconveniences from which any man or woman may suffer.

And how do men and women come to have such a lack? It is claimed sometimes that some are born with it, and that a sense of humor has been denied to some. But we would not like to charge Providence with being so cruel to any one. There may be various reasons why some people lose or fail to develop the gift of humor, but it is hard to think that it is in the divine purpose that they should not have it. Some people tend to lose it with the coming on of the years. Others get the strange and perverted notion that it is inconsistent with a life of earnest purpose and high endeavor. In the first case it seems a sad pity, for nothing helps more to ease the strain and burden of life than a fine sense of humor may do, and in the second case it is one of the greatest of absurdities to think that there is any relation between sanctimoniousness and solemnity and the seriousness that makes life worth while.

We remember the claim being made by a noted writer whose name we now forget that there is abundant evidence in the New Testament that Jesus possessed a very finely-developed sense of humor. There is little difficulty in accepting that idea, not only because we see indications of it frequently in the New Testament story, but because His poise and elevation of mood would seem to indicate that there were in Him some inner springs of wholesomeness that others did not possess to the same degree. For it mustn't be forgotten that half the absurdities and bickerings and shams and cruelties that find a place in our lives and in society would not find a place if we had a finer and better sense of humor. A wholesome exercise of that gift of humor would make it impossible for us to quarrel with our neighbor, to cherish prejudice or bitterness or to do any one of a dozen other things that help to spoil life so tragically.—New Outlook, Canada.

JUBILEE INN—THE PROOF OF THE PUDDING

By One Who Lived There

"The Jubilee Inn!" The name sounded interesting. I was anxious to find a place to live while I was in Shreveport. The president of the school I attended recommended "The Jubilee Inn."

In the course of our conversation he told me that the place was owned and operated under the supervision of the Methodist Church. This, of course, accounted for the very small charge for board. I immediately told him that I was sure I wouldn't be interested, for I wasn't in need of charitable support. He tried to tell me that it was not a charity institution, still it was not in-

tended for a money-making business. He tried to make me know that it was simply the desire of the ladies of the church to have a place that would be homelike and within the means of any girl who was trying to support herself. I was rather dubious about the matter, but decided to try it for awhile, however, I had fully made up my mind that it wasn't the kind of place I would like.

"412 Fannin—412 Fannin," I kept saying to myself, but in a short time (the Jubilee Inn, being only two blocks from the heart of the city) I found myself stopping in front of a large white two-storied building. The letters "Jubilee Inn" greeted me as I walked up the steps.

I was greeted at the door with a most cordial welcome. Soon I was shown to the place allotted to me. As soon as the house mother left me alone I started at once peeping around—trying to find the things that were undesirable. The room was large and furnished nicely, my closet was nice and roomy—nothing wrong with my room!

The bell rang, which I learned was the signal for our dinner. Before entering the dining hall I began getting suspicious. I knew, since the rooms were so nice, the catch was bound to be in the meals. I hadn't seen but one or two of the girls, so I was anxious to meet them and to find out if I could possibly make a favorable impression. They were very sociable—a peppy, live bunch of girls. It didn't take me long to learn that I had found a desirable crowd of girls. I liked them at first sight, and for me it was a sad farewell when I was forced to leave after a short stay of two months.

The dining hall was very attractively planned, having green furniture and orange linens. The feed was splendid, and so it remained throughout my stay.

Before many hours had passed, this girl or that one enlightened me as to the restrictions placed over us. I like to go as much as any girl, and I did go a great deal while I lived at "Jubilee Inn." It is a mistaken idea that the girls who stay there must never see a boy, be in at nine o'clock, never go to a party or picture show, and not leave the house but one night a week. The restrictions are not arranged so as to spoil the social activities of a girl.

Every one loves to feel as if they are in a home. Unlike so many boarding houses, the "Jubilee Inn" furnishes the girl with a most pleasant, homelike environment. They soon become so attached to it that it seems as if one big family lives within its walls.

There was another side very attractive to me. Hovering around the place is that Christian guidance that is so often missing, even in our own homes. Always the feeling hanging around to keep you inspired to nobler thoughts, to higher ambition and a keener respect for those things held as symbols for greater womanhood.

I have lived at the Inn and I know what it is. That is why I plan to live there again when I go back to Shreveport.

I feel that every girl who has stayed at the Jubilee Inn should feel grateful to the workers of the Methodist Church, and that any girl who is anxious to have a cheery, happy home at a very low cost will call at the Inn and look it over and then be her own judge.

GENERAL CONFERENCE NOT SO COSTLY

Dear Editor—Please permit me to correct the statement used in my communication a few weeks ago with reference to the entertainment of the next General Conference. I should not have used the sum of \$5,000 as being the amount the entertaining city or churches would be expected to raise covering the local expenses in connection with the handling of the session of the General Conference. This sum may be no more than \$1,000, all depending upon local conditions such as expenses in arranging for meeting places; proper equipment such as tables, chairs, etc.; proper markers for delegations and committee rooms; the installation of three or more telephones; also telegraphic service in church; three or more stenographers with typewriters; furnishing transportation as may be needed during Conference for bishops and distinguished guests from hotels to churches, etc.; and such other local and incidental expenses as may be incurred.

Your publication of the above correction will be helpful to those churches contemplating extending invitations, and I will greatly appreciate your kindness.

Sincerely yours,
FRED N. TATE, Temporary Chairman.

METHODIST YOUTH OF CUBA

By Sr. Moises Boudet

(Translated from the church paper of Methodism in Cuba, "El Evangelista Cubano," August 1, 1932. Moises Boudet was elected president of the Young People's organization at their Assembly in Havana in August. Sr. Moises Boudet visited the U. S. A. in June—his first visit to the States and a gift of five American friends who appreciate what he does for the advancement of the Kingdom in Cuba. He works at our Centro Cristiano (Social Service Center), Matanzas, Cuba. He is in charge of all the boys' activities here, assistant pastor, pianist of church, treasurer of church, Boy Scout leader, President of Young People's work in Cuba.)

I am led to write these lines not only with the desire of sharing the impressions and memories of my trip to the United States, but also the moral obligation that moves me. The Methodist Young People's Assembly of Louisiana, meeting in Mansfield College June 7-14, honored me in making me the bearer of a message of love and greetings to the Methodist youth of Cuba. I am experiencing an unspeakable joy in being able to express it in this, our church paper.

Mr. Charles White, president of the Assembly, in giving me a warm handclasp, manifested that he thus clasped hands with the Methodist youth of Cuba.

During the entire Assembly I constantly received deep impressions, due to the very spiritual air and Christian joy that reigned during the devotional services, as well as the recreation hours, business meetings, meal time, etc. The spirit of friendship that existed between each and every one of those attending the Assembly impressed me greatly. The happiness and joy that they felt was reflected in their faces. The prayer meetings (Morning Watch and group prayer services) in the morning and at night, the first and last activity of the day, and the Vesper services were inspirational and called for real consecration. Young men and women gave their testimonies with tears in their eyes but with the joy of a grateful heart that finds an opportunity of offering itself to God.

I received many blessings in these eight days, pleasing experiences in the midst of a group of young men and women offering me their friendship and bestowing unmerited attentions upon me—all trying to make my stay there the happiest possible. They were interested in knowing of Cuba, of the missionary work here and of the Young People's organization.

My traveling companion, Miss Julia Reid, and I took part (representing Cuba) in a pageant which portrayed the missionary work of the world. I was impressed with the profound interest that all expressed for the missionary work.

I also enjoyed visiting many towns in Louisiana, Texas and Arkansas, visiting different churches and learning of the organization of Missionary Societies, Young People's organizations and Sunday schools. I had the privilege of preaching in many places, Miss Reid being my interpreter.

I visited the Daily Vacation Bible School of the Baptist Church in Shreveport, and spoke also in the Presbyterian church of Lake Charles; visited several Social Service Centers, schools, Boy Scout camps, and other institutions. All have contributed to increase my knowledge relating to my work in Matanzas—knowledge and experience that have produced in me more enthusiasm and interest in the work of the Lord.

I will always hold pleasant memories of these experiences and the undeserved attentions and considerations paid me in all parts.

Companions! Oh, that you also could receive these great blessings that this humble servant of the Lord thus received.

Matanzas, Cuba.

WHAT ARE THE GREAT ESSENTIALS?

By Sherwood Eddy

1. I believe in the inspired Word of God, in its revelation of God, the loving Father, and of His will for us.

For thirty years I have made it the central habit of my life to read God's Word every morning. It is worth more to me than all the other books that have ever been written. I treasure it. I read it. I seek to bring the students by hundreds and thousands into classes for the study of God's inspired Word.

2. I believe in the incarnation of God in Jesus

Christ as His Son, our Lord. I believe in Jesus' way of life and His call for us to come and follow Him.

3. I believe in Jesus Christ, as the risen, divine Saviour, offering us eternal life here and hereafter. I believe in His resurrection. I believe in His divinity. I believe in His deity. I believe that He was Very God of Very God, incarnate and manifest in the flesh. I believe that He was and is the Son of God, and the only Saviour of the world. For Him I live, and for Him I would die. I have preached His Gospel for thirty years, and I have seen it saving men east and west, wise and simple; Buddhists, Confucianists, Mohammedans, Hindus, skeptics, agnostics, and nominal Christians. I believe that His Gospel is the power of God unto salvation, and that there is no other name given under heaven whereby we may be saved. I have not altered in my unswerving faith in Him, nor in my work of winning men to Christ and His Kingdom.

4. I believe in His vicarious atonement. I believe in the great, eternal law of sacrifices spring from the heart of God, whose very nature is love; that He so loved that He gave His only begotten son. I believe that "God was in Christ reconciling the world unto Himself," that in His cross we see the very suffering heart of God. I believe that Christ calls us not only to repent and receive His offer of free forgiveness, but to take up our cross and follow Him.

5. I believe in the law of love, and in the coming of His Kingdom. I am preaching sin, and salvation through Christ—both salvation for the individual and the application of Jesus' teachings to the whole of life in all its relationships. I believe that it is not Christian to profess our faith in Christ on the Sabbath, and then deny Jesus' way of life the other six days of the week. I believe that we must apply Jesus' way of life not only to the saving of the individual, but to our business, to our racial relations, and to our international relations for the abolition of war. Thus Jesus Christ is to me the Way and the Truth and the Life.—Covenanter and Witness.

MRS. C. F. EMORY PASSES

The following telegram, dated Dec. 27, 1932, was received from Rev. J. N. R. Score, Houston, Tex.: "Mrs. C. F. Emory, wife of the Rev. C. F. Emory, of the Mississippi Conference, passed away Dec. 26. She was buried from First Church Tuesday afternoon, Bishop A. Frank Smith and Drs. Goodrich and Score officiating."

MRS. W. R. GOUDELOCK GOES HOME

Mrs. W. R. Goudelock, wife of our pastor at Sunflower, Miss., passed away on December 13, a victim of the "flu." She leaves Brother Goudelock and seven children, the youngest being 15.

Rev. W. N. Duncan, assisted by Revs. H. H. Wallace and Seamon Rhea of our Church, and Rev. Mr. Erwin, pastor of the local Presbyterian Church, conducted the funeral.

Friends, with your sympathy and prayers, give a lift to these so deeply bereaved.

NEWTON DISTRICT INSTITUTE

The Kingdom Extension Institute for the Newton District will be held at Montrose, Miss., January 11, at 10 a.m. Let every pastor, district lay leader, his associates, with the charge lay leaders be present.

We will have a returned missionary from China with us.

It is important, brethren. Let us pray for a great meeting. W. M. SULLIVAN, P. E.

LOUISIANA CONFERENCE KINGDOM EXTENSION INSTITUTES

New Orleans District—January 10, Morgan City and First Church, New Orleans.

Baton Rouge District—January 11, Amite; January 12, Baton Rouge.

Alexandria District—January 13, Alexandria. Lake Charles District—January 17, Leesville; January 19, Lake Charles.

Minden District—January 19, Minden; January 20, Winfield.

Monroe District—January 24, Monroe.

Ruston District—January 25, Ruston.

Shreveport District—January 26, Shreveport.

SPECIAL DAYS

(The Louisiana Annual Conference requested the Editor of the Advocate to carry, from time to time, a schedule of the Special Days to be

observed by our Conference. We are glad to comply with this request and shall be glad to do the same for the Mississippi and North Mississippi Conferences.)

JANUARY AND FEBRUARY—Kingdom Extension Period.

JANUARY—Complete the "Save the Advocate Campaign."

Sunday, January 15—Prohibition Anniversary Day. (Dr. A. W. Turner, Louisiana Conference, recommends the observance of this day by our churches and Young People's organizations.)

NEW ORLEANS DISTRICT KINGDOM EXTENSION INSTITUTE

January 10 is the day for the Kingdom Extension Institute for the New Orleans District. The west end of the district will meet at Morgan City, 10 a.m.; the east end of the district will meet at First Church, New Orleans, 7:30 p.m. Dr. E. H. Rawlings will be the speaker from the General Office.

THE LUCKY 13

I am asking that all pastors, together with Sunday schools and Young People's organizations in the Church, arrange a program that will fit into the church schedule, with which to observe the Thirteenth Anniversary of National Prohibition, January 15, 1933. Please begin now so you will have time to make a great success of it.

A. W. TURNER.

KINGDOM EXTENSION INSTITUTE

The Vicksburg District Kingdom Extension Institute will meet at Port Gibson Methodist Church, 10 a.m., Friday, January 6. Important that all pastors, lay leaders, missionary committees and other church workers attend. Dinner will be furnished all.

H. G. HAWKINS, P. E.

"SAVING THE ADVOCATE"

Receipts through Monday, Dec. 26, 1932

LOUISIANA CONFERENCE		
Alexandria District		
Previously reported		\$32.00
Baton Rouge District		
Previously reported		119.25
Lake Charles District		
Previously reported		70.45
Minden District		
Previously reported		101.97
Monroe District		
Previously reported		79.15
New Orleans District		
Previously reported		250.87
Ruston District		
Previously reported		106.24
Shreveport District		
Previously reported		125.50
Total Louisiana Conference		\$885.43

MISSISSIPPI CONFERENCE		
Brookhaven District		
Previously reported		119.57
Hattiesburg District		
Previously reported		70.65
Collins Y. P., Rev. T. C. Cooper		1.00
Total for district		71.65
Jackson District		
Previously reported		131.20
Meridian District		
Previously reported		98.10
Newton District		
Previously reported		86.75
Seashore District		
Previously reported		83.96
Picayune, (balance) Rev. W. B. Alsworth		1.90
Total for district		90.86
Vicksburg District		
Previously reported		62.45
Total Mississippi Conference		\$660.58

NORTH MISSISSIPPI CONFERENCE		
Aberdeen District		
Previously reported		32.00
Columbus District		
Previously reported		38.00
Corinth District		
Previously reported		26.75
Greenville District		
Previously reported		34.93
Greenwood District		
Previously reported		52.00
Valden Y. P. and W. M. S., Rev. W. W. Bruner		2.00
Total for district		54.00
Grenada District		
Previously reported		45.00
Sardis District		
Previously reported		22.00
Total North Mississippi Conference		\$252.65

MISCELLANEOUS CONTRIBUTIONS		
Previously reported		146.10
Mr. Wm. B. Rely, New Orleans		100.00
Mrs. M. L. Clement, Lake Charles, La.		5.05
Total		251.15
Total all sources		\$2049.84

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, M.A., Editor

C. MILTON CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. Jas. W. Sells, Rev. J. L. De-cell, D.D.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.50; six months, \$0.75. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from First Page)

universities should be required to put in courses in government and sociology that will train men to become legislators. He reminds us that no physician, dentist or lawyer is allowed to practice without first passing an examination to prove his fitness for the task of that profession. Then he hints that the task of making the laws of our country is about as important as the work of these professions.

Now what do you think of that? Who ever heard that a legislator should be trained for his work? Doesn't being a ward politician fit him for that? What are we coming to if a congressman should be educated for his particular service to the country?

Father Burke is exactly right.

There are a few extremely important things we are perfectly willing to undertake with the least possible preparation. Among them are these: rearing a family, teaching religion, and making the laws of the state and nation.

Just look at this headline, "Former Billiard Champion Elected to Congress Seat." Below the line is the fellow's photograph and beneath that this sage-like observation is made: "Who won a reputation as a billiard player before he went into the jewelry business, now is going to Congress." Page Daniel Webster quick.

I have won my case. You are ready right now to vote that our legislators should be educated for their task. Do you mean it? Well, the quickest and surest way is for us private citizens to begin to take our citizenship seriously, prepare ourselves for that, and pretty soon we'll elect men who are prepared.

OUR WEEKLY PARTY.

Rev. M. M. Black, Woodville, Miss., sends in some renewals. Thank you, Brother Black.

"Go on with the good work and we will stand by you the best we can." Rev. J. M. Alford, Coushatta, La.

Rev. J. T. Lewis, is receiving treatment in the hospital at Jackson, Miss. The latest news was that he was improving.

We acknowledge greetings from many of the friends of the Advocate. We are hoping all of you will have a New Year of spiritual prosperity and advancement.

"We read about every word in the Advocate, appreciate its every effort, and wish we could do more for it," is the way Mrs. D. S. Mims, of Minden, La., encourages us.

General Evangelist, Dr. Theodore Copeland, after a year of great meetings and plenty of hard work, is taking a holiday rest at his home, 3710 Euclid Avenue, Dallas, Texas.

Hon. R. E. Bennett, prominent layman of our church at Meadville, Miss., renews his subscription and writes a good word for his church paper and invites the editor to visit him.

Dr. W. L. Doss, Jr., new presiding elder of the Ruston District, with Mrs. Doss, have been very cordially received at Ruston. We anticipate a great year for them on that good district.

Rev. N. G. Augustus, honored superannuate of North Mississippi Conference, has been receiving attention in a Memphis hospital. We know his brethren will remember him in their prayers.

Rev. W. H. Saunders, pastor at Quitman, Miss., wants to know who his subscribers are that he may co-operate with us in getting the Advocate into more of his homes. We are glad to do so.

Dr. A. P. Hamilton, of Millsaps faculty, with his Gleo Club, has been giving some highly appreciated programs in a number of the towns of Mississippi. We wish for the club a great season.

Under the leadership of the Young People's Division of First Church, Gulfport, Miss., an interesting and inspiring Christmas program was rendered and an offering taken for the Orphanage at Jackson.

We are glad to learn that Rev. H. L. Johns, our pastor at Ruston, La., recently stricken with pneumonia, is improving. His friends are urged to continue their prayers for his rapid and complete recovery.

The Christmas Cantata, "Music of Bethlehem," was presented at the Methodist Church, Crowley, La., the Presbyterian and Methodist choirs uniting in the happy enterprise. Miss Heloise Cross of the Baptist church also assisted.

A royal reception is the way Rev. Paul H. Grice describes how his people received him back to Madison and Pocahontas for the fourth year. It did him so much good that he has highly resolved that this shall be the best year thus far.

"I wish for the Advocate a good year in every way. I shall do my best to further its interests. The people have given us a hearty welcome and the prospects for a pleasant and profitable year are most favorable." Rev. C. C. Clark, Waynesboro, Miss.

The hearts of many parents were made glad during the Christmas holidays by the return of their boys and girls who were away in college. Isn't it great to have a youngster in college? Let's invest in this "rising generation" that it may rise higher than we.

"I sure get lots of good out of Bishop Candler's articles. . . . Those editorial comments are good for us simple folk who try to think and live the good every-day life. They are refreshing." This is from Brother W. R. Akin, Sibley, La., who renews his subscription.

Rev. W. C. Galceran, Jr., who was returned to Prairie and Strongs charge for the fifth year, has been busy getting his every member canvass completed. He reports better congregations than ever before and that more of his people are trying to contribute monthly.

Rev. W. C. Newman was elected president of the Aberdeen district pastors' association, J. D. Wroten, vice-president; W. M. Jones, secretary. The association voted to have only three meetings this year; one each at Pontotoc, March 6; Okolona, July 6; Calhoun City, October 3.

Rev. R. P. Neblett, pastor at Pickens, Miss., reports that his presiding elder, Dr. V. C. Curtis, was the speaker at Chapel at the Holmes Junior College recently. His message was received with genuine appreciation and his visit proved a great inspiration to the more than three hundred and fifty students.

Dr. S. A. Steel, Mussolini of the Pelican Pines and The Den and some other places, hints rather pointedly that this editor's style does not measure up to that of McTyeire, Galloway and Boswell. To which charge he plead guilty. As soon as he can put an extra day into each week he will seek improvements along these lines.

"Please say through the Advocate for my friends over the Conference that while I have improved some in health, and am out of the sanitarium, I am still confined to the house and under the care of physicians." Rev. L. E. Crooks, 1196 1/2 Louisiana Avenue, Shreveport, La. Brother Crooks is one of our Louisiana superannuates.

We disapprove of this way our preachers have of dropping into New Orleans and getting away without our having the chance to see them. Rev. W. B. Jones, pastor at Magnolia, Miss., came to

the office last week and paid the Advocate a much appreciated call while we were out. When we catch up with all our work we think we shall hold "open house" to all of them and try to arrange a "receiving line" in order that we may see them.

The Education Council of North Mississippi Conference will meet at Grenada, Miss., January 5, from 10 a. m. to 3 p. m. The Council consists of the members of Board of Christian Education, the presiding elders, district directors of Adult, Young People and Children's work, Wesley Foundation workers, pastors at college centers, college presidents and professors of religious education, executive and extension secretaries. The last meeting of the Council was held September 16.

Can you beat it? Dr. W. L. Duren, new presiding elder of the New Orleans District, had a party at his house the other evening to which he invited the pastors and lay-leaders of the district and the district stewards. It was supposed to be a District Stewards meeting. And they did meet all right. But it wound up in a free-for-all social occasion, with Mrs. Duren and her niece, little Miss Mattie Rebecca Bennett, serving coffee and cake. "A good time was had by all present."

In the Jackson Daily News of November 27 appeared a lovely picture of Miss Dorothy Cowen with these words: "Miss Dorothy Cowen, lovely daughter of Dr. and Mrs. Lawrence L. Cowen, of Meridian (formerly pastor of Galloway Memorial Methodist Church), who was queen of the Thanksgiving football game between Millsaps and Mississippi College. Miss Cowen, a sophomore at Millsaps, is president of the Beta Sigma Omicron sorority, and was recently elected the most popular co-ed at Millsaps College."

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, and sister of the manager of the Advocate, gladdened the hearts of her family and friends by making a surprise visit for the Christmas holidays. Miss Chalmers, who is serving our Church as a missionary in Matanzas, Cuba, decided two days before Christmas to spend the holidays in the States, and without notifying her family of her intentions, boarded a Seaplane in Havana, and within two hours was headed towards New Orleans by bus from Miami, Florida. Miss Chalmers will return to her work on January 4.

This message from the White House came to the meeting of the Federal Council of Churches which was held in Indianapolis, Ind., recently: "I will be obliged if you will convey to the meeting the assurance of my very high regard for the Federal Council and its purposes in our life. I especially appreciate and commend the wise and hearty co-operation on the part of the churches in the promotion of social service, better relations and the creation of the spiritual and ethical tone so absolutely essential to our life as a people. Yours faithfully, Herbert Hoover."

Age also has its compensations. This statement has no connection with what follows, nor is it suggested by it. It is merely a remark, a statement of fact, an observation. But Dr. W. W. Holmes, pastor Rayne Memorial, New Orleans, tells us that while he and Mrs. Holmes were quietly celebrating the Twenty-Fifth Anniversary of their wedding the other evening his people came in and gave them a generous pounding in true and orthodox fashion with a sprinkling of silver among the gifts. Dr. Holmes says that it "got out on them" that this was their "Twenty-Fifth." You may work it out for yourselves by whatever system of mathematics you use. The Advocate proposes to congratulate them while you are making up your mind.

Mr. Wm. B. Reily, President of the Wm. B. Reily Coffee Co., makers of that delicious Luzianne Coffee and Tea, advertisement of which has been appearing in the Advocate for many years, and a loyal Methodist layman, sometime last July volunteered that if the Methodists of Louisiana and Mississippi would raise \$1900 towards sustaining the Conference organ he would mail us his check for \$100, bringing the amount to \$2000. On December 24, the day before Christmas, Brother Reily brought joy to those members of the Advocate force who have been striving these past several months to "Save the Advocate" for the Church, and in a letter which contained his personal check for \$100, he writes in part: "I enclose you herewith my check for \$100. . . . I have been sick for the past twelve months, but there's one little thing that goes through my mind every now and then that is very encouraging and that is this: 'Keeping everlastingly at it brings success.'" The Advocate heartily thanks Brother Reily, wishing for him a New Year of better health and increasing spiritual prosperity.

Conference Boards of Christian Education

EXECUTIVE SECRETARIES

LOUISIANA CONFERENCE.....Rev. F. L. Wells, D.D., New Orleans, La.
MISSISSIPPI CONFERENCE.....Rev. John C. Chambers, Jackson, Mississippi
NORTH MISSISSIPPI CONFERENCE.....Rev. R. G. Lord, Grenada, Mississippi

MISSISSIPPI CONFERENCE NOTES

Our Missionary offerings are much smaller than they have ever been since the Conference Board has been handling the matter. Bad weather and Christmas Sunday have both interfered. Your Board has assumed obligations for mission Sunday schools that we are anxious to discharge but this will be impossible unless there is an increase from missions.

The General Board of Missions has relied upon the income from the Sunday schools greatly in its work. All over the church the income from missions from the Sunday schools is larger this year than last. Up to the last two months I have been proud of our Conference. If every school would send an offering we would again be proud of our Conference. There are so many who need so much.

The General Workers Council took so advanced steps in the matter of further consolidation and aids for the small church. We are anxious that the small church will be served better than the large church. The Council urged this matter upon the General Board.

Throughout the Church there was a most hopeful atmosphere. All budgets were cut, but there were many conferences still maintaining a full force of workers and pressing on. The Council was more largely attended this year than last year. There were more in the Young People's section, Elementary section, Directors of Christian Education and Professors of Christian Education than in former years.

Bishop Kern brought three strong and challenging messages. His story of the success of Leadership Training under the leadership of Dr. King in the Orient was great. Fourth Sunday offerings make it possible to keep Dr. King in the field and at work. Every pastor and presiding elder in the China Conference attended a Standard Training School and took a credit. Bishop Kern said that in Japan this type of work was exceedingly successful and had made a profound impression upon Japan as to the worth-whileness of Christianity.

It is only as our fourth Sunday offerings are sent in that work of this sort can be promoted and maintained. You who pray, pray in faith that God will open a way that our Conference fail not to do its part to maintain this work.

Bishop Mouzon gave us a great message which was timely and inspiring. He demonstrated how Modernism had failed because of its failure to stick to a personal Christ who saves to the uttermost. His picture of our need of a personal Saviour was overwhelming.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
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The General Board of Christian Education announced another cut of 10 per cent for its employees. The Board announced that they were going to do everything possible to live within its income without debt until the next General Conference.

It was cheering to learn of the large number of churches built and paid for this year throughout the Church. When Christ moves upon the people they respond to Him.

Pray for your workers and pray for the work.

JOHN C. CHAMBERS,
Executive Extension Secty.

NORTH MISSISSIPPI CONFERENCE

On Sunday afternoon, December 18, the three departments of the Young People's Division of the Grenada church gave a most impressive Christmas program in the chapel of Grenada College. After a most fitting worship program a short play emphasizing peace was very impressively enacted by the young people. This program illustrated what can be done by a group of young people in the field of dramatics.

Miss Rosa Lee Price, the district secretary of young people of the Greenwood District, has grouped the young people's organizations in that district into areas and is going about the organization of effective unions in every area. This district already stands right at the top of the list in its work among young people. The presiding elder, Rev. W. N. Duncan, is an ardent supporter of this work, as he is of the entire program of the Church.

Young people's unions have been organized and meeting regularly in the Columbus, Corinth, Aberdeen and Sardis-Grenada districts. These unions serve most effectively in promoting the work among young people. We want to carry on in this work until every group of young people in the Conference is a member of a union.

It was my pleasure to attend the meeting of the State Methodist Student Conference recently held at State College, Starkville. Seven colleges were represented. The conference was one of the best that we have ever had. Dr. Lloyd Decell brought the inspirational messages and every one was blessed with his fine addresses. At the suggestion of the students themselves some constructive changes in the conducting of the conference in the future were made. The conference will meet next year at Delta State Teacher's College. Every effort will be made to secure a representative from every college in the state, including all junior colleges. Miss Mary Jean Nichols, of M. S. C. W., was elected president for another year.

The Conference Educational Council will meet at Grenada January 5, at 10 a.m., for one day's session. We have mapped out a definite and constructive program of Christian education for our Conference this year. Every effort will be made to put it into effect. Some plans will be made at the meeting of the Council in January. This meeting was previously announced for the 6th of January, but for good reasons it is being changed to the 5th.

I and the voluntary workers of the Conference are ready at all times to render any help that you may need. Be sure and call on us.

May every one have a happy and successful year as we follow the lead

of our Lord who goes before us always.

R. G. LORD.

YOUNG PEOPLE'S DIVISION

LOUISIANA CONFERENCE

Educational Council Meeting

Your Conference President, Mrs. G. W. Pomeroy, and Conference Director of Young People's Work (yes, that's our new title!) had a wonderful trip to Nashville, to the meeting of the General Educational Council of all Southern Methodism, December 13-16. Every single session was full of life, interest, fine discussions, and fearless facing of problems before us in the field of Christian education.

We, of course, attended the Young People's Associate Council sessions, presided over by Dr. Paul Quillian, president of the Associate Council. Dr. Quillian succeeds Dr. Forney Hutchinson as pastor of St. Luke's Church, Oklahoma City. And this year he was elected president of the Department of the Local Church Council.

We both have lots of notes; but we shall not attempt to give you everything we heard, all at once, but shall spread it out a bit, so you will get something good from time to time through the coming months!

We discussed Union work, District work, Conference work, Institutes (which reminds us that suggestions for Christian Adventure Institutes are now available), and (we know you are interested in this!) Assemblies! And most important of all, we talked of your problems, your needs, your difficulties, and your successes. In fact, all of the discussion centered around the needs of the local church.

You can get the latest information on all these subjects by sending your Union president to the Conference Officers' and Union Presidents' meeting in a few weeks—and insisting that he or she bring back this information to the members of the union.

Conference Council Meeting

The spring meeting of the Conference Young People's Council and Union Presidents will be held in Alexandria Saturday and Sunday, January 14 and 15. All officers, District Directors of Young People's Work (that is your district secretary with a new name!) and presidents of Young People's or Intermediate Unions are urged to attend.

Mr. E. C. Harbin, whom many of you know from Assembly experience, will be present at this meeting, and assist in the discussions. So, you see, you cannot afford to miss it—so much is going to happen!

MARY SEARLES,
Director of Y. P. Work.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT

Whereas it has pleased the Supreme Ruler of the universe in His divine wisdom to remove from her earthly labors to her final reward beyond the

skies our beloved Sister **TINNIE LEE**.

Whereas she was a faithful member of our church, Sunday school and Missionary Society. She was a regular attendant at the preaching services, doing what she could to promote the cause of the Master; therefore be it

Resolved, That in the going of Sister Lee the church and Missionary Society have lost a beloved and very useful member.

Resolved second, That we bow in humble submission to the will of our Heavenly Father, knowing that He doeth all things well.

Resolved third, That we extend to the bereaved family our heartfelt sympathy and condolence.

Resolved fourth, That a copy of these resolutions be spread upon the minutes of our secretary's book, a copy be sent to the bereaved family, a copy be sent to the Neshoba Democrat and a copy be sent to the Christian Advocate.

MRS. ANNIE JACKSON,
MRS. JESSIE FULTON, Committee.

MRS. ANNIE B. HAND

We, the members of the Shubuta Auxiliary of the Woman's Missionary Society of the Methodist Episcopal Church, South, wish to present the following resolutions in loving memory of Mrs. Annie B. Hand, who has served so faithfully as president of our Missionary Society, intermittently, since 1889, who possessed that rare combination of business ability and consecrated leadership, and who devoted her talents to the growth and development of the auxiliary, of which she was a charter member:

Whereas, God in His infinite wisdom called to her eternal reward, on September 28, 1932, our beloved leader, Mrs. Annie B. Hand; and


Whereas although we mourn her death we bow in humble submission to the will of Him "who doeth all things well," therefore, be it resolved,

First, That we wish to express our deepest appreciation of her loving and cheerful service given so generously and efficiently to this body; that we hold in grateful appreciation the memory of her congenial spirit and ever-wise counsel; that her loyalty and faithfulness to her family, to her friends, to her church and to her God, with the profound devotion to duty, were the very soul of her nature;

Second, That to the family and to her co-workers we express our heartfelt sympathy and our sense of personal loss and pray that they may be comforted and sustained by the same unflinching trust that was hers;

Third, That a copy of these resolutions be sent to the bereaved family, a copy be written into the minutes of our auxiliary, a copy be sent to the New Orleans Christian Advocate, and a copy be placed on record in the Memory Book.

(Signed) **MRS. T. B. GEORGE,**
MRS. J. A. MARTINIERE,
MRS. O. E. FLOYD,
Committee.



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NEW ORLEANS

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Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.

VISION

Give me not scenes more charming;
give me eyes
To see the beauty that around me lies;
To read the trail of souls, see angels
shy
Among the faces of the passers-by.
I do not ask for sweeter music than
The common, daily Symphony of Man,
Could I but grasp its counterpart, and
see
How each discord melts toward har-
mony.
I do not ask for more to seek and love
me,
I do not ask for brighter eyes to move
me,
But sharper sense, to miss no hailing
sign
Of fellowship in spirit, seeking mine.
No golden shore I seek, but a chart
that sings
The exquisite delight of common
things.
The Kingdom of Heaven is not There,
but Here—
O for the seeing eye and hearing ear!
—Selected.

BEHIND THE BED SPREADS

Five Springs, Georgia. (Population not given in Rand-McNally pocket map.) A community so small that it was completely hidden behind the bed spreads fastened upon a line for sale to chance passers-by. Back of the bed spreads was a store and back of the store a church. In this small church the president of the little Missionary Society, with her seven members, took up the story of Korea, the Land of the Dawn. She gathered, in addition to her seven members, the nine members of the Baptist church and together the women of the two societies pursued their study. For some unknown cause, the president of the Missionary Society decided the women of the Negro churches should have the same opportunity, so she took the Negro women and taught them also the same book, and has continued teaching them the mission study books as she does the white women.

CONFERENCE NEWS

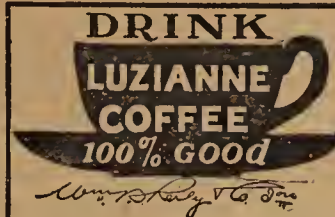
Louisiana

One of the most interesting zone meetings of the year was held in DeRidder, Lake Charles district, on Wednesday, November 30. Owing to the illness of Mrs. W. E. Stephens, the zone leader, Mrs. Joe Saylor presided. The meeting began at 2 o'clock with a beautiful pipe organ solo by Mrs. T. R. Sorter, of DeRidder. A quar-

tette composed of the following ladies from Leesville, Mrs. Morris, Mrs. Cyril Cudd, Mrs. S. P. Jones, and Mrs. J. C. Terrell, sang "The Heavenly Father Is Everywhere." The devotionals consisted of an interesting talk by Miss Mary Cropper, of Leesville, whose subject was, "The Bible." A very interesting talk was given by Rev. J. C. Rousseau, of Many, "In What Way Have We Failed in Our Probation Task?" "Christian Women and Their Field of Service" was discussed by Mrs. P. Hall, of DeRidder. A reading by Mrs. R. B. Jackson, of Many, "A Singing Lesson," was one of the highlights of the afternoon. Mrs. J. N. McDonald, of Leesville, district secretary, gave a report of the mid-year executive meeting held in Arcadia. She also gave helpful suggestions to presidents and other officers concerning their work in the auxiliary. The offertory prayer was given by Rev. F. J. McCoy, of Leesville. The following auxiliaries were represented: Leesville, 29; Merryville, 18; Many 7; Lucky Grove, 4; DeRidder, 24, making a total of 75 present. Lucky Grove was awarded the banner for having the largest per cent of membership present. The banner was presented to the auxiliary representative by Rev. Mr. McCoy in his usual gracious manner and was accepted by Mrs. R. Tolbert. Mrs. Robert Jones, of DeRidder, who was first zone leader of this district; Mrs. J. N. McDonald, who also served in this capacity, and Mrs. Paul M. Brown, a beloved member, were remembered with flowers. Mrs. W. E. Stephens, the present zone leader, who was ill, was remembered with a beautiful basket of red rosebuds and ferns. This was a gift of appreciation from the entire zone. While Mrs. T. R. Sorter played softly on the pipe organ, Mrs. John Frazer sang sweetly the hymn, "Take Time To Be Holy," and the congregation bowed their heads for a few minutes of silent prayer. Mrs. McDonald announced that Mrs. Joe Saylor would be the zone leader for the coming year, with Mrs. C. E. Roberts as secretary. The following meeting places for next year were assigned: First quarter, at Many; second quarter, at Lucky Grove. A regular time of meeting was decided upon as Wednesday of the second week of the second month of each quarter. The meeting was dismissed with prayer by Mrs. Charles Sills. After the meeting, the DeRidder auxiliary served coffee and cakes to the visitors.

Mississippi

The following resolutions were passed by the Woman's Missionary Society of the Long Beach Methodist Church, Seashore District, following the death of Mrs. Etta Kermode, which occurred on Sunday, November 27, 1932. "Since in the wisdom of God it has pleased Him to remove from us one of our honored and well-beloved members, Mrs. Etta Kermode, we the members of the Woman's Missionary Society of the Long Beach Methodist Church, consider it a privilege to pay this tribute to her loving memory. Mrs. Kermode was a devoted wife and mother, an inspiring friend, one who loved hospitality and was always loyal to her church. She lived a long and useful life in constant communion with her Maker and she kept her sweet and gentle spirit until the end of this life. She created a Christian atmosphere in her daily walk in life and was highly esteemed in the community. Her superior personality was a blessing to everyone and her sweet influence will be sadly missed not only by her husband and children, but



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by the entire community.

"Therefore be it resolved, That we extend our heartfelt sympathy to the bereaved family and that we send a copy of these resolutions to the New Orleans Christian Advocate, and that a copy go to our record.

"MRS. J. V. JEFFERYS,
"MRS. C. J. PARKS,
MRS. G. E. ALLAN, Com."

FROM QUITMAN, MISS.

Dear Brother Editor: We arrived here in time to fill the pulpit on the 4th inst. Notwithstanding the unfavorable weather and many cases of flu, a good congregation attended at the 11 o'clock hour. The good pastor of the Baptist church and his people gave way at the evening hour and gave us a full house.

Our reception as pastor of their fine congregation and the people of Quitman is royal and gracious and gives assurance of hearty co-operation and a happy and successful pastorate this year and we shall do our best to prove ourselves worthy of their fullest expectations.

A good spacious home and splendid new church building and the many good things being said by the folks so far is enough to make our hearts glad and happy and to expect a good year.

The high esteem in which our predecessor is held and the many fine things said of him gives added assurance of success.

The pastor, official board and the congregation are going to stand by the Advocate and see to it that it continues to stand and fill its place in the Louisiana and Mississippi Methodism. "It shall not fail."

I have never filled a pastorate on the Mobile and Ohio Railroad, notwithstanding my childhood home was on the road, and of course I shall have many childhood memories recalled as the trains pass up and down.

W. H. SAUNDERS, P. C.

"SOMETHING . . . HAS EARNED A NIGHT'S REPOSE"

By Rev. R. H. Bennett

Colonel Cyarter of Cyartersville wanted to shoot the new village postmaster who, after Appomattox, refused to trust him, a southern gentleman, for a postage stamp. Here's another case where the dollar did not dominate. My Norfolk friend bumped against it in Eastern North Carolina. He spent the night on a business trip at a modest little village hotel. The proprietor was himself the staff. His Toonerville Trolley met all trains, with himself holding the wheel, or the reins. He was office boy, day clerk, night clerk, etc. My friend at bed time asked to be called at three for the three-thirty train. At 3 o'clock mine host knocked at his door. My friend's drowsiness at that drowsy hour, diminished his enthusiasm about that 3:30 train. "Isn't it raining?" he asked. "Yes," said mine host, "raining like pitchforks." "Oh, well," said the guest, snuggling down into his warm nest, "I'll not take that train. I'll wait for the afternoon

train." (The Hotel was American plan). But mine host was not to be thus disposed of. "Yes, you will take that three thirty train," he said. "I'm not going to sit up all night to wake a man up for a train and he not take it. You get out of that bed!" And so a sleepy guest returned to Norfolk by the early train through the pouring rain, and mine host lost his profit on two more meals. Dollar diplomacy does not always drive the team.

"Hush, Mary!"

Mary was ill, very ill. The doctor had come and said there was no hope. But Mary refused to accept his opinion and asserted vigorously that she intended to get well. John, her husband, finally became weary of her vigorous protests against annihilation, and said in a tone of decided reproof, "Mary, hush, the doctor knows best." But it turned out that he didn't, and that he and John were both mistaken. She carried her point and lived to differ again with John through the years.

The wise man has a word about the mystery of the way of an eagle on a rock and of a man with a maid, but who will write the chapter of the way of a matron with her spouse. As the guide books say, that must be seen to be appreciated. Benedicts, isn't it so?

WHEN IS A MAN INTOXICATED?

Dr. William M. Hess in testifying before the House Ways and Means Committee recently, when questioned, had this to say relative to the percentage of alcohol necessary for intoxication: "A man is intoxicated when his higher intellectual functions are slowed down. We found out that 2 per cent plus of alcohol will slow down the average person's reaction time two-fifths of a second. That means if you are driving an automobile 40 to 60 miles an hour your decision to stop will be retarded two-fifths of a second and you will glide on 20 to 40 feet; that is enough to send you either to heaven or hell, wherever you book yourself for." And may we add that if 2 per cent plus will so affect a man's intellectual functions, almost any percentage above the present one-half of one per cent will most assuredly have the same effect upon the admittedly weaker sex. Beer is dangerous in its mildest form.

NURSERY DEPARTMENT CONTRIBUTES TO FUND

The nursery department of East End Methodist Church again went "over the top" in the raising of its quota for the fund for church finances.

An airplane, flying over the altar at a recent service paused; Mrs. C. M. Martin, superintendent, announced that relief had come. She took out a check for \$45, which had been made possible by members and friends of the little ones.

This department has contributed \$1,500 to the church fund since these special offerings have been taken.

The largest sum given was \$50, and the smallest was five cents.

The children and Mrs. Martin are indeed appreciative of the splendid help given this department.—Meridian Star.

IS IT INSURED?

Nobody knows when Fire or Lightning or Wind will rage and destroy. Somewhere every day church property is burning.

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FROM SHUBUTA, MISS.

After a period of twenty-four years, the present assignment was made at the close of the recent session of our Annual Conference. Never during those intervening years had the thought occurred to me that I should ever return to this pastorate where we had spent four of the most pleasant years of our itinerant lives. Among the last assignments announced was "Shubuta, H. L. Norton." It came as an utter surprise, and, may I say, a pleasant surprise. In the early hours of the morning of November 28, we were on our journey eastward, and at 4:30, we stopped the car in front of the parsonage home—a cozy little dwelling. On entering, we were cordially received, and found everything in tasteful order, from the living room to the kitchen. The pantry evidenced the thoughtfulness of those who always anticipate the needs of the incoming preacher and his family. On the following Wednesday evening, a union meeting had been planned at the Methodist church, with the pastor of the local Baptist church in the chair, the object of which was to introduce and welcome the newly appointed pastor and his wife to their new field of labor. Speeches of welcome and appreciation were delivered by the chairman and several of the official board, followed by a response from the writer. With the prayers and sympathetic co-operation of the congregation, we enter the conference year trusting that our joint labors may prove a year of great success.

H. L. NORTON, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—First Round

Lottie, at Lottie, Jan. 1, 11 a. m.
Melville, at Melville, Jan. 1, 1 p. m.
Pleasant Hill, Jan. 8, 11 a. m.
Mentrose, Jan. 8, p. m.
Colfax and Montgomery, at Montgomery, Jan. 15, a. m.
Lecompte, Jan. 15, p. m.
Marksville, at Marksville, Jan. 22, a. m.
Glenmora, at Glenmora, Jan. 22, p. m.
Alco, Jan. 29, a. m.
Alexandria, Jan. 29, p. m.
Opelousas, Feb. 5, a. m.
Oakdale, Feb. 5, p. m.
Melder, at Melder, Feb. 12, a. m.
Bunkie Feb. 12, p. m.
Natchitoches, Feb. 19, a. m.

Pineville, Feb. 19, p. m.
Eunice, Feb. 26, a. m.
Elizabeth, Feb. 26, p. m.
Boyce, Mar. 5, a. m.
Kingdom and Extension Institute at Alexandria, January 13, 1933, 10 a. m.
All pastors, S. S. superintendents, charge lay leaders, W. M. S. officers and what not are expected to attend. District stewards' meeting at Alexandria, January 13, 1933, at 1:30 p. m.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round

Clinton, at Clinton, Jan. 1, 11 a. m.
Zachary, at Slaughter, Jan. 1, 7:30 p. m.
Pine Grove, at Montpelier, Jan. 8, 11 a. m.
Amite, Jan. 8, p. m.
Greensburg, Jan. 15, a. m.
Kentwood, Jan. 15, p. m.
Baker, at Baker, Jan. 22, 11 a. m.
Istrouma, Jan. 22, p. m.
Gonzales, Jan. 28, 11 a. m.
Denham Springs, at Denham Springs, Jan. 29, 11 a. m.
Walker, at Walker, Jan. 29, 7:30 p. m.
St. Francisville, Feb. 5, 11 a. m.
Jackson, at Jackson, Feb. 5, 7:30 p. m.
Baton Rouge, First Church, Feb. 6, 7:45 p. m.
Springfield, at Maurapas, Feb. 12, 11 a. m.
Hammond, Feb. 12, 7:30 p. m.
Pearl River, at Pearl River, Feb. 19, 11 a. m.
Angie, at Augie, Feb. 19, preaching, 7:30 p. m.; Q. C., 3:00 p. m.
Franklinton, Feb. 26, 11 a. m.
Bogalusa, Feb. 26, 7:30 p. m.
Natalbany, at Natalbany, Mar. 5, 11 a. m.
Ponchatoula, Mar. 5, 7:30 p. m.
Plaquemine, Mar. 12, 11 a. m.
Keener Memorial, Mar. 12, 7:30 p. m.

K. W. DODSON, P. E.

Lake Charles District—First Round

Sulphur, Jan. 1.
Leesville, Jan. 8, a. m.
Hornbeck, Jan. 8, p. m.
Lake Arthur, Jan. 15, a. m.
Gueydan, Jan. 15, p. m.
Lafayette, Jan. 22, a. m.
New Iberia, Jan. 22, p. m.
Vinton, Jan. 29.
Many, Feb. 19.
Crowley, Feb. 26, a. m.
Abbeville, Feb. 26, p. m.
Indian Bayou, March 5, a. m.
Rayne, March 5, p. m.
Subject to necessary changes.
W. WINANS DRAKE, P. E.

Ruston Dist.—First Round

Farmerville, at Calhoun, Dec. 18, a. m.;
Choudrant, at Choudrant, Jan. 1, a. m.;
Q. C., 2:30 p. m.
Hodge, at Hodge, Jan. 1, p. m.
Dubach, at Dubach, Jan. 8, a. m.; Q. C., 2:30 p. m.
Haynesville, Jan. 8, p. m.
Simsboro, at Simsboro, Jan. 15, a. m.;
Q. C., 2:30 p. m.
Bienville, at Bienville, Jan. 15, p. m.
Clay, at Clay, Jan. 22, a. m.; Q. C., 2:30 p. m.
Marion and Downsview, at Marion, Jan. 22, p. m.
Gibbsland, a Gibbsland, Jan. 29, a. m.;
Q. C., 2:30 p. m.
Arcadia, Jan. 29, p. m.
Eros, at Eros, Feb. 5, a. m.; Q. C., 2:30 p. m.
Ruston, Dec. 11, a. m.; Feb. 6, p. m.
Athens, at Athens, Feb. 12, a. m.
Homer, Feb. 12, p. m.
Lapine, at Frenon Chapel, Feb. 19, a. m.; Q. C., 2:30 p. m.
Bernice, at Bernice, Feb. 26, a. m.;
Q. C., 2:30 p. m.
Farmerville, at Farmerville, Feb. 26, p. m.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Noel Memorial, Dec. 4, a. m.; Q. C., Jan. 2, 7:30 p. m.

Mangum Memorial, Dec. 11, a. m.; Q. C., Jan. 3, 7:30 p. m.
Cedar Grove, Dec. 18, a. m.; Q. C., Jan. 4, 7:30 p. m.
Bossier City, Dec. 25, a. m.; Q. C., Jan. 5, 7:30 p. m.
Greenwood and Bethany, at Greenwood, Jan. 1, a. m.; Q. C., 2 p. m.
Claiborne, Jan. 1, 7:30 p. m.; Q. C., Jan. 11, 7:30 p. m.
Noble and Benson Ct., at Noble, Jan. 8, a. m.; Q. C., 2 p. m.
Ida and Hosston, at Ida, Jan. 15, a. m.; Q. C., 2 p. m.
Oil City, at Oil City, Jan. 22, a. m.; Q. C., 2 p. m.
Park Avenue, Jan. 22, 7:30 p. m.; Q. C., Jan. 23, 7:30 p. m.
Mansfield, Jan. 29, a. m.; Q. C., 2 p. m.
Logansport Ct., at Logansport, Feb. 5, a. m.; Q. C., 2 p. m.
Belcher and Gilliam, at Belcher, Feb. 12, a. m.; Q. C., 2 p. m.
First Church, Feb. 12, 7:30 p. m.; Q. C., Feb. 13, 7:30 p. m.
Grand Cane Ct., at Stonewall, Feb. 19, a. m.; Q. C., 2 p. m.
Vivian, Feb. 26, a. m.; Q. C., 2 p. m.
Mooringsport, Feb. 26, p. m.; Q. C. after preaching.
Pelican Ct., at Pelican, Mar. 5, a. m.; Q. C., 2 p. m.

GEO. S. SEXTON, P. E.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round

Centenary, McComb, Nov. 27, 11 a. m.; Feb. 1, 7 p. m.
Hazlehurst, Dec. 4, 11 a. m.; Feb. 6, 7 p. m.
Wesson, Dec. 4, 7 p. m.; Feb. 7, 7 p. m.
Magnolia, Dec. 11, 11 a. m.; Jan. 25, 7 p. m.
LaBranch Street, at LaBranch Street, Dec. 11, 7 p. m.; Feb. 20, 7 p. m.
Brookhaven, Dec. 18, 11 a. m.; Feb. 14, 7 p. m.
Pearl River Avenue, Dec. 18, 7 p. m.; Feb. 15, 7 p. m.
Summit, at Summit, Jan. 1, 11 a. m. and 1:30 p. m.
Bogue Chitto, at Bogue Chitto, Jan. 1, 4 p. m. and 7 p. m.
Foxworth, at Sandy Hook, Jan. 8, 11 a. m. and 1:30 p. m.
The district stewards, charge lay leaders, and pastors are called to meet at 10 a. m. in the First Methodist Church, Brookhaven, December 9, 1932.
Tylertown, at Tylertown, Jan. 8, 5 p. m. and 7 p. m.
Scotland, at Bethesda, Jan. 14, 11 a. m. and 1:30 p. m.; Jan. 15, 11 a. m.
Meadville, at Bude, Jan. 15, 3 p. m. and 7 p. m.
Gallman, at Gallman, Jan. 22, 11 a. m. and 1:30 p. m.
Adams, at Adams, Jan. 25, 11 a. m. and 2 p. m.
Monticello, at Monticello, Jan. 29, 11 a. m. and 1:30 p. m.
Georgetown, at Providence, Feb. 5, 11 a. m. and 1:30 p. m.
Crystal Springs, Feb. 5, 7 p. m.
Barlow, at Rehobeth, Feb. 8, 11 a. m. and 2 p. m.
Osyka, at Osyka, Feb. 12, 11 a. m. and 2 p. m.

CHAS. W. CRISLER, P. E.

Hattiesburg Dist.—First Round

Silver Creek, at Silver Creek, Jan. 1, 11 a. m. and 2 p. m.
Sumrall, at Sumrall, Jan. 1, 7:30 p. m.
Eucutta, at Eucutta, Jan. 8, 11 a. m. and 2 p. m.
Heidelberg, at Sandersville, Jan. 8, 7:30 p. m.; Jan. 9, 10 a. m.
Leakesville, at Leakesville, Jan. 15, 11 a. m. and 2 p. m.
Lucedale, at Lucedale, Jan. 15, 7:30 p. m.
New Augusta, at New Augusta, Jan. 18, 11 a. m. and 2 p. m.
Ellisville, at Ellisville, Jan. 22, 11 a. m. and 2 p. m.
Collins, at Collins, Jan. 22, 7:30 p. m.; Jan. 23, 10 a. m.
Mt. Olive, Feb. 5, 11 a. m. and 2 p. m.
Prentiss, at Prentiss, Feb. 5, 7:30 p. m.; Feb. 6, 10 a. m.

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Bonhomie, at Bouhomie, Feb. 8, 7:30 p. m.
Purvis, at Purvis, Feb. 12, 11 a. m. and 2 p. m.
Main Street, Feb. 12, 7:30 p. m.
Magee, at Magee, Feb. 19, 11 a. m. and 2 p. m.
Taylorsville, at Taylorsville, Feb. 19, 7:30 p. m.; Feb. 20, 10 a. m.
J. T. LEGGETT, P. E.

Newton District—First Round

Decatur, preaching, Dec. 4, 11 a. m.; Q. C., Jan. 4, 7:30 p. m.
Chunky, preaching, Dec. 4, 7:30 p. m.; Q. C., Jan. 5, 7:30 p. m.
Shiloh, Dec. 18, 11 a. m.
Rose Hill, Tues., Dec. 20, 11 a. m.
Laurel, First Church, Jan. 1, 11 a. m.
Laurel, Kingston, Jan. 1, 2:30 p. m.
Laurel, West, Jan. 1, 7:30 p. m.
Philadelphia Ct., Jan. 7, 11 a. m.
Philadelphia Station, Jan. 8, 11 a. m.
Burnside, Jan. 8, 2:30 p. m.; 7:30 p. m.
Raleigh, Jan. 14, 15.
Carthage Ct., Jan. 21, 11 a. m.
Carthage Station, Jan. 22, 11 a. m.
Lena, Jan. 20, 11 a. m.
Walnut Grove, Jan. 22, 2:30 p. m. and 7:30 p. m.
Harperville, Jan. 23, 11 a. m.
Hammond, Jan. 9, 11 a. m.
Forest, Jan. 29, 7:30 p. m.
Lake, Feb. 5, 11 a. m. and 2:30 p. m.
Union, Feb. 5, 7:30 p. m.
Morton, Feb. 12, 11 a. m. and 2:30 p. m.
W. M. SULLIVAN, P. E.

Vicksburg District—First Round

Lorman, at Lorman, 11 a. m., 2 p. m., Jan. 1.
Fayette, 7 p. m., Jan. 1.
Nebo, at Cool Spring, 11 a. m., 2 p. m., Jan. 8.
Mayersville, at Mayersville, 11 a. m., Jan. 15.
Louise and Holly Bluff, at Holly Bluff, 3:30 p. m., Jan. 15.
Anguilla, at Delta City, 11 a. m., 2 p. m., Jan. 22.
Rolling Fork and Cary, at Rolling Fork, 4 p. m., Jan. 22.
Utica, at Utica, 11 a. m., 2 p. m., Jan. 29.
Gibson Memorial, 7:30 p. m., Jan. 27; 7 p. m., Jan. 29.
Crawford Street, 7:30 p. m., Feb. 3.
Oak Ridge, at Oak Ridge, 11 a. m., 2 p. m., Feb. 5.
Natchez, 11 a. m., 1:30 p. m., Feb. 12.
Washington, at Stanton, 3:30 p. m., Feb. 12.
Roxie, at Roxie, 3 p. m., 7 p. m., Feb. 19; preaching, Knoxville, 11 a. m.
Silver City, 11 a. m., 2 p. m., Feb. 26.
HENRY G. HAWKINS, P. E.

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EPIDEMICS

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